Old Javanese Metres
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Table of Contents

Introduction

Samavṛtta

Gāyatrī, 6 syllables
Anuṣṭubh, 8 syllables
Brhaṭi, 9 syllables
Pangkti, 10 syllables
Triṣṭubh, 11 syllables
Jagatī, 12 syllables
Atijagatī, 13 syllables
Śakvarī, 14 syllables
Atiśakvarī, 15 syllables
Aṣṭi, 16 syllables
Atyaṣṭi, 17 syllables
Dhrti, 18 syllables
Atidhrti, 19 syllables
Krṣṭi, 20 syllables
Prakṛti, 21 syllables
Akṛti, 22 syllables
Vikṛti, 23 syllables
Sangskṛti, 24 syllables
Abhikṛti, 25 syllables
Vyutkṛti, 26 syllables
27 syllables
28 syllables
29 syllables
33 syllables
Danđaka

Ardhasamacatuṣpadi

(10-11)  
(10-12)  
(11-11)  
(11-12)  
(11-13)  
(12-12)  
(12-13)  

Wisama

(20-10-13)  
(20-11-13)  

Others

Metre Index
Introduction

Much of early Javanese culture was based on Indian forms and ideas, and its poetry is a good example of this. Not only did the themes of many of its earliest literary output come from stories that grew up in India, but even its metrical structure had a similar origin.

To anyone who is familiar with Indian prosody this will be familiar enough: heavy and light syllables alternate in fairly fixed structures giving an underlying rhythm to the verse. The majority are in simple syllabic-count metres, meaning they have fixed number of syllables in a line, with varying underlying patterns (samavṛtta).

There are other types, as in Indian prosody, such as ardhasamacatuspadi, which have two dissimilar lines doubled to make a verse; wisama, where all four lines are dissimilar; and even a few matracchandas verses, like Āryā, but these are much less common.

In the descriptions the following symbols are used:

- = a light syllable
− = a heavy syllable
× = the syllable may be naturally light or heavy, but it is always taken as heavy, owing to the pause that follows it.

The forms of the verse structures are based on three variables: the length of the line, and of the sections that make up a line; the alternation of light and heavy syllables, which make rhythmic patterns within the line; and the collection of lines, similar or dissimilar, into a verse.

All syllables can be assigned a weight. In its simplest expression: short vowels in open syllables are light, all others are heavy, with light syllables being considered half the weight of the heavy ones. In later terminology, light syllables have one measure (mora, mātra), heavy syllables, two.

In this work I have drawn extensively on P. J. Zoetmulder’s Appendix III on Kakawin Metres to his Kalangwan, A Survey of Old Javanese Literature from 1974. But the materials that are gathered here have been re-edited and re-presented to give a better overall picture of the metres that were actually in use in Old Javanese literature.

I have excluded works that are found only in the metrical manuals, and included those that are from extant poems. And then I have put the works in list format, so it can be seen at a glance how widespread any given metre was used in the literature.
There are three main prosodies found in Old Javanese: Wṛttāntaka, Wṛttasañcaya and Wṛttāyana. Wherever possible the titles of the metres have been taken from these prosodies, but when not found there, but in Sanskrit prosodies, the title has been placed in brackets.

However there are numerous metres found in the literature that are described neither in the Javanese nor the Sanskrit prosodies, and these are simply marked as Untitled.

In what follows references such as Rāmāyaṇa 6.202(1) indicate the 6th chapter (sarga), v. 202 and that there is just one verse found at this place. Rāmāyaṇa 25.66(2) indicates the 25th chapter, and 2 verses beginning at v. 66 (i.e. vv. 66 and 67). Similarly, references such as Khāṇḍawawanadahana 40(12) indicate 12 verses beginning at v. 40 of that work.

So as not to clutter the references when a verse is found in more than one place within a work, I simply add a plus sign to indicate this. So Pārthayajña 5(4), + means that the metre in question can be found for four verses starting from v. 5, and in other places within the same work also.

Just short of 200 metres are described herein. Because many of the works are not available to me I have simply copied the references from Zoetmulder’s work. More extensive references can be found in that work itself.

This work gives references to the following texts in Old Javanese:

Abhimanyuwiwāha, 32 metres
Ariśraya (A), 8
Ariśraya (B), 29
Arjunawijaya, by mpu Tantular, 22
Arjunawiwāha, by mpu Kanwa, 24
Āstikāśraya, 32
Udayanacarita, 17
Kuñjarakarna, by mpu Dusun, 25
(Kṛṣṇa-)kalāntaka, 45
Kṛṣṇāndhaka (A), 40
Kṛṣṇāndhaka (B), 29
Kṛṣṇāyana, by mpu Triguṇa, 26
Khāṇḍawawanadahana, 40
Ghaṭotkacāśraya, 23
Dharmakusuma, 25
Narakawijaya, 108
Nāgarakṛtāgama, by mpu Prapaṇca, 38
Nirarthaprākṛta, 9
Nītiśāstra, 9
Pārthayajña, 34
I have now added in examples from the Rāmāyaṇa Kakawin, which is a metrical tour-de-force, and provides around 80 examples, which is somewhat less than half of the metres found in this work. I have also added a commentary on these verses where needed.

The verses tackle some of the most difficult metres in the repertoire, and it is rare we find some of them even in Sanskrit works, let alone all in one work. It is clear that the poet who wrote this work – and who is still unknown – was a consummate artist very much in control of his art.

I have used the edition published by the great paṇḍita Soewita Santoso (Indonesian Rāmāyaṇa [alternatively entitled, Ramayana Kakawin], New Delhi, 1980, in 3 volumes). I have included Santoso’s translation of those verses for the advantage of Sanskrit scholars who may be able to recognise a lot of the words, but still be unable to translate the gāthā. I have only added one example of each metre, which is sufficient to illustrate the verse.

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Samavṛtta

Gāyatrī, 6 syllables

1. Tanumadhya

Rāmāyaṇa 6.202(1)

Sāmpun samayātūt,
reñ rēñ ya ta hèrēn,
sugrīwa manēmbah,
mamawīta misātā.\(^1\)

(\textit{Rāmāyaṇa} 6.202)

After they agreed to wait for [the end of] the rainy season, Sugrīwa took his leave to return to his palace.

Anuṣṭubh, 8 syllables

2. Untitled

Rāmāyaṇa 25.66(2)

Umuni manuk tomtoman,
mahas-ahasātomtoman,
umibēr-ibēr tomtoman,
ugaṅan anon goṅgoṅan.

(\textit{Rāmāyaṇa} 25.66)

A tomtoman-bird is crying boisterously, flying around everywhere to look for something to catch.

3. Māṇawaka

Rāmāyaṇa 10.1(9)

Iti nā liṅ nira mojar,
irikaṅ śāsana yukti,
sira saṅ Rāwaṇa mūrkka,
sumahur maṅkin aśēṅhit.

(\textit{Rāmāyaṇa} 10.1)

Thus he spoke, every word in accordance with true teachings. The wicked Rāwaṇa replied with increasing fury.

\(^1\) Only the first first two lines are in Tanumadhya metre.
4. Untitled

Rāmāyaṇa 20.4(3)

Kāla nikañ rāh humilī,  
pūrṇa ikañ luṅka kabēh,  
maṅkin asat taṅ palagan,  
tan madalēm wway nya dahat.  
(Rāmāyaṇa 20.4)

When the blood flowed away, the rocks were seen again. The battlefield dried up and the water was then not so deep.

5. (Vitānā)  
6. (Citrapada)

Khāṇḍawawanadahana 40(12)

7. Untitled

Ariśraya (B) 50(9)  
Rāmāyaṇa 3.59(3)

Utsāhāta larapana,  
kāryyāśiṅ pahapagehēn  
sampay tan gawayakēna,  
riṅ satwādhama ya tuwi.  
(Rāmāyaṇa 3.59)

Firm action is the way to set up any work on a strong foundation. Do not insult [anyone] even low creatures.

8. Untitled

Ariśraya (B) 30(6)

9. Untitled

Krṣṇāndhaka (A) 19(8)
10. Widyutmālā

Dharmakusuma 56
Rāmāyaṇa 21.166

Maṁso rowaṁ saṁ Dhūmrākṣa, krūrākārākrĕm-krĕm makrĕp, kadyaṅgā niṁ méghārĕṅrĕṅ, kadga nyāṅkën widyutmālā.

(Rāmāyaṇa 21.166)

The attendants of Dhūmrākṣa rushed forward, in dense throngs looking terrifying and black like rainclouds, their swords resembling ñlashes of lighting.

Bṛhatī, 9 syllables

11. Bhujagaśīśusṛta

Rāmāyaṇa 10.42

Daśawadana huvus mojar, jwalita hati nirān krodha, Pawanasuta malēs mojar, hati nira matēguh dhīra.

(Rāmāyaṇa 10.42)

After he spoke those words, Daśawadana’s fury flared up again. Pawanasuta replied firmly, full of confidence.

12. (Sundaralekhā)

Khāṇḍawawanadahana 32

13. Halamukhī

Kṛṣṇāndhaka (A) 30
Rāmāyaṇa 9.92

Saṁ Wibhīṣaṇa sira mulat, n-ton Marutsuta inapusan, kāsihan ta sira karuṇa, yatna śīghra sira mawuws.

(Rāmāyaṇa 9.92)

2 Listed by Zoetmulder as 21.169.
Wibhīṣaṇa saw that Marutsuta was tied up. He had pity on him and careful he spoke.

14. Untitled

Rāmāyaṇa 9.89(3), +

Nā liṅ nikanaṅ mūrkka kabēh,
mahyā ya riṅ ākāśa humuṅ,
lunhā ya mulih śīghra ḍatēṅ,
winwat nya ta saṅ Bāyusuta.

(Rāmāyaṇa 9.89)

Thus said all the evil ones, yelling out into the sky noisily. They set off to return to the city and soon arrived. Bāyusuta was brought into the presence of the king.

15. Pavitrā

Rāmāyaṇa 3.62(8)

Nyāṅ mukyāntēn kanēkētakēn,
haywāsampay riṅ asih-asih,
dibyaṅ śāstrān linagi-lagin,
yāwat mèwēh ya pinituhun.

(Rāmāyaṇa 3.62)

These are the most important things that should be kept closely in mind. Do not insult horrible people. The excellent guidance of the holy scripts should always be taken into account, even if it is very difficult, it should be followed.

16. (Sundaralekhā)

Rāmāyaṇa 25.70(1)

Riṅ poh suṁsaṅ syuṅ ya masēṅsōṅ,
mēlik dē nyāṅ bwat n-tut ikiṅ kwak,
ai koṅ kwak haywāta mara ūkē,
mèdi ī kwak yēkārēhak amwak.

