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| Pedhalangan Jawa version |
| Dewi [Utari] was supposed to marry [Arjuna], for his services to the Wirata kingdom. But [Arjuna] asked that she be offered to his son [Abimanyu] instead. She asked Abimanyu if he was still single (at that time he was already married to [Siti\_Sendari]). Abimanyu swore that he was still single and vowed to die if this was false. [Utari] eventually figured out the truth and cursed him to die in the Baratayuda war. With [Utari], Abimanyu fathered [Parikesit]. Abimanyu became the ruler of Plangkawati after defeating Prabu [Jayamurcita], also known as [Angkawijaya], who was attempting to marry [Rara\_Ireng]. Since his birth, he has had the Wahyu Hidayat, which granted him great knowledge. After coming of age, he received the Wahyu Cakraningrat, which made him the father of kings. Abimanyu eventually died in the Baratayuda war, as predicted by [Utari]. He killed [Lesmana\_Mandrakumara] but was in turn killed by [Jayadrata] with the Gyiai Glinggang weapon. In an alternative origin story, he was born from Bima's thigh (hence the name Bimanyu). |
| He was born in the kingdom of Gajahoya / Gajahwoya. When [Parasara] became a sage at Srungga and liberated his wife from their wedding vows, [Parasara] took Abiyasa with him. After his half brothers [Citragada] and [Wicitrawirya] - sons of [Santanu] and [Durgandini] - passed away, he became the ruler of Astina and married the widows of his half brothers [Ambika] and [Ambiki]. With [Ambika] he had [Drestarastra] and with [Ambiki] he had [Pandu]. The Gods granted him a long life on the condition that he retired from worldly affairs. He thus left the crown to become a hermit at Retawu and installed his son [Pandu] in his place. [Abiyasa] was able to observe the Baratayuda war from afar via [Sanjaya], the son of [Yamawidura]. After the war was over, a resplendent cart appeared and took Abiyasa to the Suralaya heaven. |
| An artist from the Medan Kamulan kingdom that made weapons for the Gods. Together with [Ramayadi], he provided Tetuka ([Gatotkaca] as a baby) with the power to withstand attacks from [Sekipu] and [Pracona]. He was considered as one of the Gods and given the kingdom of Surati, at which point he became better known as Prabu Iwaksa. |
| A monkey from the Ramayana cycle that becomes a hermit sage in his older days. He becomes a source of advice for the Pandawa. Some sources have him as the son of Batara [Guru]. His death is described in the /Madya/ cycle. He died defending Jayabaya (the grandson of [Parikesit]) against an attack by Kaladewa, from Selahuma. Kaladewa killed Anoman with a special weapon he obtained from Batari [Durga]. |
| Sometimes known as Anantaboga. Ananta means "unending" and boga means "food". He was turned into a God by King Tribuwana and he inhabits