(Rāmāyaṇa 25.70)

A cockatoo is hanging down on a branch of a mango-tree, emitting cries. He is angry, because a kwak-bird has been tailing him for some time: ‘Hey you, kwak, do not come here!’ The kwak-bird disrespectfully expresses his dislike by spitting at him.
So all the monkeys went their way at Rāghuwa’s order. Let us tell about those going to the south, under the leadership of Pawanasuta (son of the Wind-god).

18. (Meghavitānā)

Sumanasāntaka 146(16)

19. Campakamālā
20. Rukmawatī

Khāṇḍawawanadahana 27(23)

Thus were the vindictive words of Rāwaṇa, intending nothing else but to kill Bāywātmaja. Māruti replied quickly, pretending to solace his angry heart.
22. (Mattā)
−−−−⏑⏑⏑⏑−×
Rāmāyaṇa 11.95(2)

Nā liṅ saṅ Lakṣmaṇa maṅudhāni,
tuṣṭāmbēk saṅ nrēpasuta Rāma,
mārir monēṅ dadi sira nidrā,
roṇḍon anwam ya ta pinakolēs.
(Rāmāyaṇa 11.95)

Thus were the words of Lakṣmaṇa which brought him to consciousness. pronce
Rāma regained his composure and was no longer despondent. Then he went to
bed, with young leaves as cover.

23. Untitled
−−−−⏑−−⏑−×
Bhomāntaka 78(10)

Triṣṭubh, 11 syllables

24. Untitled
⏑⏑⏑⏑⏑−⏑⏑−×
Bhomāntaka 53(5)

25. Untitled
⏑⏑⏑−−⏑⏑−⏑−×
Ariśraya (B) 31(1)

26. Untitled
⏑−−⏑⏑−⏑⏑−×
Pārthayajña 42(4)

27. (Aparāntikā)
⏑−−⏑⏑−⏑⏑−×
Bhomāntaka 103(5)

28. (Sariṣī)
−−−−−−−−−−−×
Rāmāyaṇa 24.43(38)

Wibhīsaṇa nahan ta sāmbat nira,
Raghūttama wawaṅ mataṅguh sira,
Wibhīsaṇa huwus ta haywālare
apan saphala saṅ Daśāsyār pējah.
(Rāmāyaṇa 24.43)
Thus was the lament of Wibhīsaṇa. Immediately Rāghūttama admonished him: ‘Wibhīsaṇa. It is enough. Do not be so sad, because Daśāsya has died with honour.’

29. Untitled

Pārthayajña 3(3)

30. Upendrawajra

Harivaṃśa 3(10)
Bhāratayuddha 45(12)
Smaradahana 6(19)
Bhomāntaka 100(11)
Pārthayajña 5(4), +
Abhimanyuviwāha 5(12), +
Hariwijaya 19(6)
Narakawijaya 77(2)
(Kṛṣṇa)-kalāntaka 30(3)
Khāṇḍawawanadahana 16(36)
Udayanacarita 17(10)
Kṛṣṇāndhaka (A) 28(6), +
Rāmāyaṇa 21.243(1)

Katūb ikaṅ rākṣasa tan pasāra,
mulih kabèh tan papulih paḍanilih,
mĕhāh mahosyan tama riṅ kaḍatwan,
tĕkānaṅis mājar-ajar ya wrĕtta.

(Rāmāyaṇa 21.243)

The demons were vanquished without resistance. They withdrew completely without attempting to counter-act, as they were exhausted. Groaning and out of breath they entered the palace. Weeping they made a report of what happened.

31. Dodhakawṛtta

Harivaṃśa 44(10)
Sumanasāntaka 143(17)
Brahmāṇḍa-Purāṇa 10(6)
Rāmāyaṇa 6.201(1), +

Nā ta wuwus nira saṅ kapirāja,
minta kasih ri narādhipa Rāma,
urdhula niṅ bala wānara hētu,
saṅ Raghuputra umom yanumoda.

(Rāmāyaṇa 6.201)
Thus were the words of the king of the monkeys, expressing his gratitude to king Rāma. In the light of the trouble which had befallen the monkey-troops, Raghuputra gave his agreement.

32. Swāgata

Smaradahana 11(3)
Nāgaraṅgōrama 72(6)
Dharmakusuma 9(12)
Rāmāyaṇa 12.21(21), +

Meh wwaluṅ tabēha riṅ sakatambay,
téja saṅ hyaṅ Aruṇojwala mabhṛā,
ṅkāna riṅ udaya-parwwata sāśrī,
tulya rāga nikanaṅ warakāmī.
(Rāmāyaṇa 12.21)

It was almost eight o’clock in the morning. The sun shone brightly, there above the beautiful mountains on the eastern regions, as marvellous as the passion of a ravishing girl.

33. Ratoddhata

(Kṛṣṇa-)kalāntaka 74(13), +
Rāmāyaṇa 7.1(30), +

Ndā tatīta sira saṅ kapiprabhu,
bhukti taṅ wiṣaya nirbhayaṅ manah,
Rāma Lakṣmaṇa muwah sirānusup,
Mālyawāṅ gunuṅ agōṅ paran nira.
(Rāmāyaṇa 7.1)

Let us leave the king of the monkeys, who finds delight in sensual pleasures without fear (in his mind). Rāma and Lakṣmaṇa continued further heading for the great mountain of Mālyawāṅ.

34. Untitled

Dharmakusuma 29(9)
35. Indrabaja

Bāli tībā wānara wāṇḍawāwu,
manah nya mēnēh manēhēr ta yomūr,
manānhulun kapwa manaṅ wanēhan,
ḍik Rāma liṅ saṅ muni mona moni.

(Rāmāyaṇa 6.172)

Bāli collapsed and the monkeys, relatives of his, cried out. Their hearts were deeply moved, then fled towards Bāli, some were taking his head in their laps and others were mourning aloud. Shame on you, Rāma,’ shouted the monks who had pledged silence.

36. Mṛtatodaka

Bāli collapsed and the monkeys, relatives of his, cried out. Their hearts were deeply moved, then fled towards Bāli, some were taking his head in their laps and others were mourning aloud. Shame on you, Rāma,’ shouted the monks who had pledged silence.
37. (Ekarūpā)
38. (Maṇi)

Harivamśa 9(8), +

39. Bhramarawilasita

Smaradahana 29(8)
Bhomāntaka 87(21)
Sutasoma 13(6)
Abhimanyuwiwāha 72(7)
Hariviwaiya 36(14)
Brahmaṇḍa-Purāṇa 9(5)
Ariśraya (B) 4(4)
Narakawijaya 72(3)
Khāṇḍawawanadahana 18(12)
Kṛṣṇāndhaka (A) 12(13)
Rāmāyaṇa 16.30(11), +

Lāwan lwah-lwah riya taman adalēm,
kēmbān bajrojwala amuja dilem,
mungwiṅ tēmbiṅ Ṉya taruṇa samalēm,
surāk rūm nyān kadi puḍak inalēm.

(Rāmāyaṇa 16.30)

And the rivers [on the mountain] are not deep, the white flowering kuśa-grass was glowing in worship of the dilēm-flowers, on the banks they were young sēdap malēm-flowers. They smelled sweet like that of withering pandanus-flowers.

40. Untitled

Kṛṣṇāyaṇa 56(5)

41. Wātormimālā

Rāmāyaṇa 15.45(2)

Nā liṅ saṅ hyaṅ Baruṇāminta jiwa,
tuṣṭāṁbēk saṅ Raghuputrān sinembah,
saṅhāra ṇ hrū paḍēmi ṇ [ṇ]3 astra bahni,
lāwan krodhē hati sāmpun sinapwan.

(Rāmāyaṇa 15.45)

3 Added by the editor as needed for the metre.
Thus said god Baruṇa, begging for his life. Raghuputra was happy in his heart when addressed like that. He withdrew and extinguished his arrow which issued fire. Also his anger was already swept away.

42. Untitled

Harivamśa 46

43. Śālinī

Bhomāntaka 66

Rāmāyaṇa 8.59

Nāhan lwir niṅ parhyaṅan ūkā ri Lĕṅkā, saśrī téja nyojwalābhṛ prabhā nya, maṅkin māwān hyaṅ wulan maṅkin āwā, maṅkin saśrī parhyaṅan sṛī nya kasraṅ.

(Rāmāyaṇa 8.59)

Thus was the description of the temple of Lĕṅkā, it sparkled the more, the stronger the rays of the moon shone. The higher the moon climbed, the more it glittered, and the temple complex became more and more superb.

Jagatī, 12 syllables

44. (Kāmadattā)

Rāmāyaṇa 10.66

Daśamuka ya mutaṅ nya śāntacittā, tat atukara lawan bhaṭāra Rāma, marat anēmu wibhūti yāpramēya, yat atukara kita pralāya Lĕṅkā.

(Rāmāyaṇa 10.66)

Daśamukha, therefore be peaceful in mind. Do not quarrel with god Rāma, in order that you will find unlimited glory. But if you fight [him], Lĕṅkā will be destroyed.
45. Dwitala
46. (Gaurī)
Rāmāyaṇa 16.41(7)

Atha ri tēka niraṅ na réndrātmaja,
ri śikhara nikanaṅ Suwélācala,
kalawan ikana taṅ watēk wānara,
kadi-kadi ta sahasra siṅhāgalak.
(Rāmāyaṇa 16.41)

So the prince arrived at the top of the mountain Suwēla, together with the monkey-host which were like thousands of wild lions.

47. Swādamālinī
48. (Tāmarasā)
49. (Lalitapadā)
Smaradhana 25(14)
Krṣṇāyana 38(14)
Nāgarakṛtāgama 60(4)
Rāmāyaṇa 11.61(27)

Atha ri huwus nya katōn pura Lēṅkā,
dadi tumurun sira riṅ giripārśwa,
kalawan ikaṅ bala wānaraṅiṅa,
ri tēpi nikaṅ jaladhi n-tēka śīghra.
(Rāmāyaṇa 11.61)

So when they had seen the city of Lēṅkā, he went down the slopes of the mountain, followed by all the monkey-heroes and soon arrived at the beach of the sea.

50. Nawamālinī
Smaradhana 36(3)
51. Kusumawicitra

Bhomāntaka 9(26)
Pārthayajña 21(8)
Subhadrāwiwāha 25(15)
Nitiśāstra 5(6)
Ariśraya (B) 17(1)
Narakawijaya 70(13)
(Kṛṣṇa)-kalāntaka 15(9)
Khāṇḍawawanadahanā 36(15)
Dharmakusuma 33(2)
Rāmāyaṇa 7.111(2), +

Jēnēk ikanaṅ wānara umulat riṅ,
jaladhi humuṅ ryyak nya paḍa manēmpuh,
dadi tumurun wānara sahana nya,
ri tĕpi nikaṅ sāgara paranya.

(Rāmāyaṇa 7.111)

The monkeys were absorbed looking at the ocean with the noisy breakers falling upon the beach. So the monkeys went down to the edge of the ocean.

52. Candrawilasīta

Narakawijaya 161(2)
Rāmāyaṇa 17.119(9)

Paḍa maṅikĕt kĕmbaṅ wwara taruṇī,
saruṇi rinantay mwaṅ suka ya marūm,
hana manēnun nilotpala⁴ mahalēp,
hana maṅalap tāṇjuṅ juga ya tinū.

(Rāmāyaṇa 17.119)

The girls were stringing flowers, sarunīs together with suka-flowers. Some were composing blue water lilies beautifully, and others picked up tāṇjuṅ-flowers which were also strung.

⁴ We need to read nilotpala for the metre.
53. Drutawilamba

Atha mĕsat ta siraṅ Pawanātmaja,
gagana yéka hawan nira maṅlayaṅ,
Garuḍa Sūryya ť aṅin tamatar papaḍé
laku nirādbhuta ſīghra manojawā.

(Rāmāyaṇa 8.1)

Thereafter Pawanātmaja flashed away through the air. Garuḍa, Sūryya (the Sun-god) and the wind were no equal [to him], as his speed was astonishing like the speed of the mind.

54. Toṭaka

Hana lĕn aliman ya dalanya masō,
binulus nya luput sira ſīghra mĕsat,
matakut ya tumon sira sāhasika,
tumĕḍun ya sakĕn aliman malayū.

(Rāmāyaṇa 9.27)

Another demon riding on an elephant dashed forward. He stabbed at him but failed to hurt him, because he stepped [aside] swiftly. The demon turned cowardly as he saw Hanūmān so fierce. He jumped off his elephant and fled away.

55. Untitled

Hana lĕn aliman ya dalanya masō,
binulus nya luput sira ſīghra mĕsat,
matakut ya tumon sira sāhasika,
tumĕḍun ya sakĕn aliman malayū.

(Rāmāyaṇa 9.27)
56. Bramitākṣara
57. (Pramitākṣarā)

Sumanasāntaka 171(6), +
Pārthayajña 2(14)
Rāmāyaṇa 8.18(41), +

Hana rākṣasī katēmu dé nira lén,
Wikaṭāṣkṣinī ya ta ṅaranya gahan,
suka yan pacaṅkranā rikaṅ jaladhi,
manikęp [p]5 iwak ya pinañanya lanā.

(Rāmāyaṇa 8.18)

Then he met another she-demon, the notorious Wikaṭāṣkṣinī. She liked to play around in the sea, always catching fish to eat.

58. Untitled

Pārthayajña 44(9)

59. (Kolā)

(Kṛṣṇa-)kalāntaka 37(5)

60. Jaloddhatagati

Arjunawiwāha 20(7)
Bhomāntaka 42(18)
Lubdhaka (Śivarātrikalpa) 24(5)
Pārthayajña 4(10)
Hariwijaya 31(7)
Kuñjarakarna 12(12)
Ariśraya (B) 25(5)
Narakawijaya 112(2)
(Kṛṣṇa-)kalāntaka 21(8), +
Khāṇḍawawanadahana 29(16)
Udayanacarita 20(11)
Kṛṣṇāndhaka (A) 18(19), +
Kṛṣṇāndhaka (B) 21(12)
Rāmāyaṇa 19.113(11)

Samaṅkana ikaṅ liman kinawacan,
gaḍiṅ nyan atitīkṣṇa malyus alunid,

5 Added by the editor as needed for the metre.
Meanwhile the armored elephants with very sharp and pointed tusks emitted angry cries in high spirit, as if they were the elephants of the quarters which supported the earth.

61. Wangśatha

Arjunawiwāha 13(10)
Ghaṭotkacāśraya 13(16), +
Bhomāntaka 47(27), +
Sumanasāntaka 31(2), +
Arjunawijaya 28(3)
Nāgarakṛtāgama 23(3)
Lubdhaka (Śivarātrikalpa) 11(10)
Abhimanyuwiwāha 26(8)
Hariwijaya 17(12), +
Nītiśāstra 11(6)
Narakawijaya 109(3)
(Kṛṣṇa)-kalāntaka 72(2)
Rāmakṛṣṇa 36(5)
Dharmakusuma 44(4)
Rāmāyaṇa 6.1(18), +

Ikā kaḍatwanku samīpa niṅ tasik,
gahan ri Lĕṅkā kadi kānti niṅ wulan,
i Ratnapārāyaṇa⁶ nāma tan kalēn,
ri dé nyan akwēh maṇiratna yojwala.
(Rāmāyaṇa 6.1)

My palace is on the beach of the ocean and is known as Lĕṅkā⁷ glorious as the moon. It is also called Ratnapārāyaṇa (the cradle of Jewels), for no othere reason than that there are plenty of brilliant jewels and precious stones.

62. Untitled

Kuñjarakarna 2(3)

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⁶ We need to read Ratnapārāyaṇa to correct the metre.
⁷ Text: Lĕṅka.
When Hanūmān had killed Akṣa, he jumped into the sea to bathe, because he felt weary at having fought for so long. That was why he wanted to go to the sea to bathe.
Rāma and Lakṣmaṇa went further into the forest of Kampa, already well-known from ancient times. There were plenty of deer living there happily, and hermits were wandering around.

69. Untitled

70. Indravangśa

71. Untitled

72. Jaradharamālā

Night passed. The moon had set. It was almost sunrise, the dry lotuses opened their corollas. The night lotuses were closing up, withered and dry and did no longer look pretty, for the only reason they beheld the beauty and fragrance of the padma (day lotus).

Atijagatī, 13 syllables

73. (Kamalalākṣī)
74. (Caṇḍī)

Sāmpun luṅhā ŋ weni sumurup hyaṅ Candra, meṅ mētwa ŋ wē dadi sumēkar taṅ tuṅjuṅ, mārin sāśrī kumuda kucup rūkṣālūm, tan lēn yar ton hayu nikanaṅ padmārūm.

(Rāmāyaṇa 12.1)

Smaradahana 15(7)
They held him roughly and stabbed him with swords, but in turn they were hit, strangled, elbowed and kicked. They were struck by his tail and collapsed in heaps, killed without having the chance to harm, their bodies fell one on the other.

That was the place Hanūmān was headed for. Most cautiously he climbed a tree, as he was afraid of startling the birds which were sleeping on the branches of the tree.
81. Rucirā
Arjunawiwāha 28(13)
Kṛṣṇāyana 57(2)
Subhadrāwiwāha 14(9)
Abhimanuyuwiwāha 56(9)
Narakawijaya 155(2)
Kṛṣṇāndhaka (A) 40(8)
Kṛṣṇāndhaka (B) 39(8)
Rāmāyaṇa 3.57(6), +

Krētajñatā ārjan ikanaṅ wruh in guṇa,
mulat rikaṅ bala manēkēt manon ulah,
asiṅ lewiṅ linēwhaken rikaṅ hayu,
ikaṅ masor kinila-kilēṅ sasambhawa.
(Rāmāyaṇa 3.57)

One who has regard for virtue is a wise man. Closely he watches the behaviour of his subjects. Whoever is good in conduct and the performance of his duty is rewarded, and whoever is not responding to expectations is measured in accordance with his deeds.

82. Untitled
Khāṇḍawawanadahana 34(13)

83. Untitled
Khāṇḍawawanadahana 37(9)

84. Untitled
Āstikāyana 8(2)
85. Lakṣmiwatī
86. (Lakṣmī)
87. (Prabhāvatī)

Nā lin niraṅ Daśawadanār puji ŋ [ń]8 anak, sanḳé giraṅ gērēmē masō maṅolakēn, tan saṁsāyar winara-warah manah manūt, wēt nyān lanā pracaya ri śakti niṅ ŋ anak. (Rāmāyaṇa 20.76)

Thus Daśawadana praised his son. Because of his joy and affection, he came forward and embraced him. He had no doubt about the report, he fully agreed, because he always believed in the might of his son.

88. Untitled

89. Untitled

90. Praharṣinī

Arjunawiwāha 8(14), +
Harivaṁśa 27(16), +
Bhāratayuddha 15(43)
Smaradahana 8(23), +
Bhomāntaka 24(13), +
Arjunawijaya 19(3)
Sutasoma 38(8), +
Nāgarakṛṭāgama 5(2), +
Subhadrāwiwāha 2(20), +
Abhimanyuwiwāha 13(22), +
Hariwijaya 4(11), +
Rāma(parāsu)wijaya 10(8), +
Brahmāṇḍa-Purāṇa 8(4)
Ariśraya (A) 7(7)
Narakawijaya 10(10), +
(Kṛṣṇa-)kalāntaka 25(20), +
Khāṇḍawawanadahana 2(34)

8 Added by the present editor as needed by the metre, compare line d below where Santoso has added a similar nasal in the same place.
When she was dead Hanūmān rejoiced. He saw a high impossible mountain in the middle of the ocean, called the mountain of Menakā, moving heavily as never before.

91. Untitled

Sāmpun māti dadi saharṣa saṅ Hanūmān,
n-ton taṅ parwwata ri tēnah nikaṅ samudra,
riṅ Ménākagiri īnaranya durggamāwān,
aṇhiṅ yādbhuta kumēlab gunuṅ apūrwwa.

(Rāmāyaṇa 8.8)

After paying homage with folded hands, the king of the monkeys, his heart filled with increasing joy, went away immediately together with his monkey-troops to Kiṣkuṇḍa to enjoy the fruit [of victory]. The rainy season had come and the peacocks were mirthful.
94. Untitled

Rāmakhāṇḍa 20(9)

Śakvarī, 14 syllables

95. Untitled

(Kṛṣṇa)-kalāntaka 55(4)

96. Praharāṇakalika

Pārthayajña 8(18)
Narakawijaya 68(1)
(Kṛṣṇa)-kalāntaka 77(2)
Kṛṣṇāṇdhaka (B) 19(3)
Rāmāyaṇa 15.1(12), +

Atha lumaku siromaliha saha bala,
Raghutanaya sirékana wēgilĕn ira,
gaganatala hawan nira mibër aňalor,
prawara giri Mahéndra ya hinarēpakēn.
(Rāmāyaṇa 15.1)

So he went away with his troops to take refuge with Raghutanaya. They went by air, flying to the north in the direction of the mountain of Mahéndra.

97. Untitled

Narakawijaya 135(1)

98. Untitled

(Kṛṣṇa)-kalāntaka 33(14), +

99. Wasantatilaka

Arjunawijaya 4(10), +
Harivamśa 7(11), +
Bhāratayuddha 3(6), +
Ghaṭotkacāśraya 10(9), +
Smaradahana 4(18), +
Bhomāntaka 12(19), +
Sumanasāntaka 5(11), +
Kṛṣṇāṇya 53(14)
Arjunawijaya 5(10), +
It happened that it was autumn when they started their journey. The villages they passed through were beautiful, they found many great rivers with excellent bathing-places, and gardens; the water of the lakes and waterfalls was clear.

100. Untitled

86

Text: *Kawit*, but then gives an alternate reading also as *Kawit*. We need to read *kāwit* for the metre.

10 We need to read *hawān* for the metre. There are many places where this alternative reading for this word is given, though not here.
101. Kuwalayakusuma
102. (Madyakṣāmā)
103. (Kuṭilā)

Narakawijaya 153\(^{(5)}\)

104. Asambādha

Narakawijaya 152\(^{(1)}\)

**Atiśakvarī, 15 syllables**

105. Maṇiguṇanikara

Narakawijaya 57\(^{(1)}\)
Dharmakusuma 55\(^{(1)}\)

106. Mālinī

Harivamśa 14\(^{(13)}\)
Smaradahana 28\(^{(15)}\)
Bhomāntaka 8\(^{(9)}\)
Sumanasāntaka 100\(^{(2)}\)
Kṛṣṇāyana 18\(^{(10)}\), +
Pārthayajña 9\(^{(12)}\)
Abhimanyuwiwāha 25\(^{(14)}\), +
Hariwijaya 6\(^{(14)}\), +
Kuñjarakarna 33\(^{(8)}\)
Narakawijaya 76\(^{(3)}\)
(Kṛṣṇa-)kalāntaka 40\(^{(9)}\)
Khāṇḍawawanadahana 12\(^{(24)}\)
Dharmakusuma 14\(^{(15)}\)
Kṛṣṇāndhaka (A) 32\(^{(3)}\)
Rāmāyaṇa 1.61\(^{(2)}\), +

Rahina ya sakatambé māwa taṅ déśa rāmya,
lumaku ta sira kālih sampun amwit manambah,
mamawa ta sira laṅkap astra saṅhārarāja,
anakbi ry\(^{11}\) Ayodhya śoka monēṅ manah nya.

*(Rāmāyaṇa 1.61)*

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\(^{11}\) There appears to be a mistake here, the line is only 13 syllables, and doesn’t fit the metre. I am unsure how to correct it.
It was morning, the region was glowing with beauty. Both of them, after taking leave with folded hands, set off, taking along with them bows and arrows, destroyer of kings. The damsels in Ayodhya were sad and distressed [in their hearts].

107. Untitled

(Kṛṣṇa-)kalāntaka 54(2)

108. Untitled

Sumanasāntaka 176(4)
Narakawijaya 99(2)

109. Wiṣasmara

Pārthayajña 40(12)
Narakawijaya 14(10)
Āstikāyana 24(7)

110. Untitled

Subhadrāwiwāha 23(3)
Narakawijaya 88(5)

111. Untitled

Rāmāyaṇa 3.53(4)

Ndan kita pi sarabhāran rākṣaṇ sakala jagat,
kṣatriyawinaya yēkā rākṣan katuturakēn,
śāsana ya gēgēn taṅ śāstra d-wulati lanā,
sojariṅ aji tūtēn yēkā mawa kasukan.12

(Rāmāyaṇa 3.53)

But you will be the enforcing power, protecting the whole world. Keep in mind the rule of the warrior caste and uphold it. Hold the guidance of the holy scripts and look them up regularly. Follow the good teachings. These will bring you happiness.

12 Only the last two lines fit the metre properly.
Aṣṭi, 16 syllables

112. Girisa

Arjunawiwāha 6
Harivāmaṇa 23
Bhāratayuddha 4, +
Ghaṭotkacāśraya 15
Smaradahana 5
Bhomāntaka 10, +
Sumanasāntaka 14, +
Kṛṣṇāyana 23
Sutasoma 20, +
Lubdhaka (Śivarātrikalpa) 6
Parthayajna 13
Subhadrāwiwāha 17, +
Abhimanyuwiwāha 2, +
Hariwijaya 6
Kuñjarakarna 40
Rāma(parāṣu)wijaya 3
Nirartha prākṛta 7
Arisraya (A) 9
Arisraya (B) 3, +
Narakwijaya 73, +
(Kṛṣṇa-)kalāntaka 4
Khāṇḍawawanadahana 22
Rāmakhāṇḍa 12
Udayanacarita 7
Ambāśraya 7
Dharmakusuma 53
Āstikāyana 20
Āstikāśraya 32
Kṛṣṇādhaka (A) 9, +
Kṛṣṇādhaka (B) 11

113. Ratoddhani

Narakwijaya 27

114. Wṛṣabhagatiwilasita

Narakwijaya 54
Thus were the prayers of the princess, most excellent and true. She did not want to die at the news of the well-being of the king. But the pain of separation still cast a shadow, she lay there on the couch to read.
After the death of Triśira [and his heads had fallen down], swiftly Khara and Dūṣaṇa advanced outrageously. Together with his troops they flew up and looking like a black cloud, the swords, maces and discuses they brought along were like flashes of lightning.

———

13 This first line is 2 syllables short, and doesn't meet the needs of the metre as it stands.
Then he mounted his great wagon which was decorated in gold, resembling the golden top of the mountain Suméru. The horses were green coloured, shining like jade. Then he stood in his wagon looking exactly like Sūryya, the sun-god.

129. Untitled

130. Prthwita la
131. (Prthvi)
King Daśaratha was back in the city of Ayodhyā. Prince Rāma received the praise of all the people because he destroyed the enemies of their priest in the hermitage and even the powerful Paraśurāma [was defeated by him].

132. Untitled

133. Śikhariṇī
The peasants and the king have to strive together for the common gratification, because they are producing the food they need in the city. Therefore, whatever their complaints, you may not sit idle, you have to give them your helping hand. They are five things that come as danger to the peasants, you should stop these.

134. Wangśapattrapatita

We need to read nika to fit the metre.
The arrows of the son of Daśawadana turned into such creatures, millions in number winding round the bodies of the monkeys, who yelled out when they were bound seven by seven or four by four. They struggled in vain and wailed, grimacing with pain.

135. Untitled

Nāgarakṛtāgama 81(4)

136. Mandākrānta

Harivaṁśa 29(10)
Krṣṇāyaṇa 32(11), +
Nāgarakṛtāgama 30(2), +
Khāṇḍawawanadahana 26(14)
Rāmāyaṇa 6.199(2), +

Ménak tāmbēk nira lawan ikanaṅ wānarātyanta tuṣṭa, kapwā yāṅsō praṇata matatā yar panēmbah kabèh nya, mēriṅ matwaṅ ta ya ri sira saṅ Rāghawā yar panēmbah, mansō cuṇḍuk ta ri suku niraṅ Rāma maṅkin saharṣa.
(Rāmāyaṇa 6.199)

The mind of [Rāma] was at ease and the monkeys were also contented. They waited upon Rāma with respect, fully and orderly, they mind full of admiration and adoration to Rāghawa. Sugrīwa’s devotion and respect made Rāma happier and happier.

Dhṛti, 18 syllables

137. Madaharṣa
138. Mandapa
139. Wanamālā
140. (Mahāmālika)
141. (Nārāca)
142. (Ṣiṁhavikriḍita)

Nāgarakṛtāgama 4(2), +
Narakawijaya 131(1)
Rāmāyaṇa 10.71(2), +

Daśawadana huwus nirojar madēg tékanaṅ rākṣasa, hana alalaṅ akiṅ pamuṅkus nya rīkū17 niraṅ Māruti,

17 We need to read rīkū to fit the metre.
apusi ta daluwaṅ lawan bwat kēlin kusyara mwaṅ jamaṅ, asiṅ-asiṅ anipis dilah nyāхаנן ndan bèbèd nyāpagēh.

(Rāmāyaṇa 10.71)

Said Daśawadana. The demons stood up. They wrapped the tail of Māruti with tall dry grass, paper and [silk] from Keling and put a diadem on his head. Then he was wrapped with things thin and easy to burn.

143. Suwangśapattrā

Harivaṁśa 37(18)
Bhāratayuddha 39(4), +
Smaradahana 30(13)
Sumanasāntaka 62(9)
Nāgarakṛtāgama 95(3)
Pārthayajña 41(15)
Ariśraya (B) 27(6), +
Rāmāyaṇa 23.48(26)

Daśamuka kēsisan kasiharēp kawēkas anīlilan, akara-karā tēkā nikanaṅ antaka rī sira huwus, rī pati nikaṅ prawīra wirātī dadi yar aṅēn-aṅēn, kapasukan āmbēk apēs18 anaṅis ta sira udahani.

(Rāmāyaṇa 23.48)

Daśamuka was left desolate, pitiful and baffled. He thought that death would come to him very soon, as all his heroic commanders had been slain. The longer he thought, his mind was affected by despair. He wept apprehensively.

144. (Surabhi)

Nāgarakṛtāgama 45(2)

145. Untitled

Pārthayajña 35(14)
Narakawijaya 75(1)

18 We need to read āmbēk [k] apēs to satisfy the metre.
146. Untitled
Ghaṭotkacāśraya 9(6), +
Bhomāntaka 75(5)
Lubdhaka (Śivarātrikalpa) 26(9)
Abhimanyuwiwāha 60(23)
Narakawijaya 87(6)
(Kṛṣṇa)-kalāntaka 8(9), +

147. Mrđukomala
Arjunawiwāha 10(2), +
Bhāratayuddha 38(17)
Ghaṭotkacāśraya 29(15), +
Smaradahana 22(21)
Bhomāntaka 16(10), +
Kṛṣṇāyana 45(7), +
Sutasoma 40(7), +
Nāgarakṛtāgama 10(3), +
Lubdhaka (Śivarātrikalpa) 38(2)
Pārthayajña 25(10), +
Subhādrāwiwāha 18(11), +
Abhimanyuwiwāha 8(19), +
Hariwijaya 33(16), +
Kuṇjarakarna 11(17), +
Rāma(paraśu)wijaya 2(47), +
Nirarthaprākṛtta 2(5)
Ariśraya (A) 8(13), +
Ariśraya (B) 28(4)
Narakawijaya 2(8), +
(Kṛṣṇa)-kalāntaka 10(22), +
Khāṇḍawawanadahana 10(44)
Rāmakṛṣṇādha 9(32), +
Udayanacarita 9(17), +
Kṛṣṇānadhaka (A) 7(11)
Kṛṣṇāndhaka (B) 9(11)

148. Mandaharṣa
Kṛṣṇāyana 24(4)
Narakawijaya 89(1)

149. Citralekhā
Narakawijaya 121(3)
Khāṇḍawawanadahana 28(6)
150. Untitled

Bhomāntaka 84\(^{(5)}\)
Narakawijaya 124\(^{(2)}\)

Atidhṛti, 19 syllables

151. Nawaharṣa

Arjunawiwāha 29\(^{(10)}\)
Bhomāntaka 35\(^{(3)}\)
Sumanasāntaka 3\(^{(4)}\), +
Pārthayajīa 19\(^{(4)}\), +
Subhadrāwiwāha 26\(^{(13)}\), +
Abhimanyuwiwāha 67\(^{(5)}\)
Hariwijaya 23\(^{(2)}\)
Kuñjaraṇa 3\(^{(4)}\)
Nirarthaprāśrīta 12\(^{(1)}\)
Ariśraya (B) 24\(^{(9)}\)
Narakawijaya 80\(^{(2)}\)
Āstikāśraya 15\(^{(2)}\)
Kṛṣṇāṃdhaka (A) 22\(^{(4)}\)
Kṛṣṇāndhaka (B) 24\(^{(4)}\)

152. Windhyakāra

Narakawijaya 33\(^{(1)}\)

153. Untitled

Narakawijaya 4\(^{(2)}\), +

154. Untitled

(Kṛṣṇa-)kalāntaka 48\(^{(10)}\)

155. Meghawisphūrjita

Narakawijaya 137\(^{(1)}\)

156. Untitled

Narakawijaya 16\(^{(9)}\)
157. Mrgăngsa

Arjunawiwaḥa 36(2)
Bhāratayuddha 42(9)
Ghaṭotkacāśraya 16(5)
Smaradahana 14(11), +
Sutasoma 37(2), +
Nāgarakṛtāgama 29(3)
Subhadrāwiwaḥa 22(5)
Abhimanyuwiwaḥa 73(4)
Kuṇjarakarna 21(4)
Narakawijaya 5(2), +
(Kṛṣṇa)-kalāntaka 18(17), +
Khāṇḍawawanadahana 21(9)
Kṛṣṇāṁdhaka (A) 14(13), +
Rāmāyaṇa 22.58(9)19

Saṅ Nilārṣabha Gandhamādana Dhanurdhara Gawa Gawaya,
Tāra Krēndana Indrajāṇu kalawan Śatabali Winata,
mwaṅ saṅ Dhūmra Gawakṣa Bhīmamuka Mainda Śarabha Wrēṣabha,
saṅ Sampāti Darīmukādi nikanaṅ prawagabala masō.

(Rāmāyaṇa 22.58)

Nīla, Arṣabha, Gandhamādana, Dhanurdhara, Gawa, Gawaya, Tāra, Krēndana, Indrajāṇu, Śatabali, Winata, Dhūmra, Gawakṣa, Bhīmamuka, Mainda, Śarabha, Wrēṣabha, Sampāti, Darīmuka were the commanders of the attacking monkey-army.

158. Śārdūlavikṛdīta

Arjunawiwaḥa 1(15), +
Harivaṁśa 1(3), +
Bhāratayuddha 5(9), +
Ghaṭotkacāśraya 2(13), +
Smaradahana 1(23), +
Bhomāntaka 13(11), +
Sumanasāntaka 16(8), +
Kṛṣṇāyaṇa 1(5), +
Arjunawiwaḥa 1(25), +
Sutasoma 4(19), +
Nāgarakṛtāgama 3(2), +
Lubdhaka (Śivarātrikalpa) 12(3), +
Pārthayajña 32(4)
Subhadrāwiwaḥa 3(8), +

19 Wrongly listed by Zoetmulder under 154 above.
Thus Jaṭāyu spoke. He flew forward to chase [Rāwas] and attack [him]. His amazingly strong, wide and sharp feathers shone. Fiercely and wild like a lion he came nearer and nearer and used his beak, sharp as *bajra* as his weapon.

159. *Citraṛaśmi*
160. *(Puṣpadama)*

Nāhan liṅ nira sañ Jaṭāyu umasö masyaṅ umuṅsyāpraṅa, kumĕlab tekstār hēlar nirādbhuta makas malvā malaṅḍēp kabēh, śārdulākrĕti sinhatulya magalak śīghrāmarēk sāhasa, tuṇḍāghāta patuk nirāyudha nirālaṅḍēp ya bajropama.

(Rāmāyaṇa 6.19)

First two syllables are resolved from one heavy syllable in the line.

20 Text: *śārdulākrĕti*.  
21 Text: *śārdulākrĕti*. 
When the demon-army was destroyed, Hanūmān stood up in high spirits. He returned to the garden and spoilt the beautiful pārijāta-trees, which with their branches looked as tall as the Méru mountain of the Himalayas. The trees were of sparkling gold, and they had many bowing branches with twigs of one armspan in circumference.

Kṛti, 20 syllables

161. Untitled

Arjunawiwāha 14\(^{(20)}\), +
Harivaṁśa 4\(^{(8)}\), +
Ghaṭotkacāśraya 19\(^{(1)}\), +
Smaradahana 2\(^{(19)}\)
Bhomāntaka 6\(^{(14)}\), +
Sumanasāntaka 82\(^{(2)}\), +
Kṛṣṇāyana 13\(^{(7)}\)
Arjunawijaya 14\(^{(5)}\), +
Sutasoma 17\(^{(5)}\), +
Lubdhaka (Śivarātrikalpa) 8\(^{(7)}\)
Pārthayajñī 12\(^{(21)}\)
Subhadrāwiwāha 7\(^{(10)}\), +
Abhimanyuwiwāha 20\(^{(9)}\), +
Rāma(parāsu)wijaya 5\(^{(4)}\), +
Nitiśāstra 9\(^{(4)}\), +
Nirarthaprākṛta 6\(^{(2)}\)
Brahmāṇḍa-Purāṇa 18\(^{(4)}\)
Ariśraya (B) 5\(^{(6)}\), +
Narakawijaya 49\(^{(16)}\), +
(Kṛṣṇa)-kalāntaka 27\(^{(9)}\), +
Khāṇḍawawanadahana 11\(^{(34)}\)
Rāmakhāṇḍa 18\(^{(19)}\), +
Udayanacarita 26\(^{(20)}\)
Ambāśraya 16\(^{(12)}\)
Dharmakusuma 3\(^{(24)}\), +
Āstikāyana 19\(^{(22)}\)
Āstikāśraya 11\(^{(8)}\)
Kṛṣṇāndhaka (A) 36\(^{(25)}\)
Kṛṣṇāndhaka (B) 23\(^{(16)}\)+

162. Wibhraṣma

Bhomāntaka 59\(^{(7)}\)
Narakawijaya 92\(^{(3)}\)
163. Wisarjita

- - - - - - - - - - - - - - - - - - - - - - - - - - -
Bhāratayuddha 6⁹
Ghaṭotkacāśraya 47⁵
Bhomāntaka 22⁴, +
Sumanasāntaka 13⁷, +
Nāgarakṛtāgama 58³, +
Abhimanyuwiwāha 55¹⁰
Hariwijaya 7⁶
Arisraya (B) 13²
Narakawijaya 85⁴, +
Khāṇḍawawanadahana 23⁷
Rāmakāṇḍa 34¹⁰
Udayanacarita 4²
Kṛṣṇāndhaka (A) 16⁵
Kṛṣṇāndhaka (B) 13⁸

164. Gēli
165. (Vṛtta)
166. (Gaṇḍakā)
- - - - - - - - - - - - - - - - - - - - - - - - - - -
Narakawijaya 22³

167. Citraturida
- - - - - - - - - - - - - - - - - - - - - - - - - - -
Smaradahana 16⁵
Kṛṣṇāyana 9⁵
Nāgarakṛtāgama 84⁷
Subhadrāwiwāha 20⁵
Narakawijaya 97¹

168. Mattarāga
169. Mṛgangśa
- - - - - - - - - - - - - - - - - - - - - - - - - - -
Bhāratayuddha 28⁴
Bhomāntaka 15¹⁴
Arjunawijaya 55³
Sutasoma 128¹⁰
Nāgarakṛtāgama 37⁷, +
Subhadrāwiwāha 45⁷
Abhimanyuwiwāha 21⁹
Hariwijaya 42¹⁰
Narakawijaya 34⁶
Khāṇḍawawanadahana 15²⁴
Rāmakāṇḍa 5⁵
When Pawanasuta was captured, the demon-soldiers yelled out noisily. And Méghanāda crowded around together with his joyous soldiers. They came forward jostling each other and wildly hissing they struck with clubs. Hanūmān was not hurt, like iron hit by hammers of copper.
**Prakṛti, 21 syllables**

172. **Indrāyudha**

When his three ministers Wirūpākṣa, Dhūmrākṣa and Māhodara were slain, it became more obvious that king Daśāsya would meet his death in battle. Suddenly his courage emerged and he attacked the monkey-army who then were plunged into trouble. He was steadfast and heroic, not wishing to withdraw, and fighting savagely like Rudra.

173. **Citrāvilāpa**

Thus said Trijaṭā and she sped away by air immediately. She arrived at the Suwēla mountain of jewels, and found it full of monkeys. She met her father sitting respectfully on a flat stone making his audience to king Rāma who sat on his throne with prince Lākṣmaṇa sitting nearby.

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22 This syllable needs to be heavy to fit the metre.

23 The second syllable should be light to fit the metre.
175. Untitled

Ariśraya (B) 43(9)

176. Untitled

Sutasoma 89(3)
Narakawijaya 62(1)

177. Kusumawilasita

Arjunawiwāha 15(14)
Harivaṁśa 10(18), +
Ghaṭotkacāśraya 11(18)
Bhomāntaka 64(11)
Arjunawijaya 37(2)
Sutasoma 24(3), +
Lubdhaka (Śivarātrikalpa) 18(1)
Pārthayajña 14(12)
Subhadrāwiwāha 15(11), +
Abhimanyuwiwāha 17(7)
Kuñjarakarna 27(4)
Ariśraya (B) 10(2)
Narakawijaya 90(6)
Khāṇḍawawanadahana 13(28)
Kṛṣṇānadhaka (B) 14(9)

178. Untitled

Narakawijaya 28(1)

179. Sragdhara

Arjunawiwāha 7(8), +
Harivaṁśa 6(14), +
Bhāratayuddha 9(16), +
Ghaṭotkacāśraya 7(6)
Bhomāntaka 1(27), +
Sumanasāntaka 45(6), +
Kṛṣṇāyana 4(8), +
Arjunawijaya 4(17), +
Sutasoma 1(12), +
Nāgarakṛtāgama 2(2), +
Lubdhaka (Śivarātrikalpa) 28(10), +
Subhadrāwiwāha 31(8), +
Abhimanyuwiwāha 6(14), +
Thus was [the description] of Lēṅkā on fire, and the destruction of the nāgapuṣpa-trees in the garden. The mandaras, aśoka, punnāga trees were ruined, their leaves, flowers and branches burnt. The tañjuṅ, mango, ambawaṅ, coconut, and maja trees were crushed, the jambu and rambutan trees were burnt. Durian, mangosteen, puryyan and breadfruit trees were affected by the fire and all of them were completely spoilt.

Aṃṭi, 22 syllables

180. (Tirdagati?)
Khāṇḍawawanadahana 31(11)
Kṛṣṇāndhaka (B) 16(11)

181. Sandhyakāra

Bhomāntaka 74(6)
Arjunawijaya 60(6)
Sutasoma 2(3), +
Nāgarakṛtāgama 35(4)
Narakawijaya 52(2)
Kṛṣṇāndhaka (A) 6(10)

182. Untitled

Sutasoma 6(6)
Narakawijaya 18(6)+

183. Puṣpawajra

Narakawijaya 26(1)

184. Madraka

Harivaṁśa 35(8)
Ghaṭotkacāśraya 5(16)
Kṛṣṇāyana 34(11)
Nāgarakṛtāgama 48(3), +
Nirarthaprākṛta 8(3)
Ariśraya (B) 35(3)
Narakawijaya 23(4), +
(Kṛṣṇa)-kalāntaka 41(15)
Khāṇḍawawanadahana 33(9)

185. Kilayu anēḍēng

Arjunawiwāha 23(12), +
Harivaṁśa 19(10), +
Smaradahana 7(12)
Bhomāntaka 38(55)
Sumanasāntaka 23(5), +
Arjunawijaya 3(11), +
Sutasoma 14(2), +
Nāgarakṛtāgama 32(6), +
Subhadrāwiwāha 41(5)
Abhimanyuwiwāha 14(6), +
Hariwijaya 16(3)
Kuñjarakarna 28(6)
Rāma(paraśu)wijaya 15(9)
Nirarthaprākṛta 5(4)
Ariśraya (B) 34(10), +
Narakawijaya 61(1), +
(Kṛṣṇa)-kalāntaka 24(24), +
Khāṇḍawawanadahana 5(10)
Dharmakusuma 23(5), +
Āstikāyana 16(9)
Āstikāśraya 16(3)
Kṛṣṇāndhaka (A) 51(3)
Kṛṣṇāndhaka (B) 49(3)

186. Garirangsi
−−−⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑−−×
Bhomāntaka 34(2)
Narakawijaya 83(1)

Vikṛti, 23 syllables

187. Aśwalalita
−−−⏑⏑⏑⏑−−−⏑−−−⏑−−−⏑−−⏑×
Harivamśa 24(5), +
Bhāratayuddha 16(18), +
Ghaṭotkacāśraya 38(7), +
Bhomāntaka 5(7), +
Arjunawijaya 35(5)
Sutasoma 23(5), +
Nāgarakṛtāgama 36(2), +
Lubdhaka (Śivarātrikalpa) 5(7), +
Subhrātwiśāha 36(5), +
Abhimanyuwiśāha 30(24), +
Hariwijaya 25(2), +
Kuñjarakarna 24(5)
Rāma(paraśu)wijaya 47(14), +
Nitiśāstra 6(4)
Ariśraya (B) 8(4), +
Narakawijaya 6(14), +
(Kṛṣṇa)-kalāntaka 5(18), +
Khāṇḍawawanadahana 9(21)
Rāmakhaṇḍa 41(4)
Udayanacarita 11(13)
Ambāśraya 2(5)
Dharmakusuma 30(14)
Āstikāyana 11(11)
Āstikāśraya 25(2), +
Rāmāyaṇa 8.215

Pracalita puspa niṅ kayu rurū sari nya ya mēlēk kadi pwa ya kukus, kalawan ikaṅ palāśa tumibā sēkar nga ya mabāṅ akēn hudan apuy, ibēkan ikaṅ lēmah kadi dilah nga riṅ pralayakāla bhīsaṇa katon, ruru kēna lēn kitaṅ masasaran kadi pwa matakut manon hudan apuy. (Rāmāyaṇa 8.215)

The flowers of the trees were shaking, their pollen fell in abundance like a mist. Also the red flowers of the palāśa-trees fell like a rain of fire. The ground was full of it, like fire at doomsday looking very terrifying. The roes and roebucks hit by them dispersed everywhere as if they were afraid to see a rain of fire.

188. Untitled

Sumanasāntaka 155(1)
Narakawijaya 91(2)

189. Wirat tēbu sol
190. Kalēngēngen
191. Padmakeśara
192. Jagadnātha

Arjunawiwāha 2(9), +
Harivaṁśa 45(11)
Bhāratayuddha 34(5), +
Ghōtakacāśraya 3(6), +
Bhomāntaka 2(34), +
Sumanasāntaka 2(4), +
Kṛṣṇāyana 16(8), +
Arjunawijaya 20(3), +
Sutasoma 5(2), +
Nāgarakṛtāgama 22(5), +
Lubdhaka (Śivarātrikalpa) 10(1), +
Pārthayajña 6(10), +
Subhadrāwiwāha 8(8)
Abhimanyuwiwāha 11(11), +
Hariwijaya 8(17), +
Kuñjarakarna 15(12)
Rāma(parāsū)wijaya 14(11), +
Nītiśāstra 3(11)
Brahmāṇḍa-Purāṇa 2(10), +

24 Listed as 8.214 by Zoetmulder.
Narakawijaya 47(4), +
(Kṛṣṇa-)kalāntaka 20(11), +
Khāṇḍawawanadahana 24(13)
Rāmakhāṇḍa 16(9)
Udayanacarita 6(4), +
Ambāśraya 3(26)
Dharmakusuma 57(5)
Āstikāyana 23(4)
Āstikāśraya 37(4)
Kṛṣṇāndhaka (A) 3(6), +
Kṛṣṇāndhaka (B) 5(6), +

193. Untitled

Āstikāśraya 23(3), +

194. Puṣpasāṅcaya

Arjunawīwāha 24(4)
Narakawijaya 93(1)

195. Untitled

Bhomāntaka 7(18)
Narakawijaya 56(7)

196. Jagaddhita
197. Rāgakusuma
198. Wahirat
199. Wawirat
200. Wahvawirat
201. Wohingrat
202. Wwayirat
203. Kośala?

Arjunawīwāha 3(16), +
Harivaṁśa 2(20), +
Bhāratayuddha 1(16), +
Ghaṭotkacāśraya 1(6), +
Smaradahana 3(15), +
Bhomāntaka 3(42), +
Sumanasāntaka 1(24), +
Kṛṣṇāyana 2(8), +
Arjunawijaya 11(4), +
Sutasoma 3(9), +
Nāgarakṛtāgama 1(5), +
The nature of Rāma in fulfilling his religious duties for the whole world is exactly like Manmatha, the god of Love in fulfilling his duties concerning sensorial pleasures. Therefore may the story of Rāma, which contains excellent words [of guidance] be like fragrance that penetrates into the hearts [of men]. The great yogins will become proficient [in The Wēdas], the good people will obtain a pure mind after reading it. If it is read to unfortunate people, be he low or high in rank they will understand it beyond doubt, which will ultimately lead them to heavenly Bliss.

204. Mattakrīḍa

Narakawijaya 21(1)
Sangskṛti, 24 syllables

205. Soktamargana
Ghaṭotkacāśraya 17(3), +
Bhomāntaka 29(17)
Nāgarakṛtāgama 55(3)
Narakawijaya 79(2)

206. Puspacalita
Narakawijaya 147(3)

207. Madhulinda
Arjunawijaya 9(3), +
Nāgarakṛtāgama 41(5)
Lubdhaka (Śivarātrikalpa) 27(3)
Hariwijaya 47(11)
Narakawijaya 119(3)
(Kṛṣṇa)-kalāntaka 58(7), +
Udayanacarita 8(9)
Ambāśraya 13(21)
Kṛṣṇāndhaka (A) 24(6)
Rāmāyaṇa 24.14(14)

Anantara naréndraputra hana riṅ rathottama pawèh hyaṅ Indra ri sira, watēk réśi riṅ antarikṣa anumoda maṅhudanakēn ta gandhakusuma, mulat ta sira saṅ Daśānana sawismayāmaya-mayājayā nrēpasuta, Daśāsya sira dhīrā wīra tuhu jāti sūra sira tan surud tar arusuh.
(Rāmāyaṇa 24.14)

Without delay the prince had already mounted the beautiful chariot given by god Indra to him. The groups of sages in the sky expressed their approval by showering down fragrant flowers. Daśānana saw this with dismay, and it dawned to him that the prince would be victorious. He was however unwavering and really courageous, so that he did not want to acknowledge defeat and be unfair.

208. (Kirīṭā)
209. (Subhadra)
(Kṛṣṇa)-kalāntaka 46(1)
210. Tanwi
Narakawijaya 41(1)

211. Meghapuṣpa
Ariśraya (B) 36(3)
Narakawijaya 165(1)

Abhikṛti, 25 syllables

212. Untitled
Sumanasāntaka 22(12), +
Sutasoma 49(5)
Hariwijaya 11(13)
Narakawijaya 82(4)
Āstikāśraya 22(2)
Kṛṣṇāndhaka (A) 11(7)

213. Puṣpalaṅcana
Narakawijaya 32(1)

214. Amarawati
Bhomāntaka 20(1)
Narakawijaya 94(2)

215. Wikasitakusuma
216. Kroñcapada
Narakawijaya 3(1)
Kṛṣṇāndhaka (A) 39(2)
Kṛṣṇāndhaka (B) 38(2)
Rāmāyaṇa 23.8(2)

Rāmāyaṇa 23.8

Arrows were stuck on his chest. Blood streamed from his mouth, eyes and nose in great force. There was also blood spouting out of his ears. Then he collapsed on the ground with such a terrible crash, it shook, as if a mountain-top had
fallen down. The monkeys were smashed in a heap, like a cone of offering-rice, when he fell on them. Thousands and thousands were killed.

217. Widyutkara

Ghaṭotkacāśraya 46(7), +
Bhomāntaka 44(6)
Sumanasāntaka 20(2)
Krṣṇāyana 11(4)
Sutasoma 7(5), +
Nāgarakṛtāgama 8(6), +
Ariśraya (B) 19(8)
Narakawijaya 13(4), +
Khāṇḍawawanadahana 20(25)
Udayanacarita 3(7)
Dharmakusuma 51(3)

218. Citraketaka

Narakawijaya 36(1)

Vyutkṛti, 26 syllables

219. Untitled

Narakawijaya 134(1)

220. Apawāha

Narakawijaya 168(1)

221. Eravati

Bhomāntaka 21(4)
Narakawijaya 96(1)

222. Bhujanggavijrmbhita

Narakawijaya 40(1)
223. Untitled

Kṣama sahana sujana kuśala saphala pinuji pinaraga sinaguṇa, īnḥulun ikana huluna ri kita ta maṇālapa ta guṇa pala-palar umuṇupa, apan ika saṅ atiśaya guṇa nira ta pinakaguru mamuhara kalēpasēn, kusuma surabhi ya pada nira manulari waṅi suyaśa satata śuci marūm.25

(Rāmāyaṇa 26.52)

Please, forgive me, O, skilful people of good nature, who are worthy of praise and known to be paramount in virtues. Let me be your slave, in order to be able to follow your steps in virtuous deeds, so that I may benefit from them. Because only those who have great virtues are to be made gurus as they only can be the path to heavenly Bliss, like the surabhi-flower which gives sweet scent and fame to others, but remains pure and fragrant.

224. Mālāwādi

Bhomāntaka 98(2)
Narakawijaya 46(1)
(Kṛṣṇa-)kalāntaka 14(10), +

225. Untitled

(Kṛṣṇa-)kalāntaka 23(2)

226. Untitled

Narakawijaya 166(1)

227. Daṇḍasagala
228. (Maṇikiraṇa)

Arjunawiwāha 26(2)
Ariśraya (B) 41(1)
Narakawijaya 126(2)

25 This is the final verse of Rāmāyaṇa, and is written in one of the most difficult of the metres available.
229. Gadyakāra

Bhomāntaka 83(4)
Narakawijaya 45(1)
(Kṛṣṇa-)kalāntaka 64(4)

33 syllables

230. Untitled

(Kṛṣṇa-)kalāntaka 65(2)

231. Daṇḍaka

Narakawijaya 31(1)
(Kṛṣṇa-)kalāntaka 45(1)
Bhomāntaka 33(1)
Narakawijaya 74(3)
Rāmāyaṇa 9.56(1)

Wuru-wuru kawurug rikaṅ wrėkشا mawwah wwaraw wawawwa yāwū lawan wü t
mawūṅ jiwa-jīwāvedi wawawwa yāwok umūr mwan ltuṉ, kaḍawa wuru kutut katūt yān tumūt rin [ⁿ] atat yātatā yatākut n-ton ikaṅ lomāša
mrih mibĕr mwaṅ mayūrādulur syuṅ swarī,
umulat umututuṅ luṭuṅ tuṅga-tuṅgal manuṅtuṅ ri tuṅtuṅ nikaṅ gīntuṅan tar
paṅan wwaḥ nya kéṅin-iṅin,
bhramara mara mariṅ rikaṅ karṇikārārurū rūg karūgan paḍāntēn sari nyēnirir
dé nikaṅ māruta.
(Rāmāyaṇa 9.56)

The wild pigeons were driven away from the fruit-bearing trees. There were
orang-utans and squirrels crying out, and the jīwājīwa-birds were frightened by
the bearded orang-utans and fled away with the black apes, dragging the
drunken doves and the turtle-doves along, following the parrots which were
always frightened by the appearance of hairy monkeys and wanted to fly away
together with the peacocks, followed by starlings and cassowaries. A black ape
hanging on his own on the far end [of a branch] of a gintuṅan-tree could not eat
the desirable fruit, because he was dumbfounded at the sight. The bumble bees
came to the fallen karṇikāra-trees, the paḍāntēn-flowers were crushed and their
pollen blown in the wind.
24 ×
Rāmāyaṇa 9.57(1)

29 ×
Rāmāyaṇa 11.1(2), +

31 ×
Sutasoma 134(1)

± 33 ×
Rāmāyaṇa 26.22(3)

± 38 ×
Sutasoma 137(2)
Kṛṣṇāndhaka (A) 43(2)

± 40 ×
Ariśraya (B) 95(3)
(Kṛṣṇa)-kalāntaka 22(2)

± 47 ×
Bhomāntaka 95(3)
Kuṇjarakarna 8(1)
Narakawijaya 142(1)

75 ×
Rāma(paraśu)wijaya 49(1)
Rāmāyaṇa 9.56(1)

Narakawijaya 69
Rāmāyaṇa 26.25

Naranātha Raghūttama bhoga bhinuki lawan gharinī nira pūrṇa pēnuh pinaṇan pinagantyakēn ūrī mananēk dinadak-dadak ēnak-inak ya ta tambul ikah sumēdhā sarkerēn sinaranta paranti nirantarata taṅ malarēh manalīh masilih-silihan sumēlaṅ sumilih mamaṇan maṅinum sarkerēn sarkerēmīna nikā sakerēn umaluy pwa mator madulur mawuwh-wuwuwh owah-uwah ta paṇan nira de niṇ anēkarasādhbēta ṣadrēsā dibya sugandha maṅaḥ maṅaḥēt mērēnēt sira de nya mētu ni haṁniṅ kēna maṅhyā maṅdērīga maṅsō saṅ awēh jēnu kumkuma candana tiś nya marūm panirām nira rāmya rikaṅ ḍaḍa bāhu gulū tēka riṇ twas aṭīs rumēsēp ṣuci cāma ra somya mirīṅ ramaṇīṅa ni ēṁās sumukē sira yar pasekāri soka bar pulaṅ utpala cāmpaka bolu gaṅuṅ puḍak utaka sāri y[ya]rūm tumuruṅna ta sīrēṅ natar ērin-iṅṅiṅ kalawan ta sīrāṅ arī bhāra guṇottama saṅ Bhāratār para té sira saṅ tinamuy r-adēṅ iṅ bala wānara yar panaḏah maṅinum wwara banḍa si
Bhaṇḍira nāma parō ri siraṅ Bharatomilu manwagaté gati saṅ tamuy uttama dé
nya diné wruha yāta tumakwani saṅ tinamuy.²⁶
(Rāmāyaṇa 9.57)

King Ragūttama ate together with the queen to their perfect satisfaction of
everything served which was freshly prepared. Then the betel box was served
with all the ingredients and instruments, alternated with drinks and other food,
variously prepared with different flavours which made the body warm and
sweating caused by the liquor. Then those serving the body-cream, made of
curcuma and cool sandal-wood mixture came forward and applied it to the
breast, shoulders and neck, and the refreshing effect penetrated into the heart.
The camāra-fans gave a soft and sweet breeze which made their hearts happy.

When they wanted to wear flowers, there was a collection of lotuses, cāmpakas,
bolus, gaḍuṅs, pandanus, and the aromatic utkaṭas. Then they went out to the
royal square, followed by the younger brothers and the virtuous guests. Prince
Bharata came to the guests and stood amongst the monkeys, who were eating
and drinking. There was a crippled attendant of the court called Bhaṇḍira who
came to prince Bharata and joined him to welcome the guests with information
and requests to the guests.

²⁶ This is only the first of four lines that make up this verse, all start with six light
syllables, and then have 75 ! anapaests following (with some small mistakes). One line
is sufficient to give and idea of the structure.
Ardhasamacatuṣpadi

(10-11)

232. (Vegavatī)

Rāmāyaṇa 15.48(4)

Krama śīghra mĕsat [t] ikanan wray, kapwa sadarppa mibër ta ya luṅhā, kumĕlab ta wulu nya ya mawyañ, tulya dilah nikanañ pralayāgni.

(Rāmāyaṇa 15.48)

Immediately the monkeys set out, flying away with soaring spirits. Their red hair was flying brilliantly in the wind like the flame of the fire at doomsday.

233. (Prabodhitā)

Rāmāyaṇa 4.16(15), +

Bhomāntaka 52(11)

Umahas ta sirèn tapowana, tinamuy dé nira saṅ mahāmuni, phalamūla pawèh niraṅ réşi, yatikāhāra nirār hanēṅ alas.

(Rāmāyaṇa 4.16)

He wandered around in the forest, and gave food to the great monks in the form of tuber which was also his [own] food while living in the forest.
(10-12)

234. Untitled

Hana bhinna siwak [k] awak nikā,  
hana tampañ pinanah pupū nya timpal,  
tahulan ni hulu nya ya\(^{27}\) rĕmuk,  
hana mānañ-manañ an hilañ tañanya.

\((Rāmāyaṇa 4.72)\)

There were those whose bodies were torn into pieces, some had their legs shot off, others were smashed in the head and there were those who lost their arms and yelled [with pain].

(11-11)

235. Untitled

Nda ta tīta ikañ balān pamukti,  
sira sañ śrī Janakātmajojarēn,  
inusuñ ta sirēn wimāna ratna,  
winawēn dēśa nikañ rañāṅgaṇa.

\((Rāmāyaṇa 21.1)\)

Let us leave the swinging parties of the soldiers and let us relate about princess Janakātmājā. She was brought in a jewelled aerial chariot to the battlefield.

236. Untitled

\(^{27}\) This should be a heavy syllable to fit the metre.
### (11-12)

**237. Untitled**

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Rāmāyaṇa 18.17(1), +

Gawa Gawaya Gawākṣa Jāmbawān, saha Nala Nīla Suséna Késari, Śarabha Wrēṣabha Indrajānu lēṅ, Kumuda Darīmukha Gandhamādana.

(Rāmāyaṇa 18.17)

Gawa, Gawaya, Gawākṣa, Jāmbawān, Nāla, Nīla, Suséna, Késari, Śarabha, Wrēṣabha, Indrajānu, Kumuda, Darīmukha, Gandhamādana.

**238. (Mālabhārīṇi)**

**239. (Aupacchandasika)**

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</tr>
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<tbody>
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</tr>
</tbody>
</table>

Harivaṁśa 20(18), +

Bhāratayuddha 41(7)

Smaradahana 19(17)

Bhomāntaka 14(5)

Kṛṣṇāyana 40(12), +

Narakawijaya 114(1)

Dharmakusuma 4(9)

Kṛṣṇāndhaka (A) 10(9)

**239. Aupacchandasika**

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<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
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</tbody>
</table>

Ndat atīta sirār hanēṅ kaḍatwan, sira saṅ Rāma hanēṅ alas tamolah, rikanaṅ giri Citrakūṭa r-uŋgu, kalawan Lakṣmaṇa Jānakī susatya.

(Rāmāyaṇa 4.1)

---

28 Zoetmulder merged Mālabhārīṇi and Aupacchandasika, but they are separate metres.

29 Text: Citrakuṭa, but in the translation Citrakūṭa, which spelling is also needed for the metre.
Let us leave those staying in the palace. Rāma lived in the forest of the mountain of Cīrakūṭa, together with Lakṣmaṇa and the devout Jānakī (daughter of Janaka).

(11-13)

240. Untitled

\[ \begin{array}{c}
\text{Harivaṁśa 8}^{(7)} \\
\end{array} \]

(12-12)

241. Untitled

\[ \begin{array}{c}
\text{Subhadrāwiwāha 32}^{(12)} \\
\text{Narakawijaya 113}^{(1)} \\
\text{Khāṇḍawawanadahana 14}^{(36)} \\
\end{array} \]

(12-13)

242. Untitled

\[ \begin{array}{c}
\text{Rāmāyaṇa 15.47}^{(1)} \\
\end{array} \]

Atha huwus mahurip [p] ikanāṅ iwak, wija-wijah ya kabèh maṅaluṅ maluy, dadi ta kinon\(^{30}\) bala wânara maṅkata, maṅatĕra parwwata lèn watu tambaka.  
\[ (Rāmāyaṇa 15.47) \]

So when the fish were revived they rejoiced and moved again to return to their normal habitat. Then the monkeys were ordered to go to look for rocks to construct a causeway.

\[^{30}\text{-non}\text{ here is intrusive, adding an unwanted heavy syllable, and spoiling the metre.}\]
243. **Puṣpitāgra**

Bhāratayuddha 14\(^{(16)}\)
Subhadrāwiwāha 10\(^{(12)}\)
Abhimanyuwiwāha 15\(^{(27)}\)
Narakwijaya 35\(^{(1)}\)
Kṛṣṇāndhaka (A) 25\(^{(31)}\)
Kṛṣṇāndhaka (B) 27\(^{(33)}\)
Rāmāyaṇa 4.74\(^{(3)}\), +

Bala makabalasah wanēh kabuñcañ,  
dadi mapulih Triśirah masō masēñhit,  
sarabhasa magalak\(^{31}\) ulā paḍa nya,  
Garuḍa paḍā nira saṅ narēndraputra.  
(\textit{Rāmāyaṇa 4.74})

The demon troops were smashed and repulsed. Triśirah advanced outrageously to counter-attack. He was wild and savage like a dragon, and the prince was like Garuḍa.

---

\(^{31}\) We need to insert \(/k/\) here to meet the needs of the metre.
Wisama

(10-10-10-13)\textsuperscript{32}

244. Sorabhawisama

\begin{verbatim}
\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\times
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\end{verbatim}
Narakawijaya 118\textsuperscript{(1)}

(10-10-11-13)

245. Udgatawisama

\begin{verbatim}
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\end{verbatim}
Bhomāntaka 46\textsuperscript{(11)}, +
Sumanasāntaka 124\textsuperscript{(9)}
Sutasoma 75\textsuperscript{(11)}, +
Lubdhaka (Śivarātrikalpa) 17\textsuperscript{(5)}
Subhadrāwiwāha 24\textsuperscript{(21)}
Abhimanyuwiwāha 23\textsuperscript{(8)}
Kuñjarakarna 26\textsuperscript{(7)}
Narakawijaya 117\textsuperscript{(4)}
(Kṛṣṇa-)kalāntaka 28\textsuperscript{(20)}
Kṛṣṇāndhaka (A) 21\textsuperscript{(17)}
Rāmāyaṇa 24.127\textsuperscript{(42)}

Ndât atîta saṅ prabhū gumānti
tujara ta siraṅ Marutsuta,\textsuperscript{33}
sādara sira mara maṅlawada,
para tēṅ taman katēmu dēwi Jānakī.
\textit{(Rāmāyaṇa 24.127)}

Let us leave the king who succeeded [his brother]. Let us relate about Marutsuta. He went to the pleasure garden to pay his respect to princess Jānakī.

\textsuperscript{32} Zoetmulder didn’t understand these metres and divided them wrongly as 20-10-13 and 20-11-13. The corrected division is printed here.

\textsuperscript{33} Santoso was presumably following Zoetmulder in his division of the verse here, and printed this verse on 3 instead of 4 lines.
Others

246. Āryā

Hana sira ratu dibya rēṅön, praśāsta riṅ rāt musuh nira praṇata, jaya paṇḍita riṅ aji kabèh, saṅ Daśaratha nāma tāmoli. 34

(Rāmāyaṇa 1.1)

There was an excellent and famous king, renowned throughout the world and respected by his enemies, victorious, and adept in all kinds of knowledge, whose name was the unequalled Daśaratha.

247. Śloka

Nāhan taṅguh nirāṅ antēn, tuṣṭodhāni siraṅ kaka, kapwānusup sirèn ālas, adoh saṅka riṅ āśrama. 35

(Rāmāyaṇa 6.64)

Thus were the comforting words of his brother. The older brother regained his composure. Both went into the forest again far from the hermitage.

---

34 Santoso printed tamoli here against the metre, though tāmoli is listed many times as a variant elsewhere, it isn’t listed here, but is the correct reading for the metre.

35 This is by far the most popular metre in Sanskrit, and most of the Sanskrit text of Rāmāyaṇa is written in this metre, but in Old Jāvanese it is comparatively rare.
Metre Index

(Aparāntikā), 27
Apawāha, 220
Amarawati, 214
Ambudhiwicī, 92
(Avitatha), 124
Aśwalalita, 187
Asambādha, 104
Āryā, 246
Indrabajra, 35
Indravangśa, 70
Indrāyudha, 172
Udgatawisama, 245
(Uddhatā), 21
(Rśabhacarita), 122
(Aupacchandhasikā), 239
(Ekarūpā), 37
Eravati, 221
(Kanakaprabhā), 79
(Kamalalākṣī), 73
Kalēngēngen, 190
(Kāmadattā), 44
(Kirīṭā), 208
Kilayu anēḍēng, 185
(Kuṭilā), 103
Kuwalayakusuma, 101
Kusumawicitra, 51
Kusumawilasita, 177
(Kolā), 59
Kośala?, 203
Kroñcapada, 216
(Gaṇḍakā), 166
Gadyakāra, 229
Garirangsi, 186
Girisa, 112
Gēli, 164
(Gaurī), 46
(Caṇḍī), 74
(Candravartma), 68
Candrawilasita, 52
(Candrikā), 75
Campakamālā, 19
Citriketaka, 218
Citrāturida, 167
(Citrapada), 6
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Citralaya</td>
<td>76</td>
</tr>
<tr>
<td>Jagadnātha</td>
<td>192</td>
</tr>
<tr>
<td>Jalodhdhataagati</td>
<td>60</td>
</tr>
<tr>
<td>Tanumadhya</td>
<td>1</td>
</tr>
<tr>
<td>Toṣaka</td>
<td>54</td>
</tr>
<tr>
<td>Daṇḍaka</td>
<td>231</td>
</tr>
<tr>
<td>Daṇḍasagala</td>
<td>227</td>
</tr>
<tr>
<td>Dodhakawṛttta</td>
<td>31</td>
</tr>
<tr>
<td>Drutawilambita</td>
<td>53</td>
</tr>
<tr>
<td>Dwitala</td>
<td>45</td>
</tr>
<tr>
<td>(Narkuṭaka)</td>
<td>125</td>
</tr>
<tr>
<td>(Nardatāka)</td>
<td>126</td>
</tr>
<tr>
<td>Nawalamini</td>
<td>50</td>
</tr>
<tr>
<td>Nawahanṛsa</td>
<td>151</td>
</tr>
<tr>
<td>(Nārāca)</td>
<td>141</td>
</tr>
<tr>
<td>Padmakeśara</td>
<td>191</td>
</tr>
<tr>
<td>Pavitrā</td>
<td>15</td>
</tr>
<tr>
<td>Punarmada</td>
<td>77</td>
</tr>
<tr>
<td>Puṣpacalita</td>
<td>206</td>
</tr>
<tr>
<td>Puṣpacāpa</td>
<td>170</td>
</tr>
<tr>
<td>Puṣpalāñcana</td>
<td>213</td>
</tr>
<tr>
<td>Puṣpawajra</td>
<td>183</td>
</tr>
<tr>
<td>Puṣpasañcaya</td>
<td>194</td>
</tr>
<tr>
<td>(Puṣpadama)</td>
<td>160</td>
</tr>
<tr>
<td>Puṣpitaṇgra</td>
<td>243</td>
</tr>
<tr>
<td>Prthwitaṇa</td>
<td>130</td>
</tr>
<tr>
<td>(Prthvī)</td>
<td>131</td>
</tr>
<tr>
<td>(Prabodhitā)</td>
<td>233</td>
</tr>
<tr>
<td>(Prabhāvatī)</td>
<td>87</td>
</tr>
<tr>
<td>(Pramitākṣarā)</td>
<td>57</td>
</tr>
<tr>
<td>Praharanakalika</td>
<td>96</td>
</tr>
<tr>
<td>Praharśini</td>
<td>90</td>
</tr>
<tr>
<td>Bramitākṣara</td>
<td>56</td>
</tr>
<tr>
<td>Bhadralalita</td>
<td>174</td>
</tr>
<tr>
<td>Bhujagaśiśusṛta</td>
<td>11</td>
</tr>
</tbody>
</table>
Bhujanggaprayāta, 64
Bhujanggavijrmbhita, 222
Bhramarawilasita, 39
(Mañjubhāsinī), 78
(Maṇi), 38
(Maṇikiraṇa), 228
Mattakriḍa, 204
Mattamayūra, 93
Mattarāga, 168
(Mattā), 22
(Madanalalitā), 119
Madaharśa, 137
Madraka, 184
(Madyaksāmā), 102
Madhulinda, 207
(Mahāmālika), 140
(Mālabhāriṇī), 238
(Meghavītānā), 18
Mandapa, 138
Mandaharśa, 148
Mandākrānta, 136
Maṇiguṇanikara, 105
Māṇawaka, 3
Mālāwādi, 224
Mālinī, 106
Mr̥gangśa, 169
Mr̥gāṅgśa, 157
Mr̥tatodaka, 36
Mr̥dukomala, 147
Meghāpuṣpa, 211
Meghawisphūrjita, 155
Rajānī, 123
Ratoddhata, 33
Ratodhani, 113
Rāgakusuma, 197
Rukmawatī, 20
Rucirā, 81
Lakṣmiwatī, 85
(Lakṣmī), 86
(Lalitapadā), 49
Wangśappattrapatita, 134
Wangśatha, 61
Wanamālā, 139
Wawirat, 199
Wasantarālaka, 99
Wahirat, 198
Wahvawirat, 200
Wätormimālā, 41
Wikasitakusuma, 215
(Vitānā), 5
Widyutkara, 217
Widyutmālā, 10
Windhyakāra, 152
Wibhrama, 162
(Vilāsinī), 128
Wirat tēbu sol, 189
Wiralalita, 115
Wisarjita, 163
Wisvalalita, 127
Wiśasmara, 109
(Vṛttta), 165
Wiśabhadugatiwlasita, 114
(Vegavatī), 232
Wohingrat, 201
Wwayirat, 202
(Hariṇī), 121
Sandhyakāra, 181
(Sariṣṭi), 28
Sāgaralango, 118
(Simhavikriḍita), 142
(Sunandini), 80
(Sundaralekha), 12
(Sundaralekhā), 16
(Subhadra), 209
(Surabhi), 144
Suwangśapattra, 143
Suwadanā, 171
Soktamargana, 205
Sorabhawisama, 244
Sragdhara, 179
Swāgata, 32
Swādamālinī, 47
Sārdīlavikriḍita, 158
Śalini, 43
Śikhariṇī, 133
Śloka, 247
Hariṇidīwani, 120
Halamukhī, 13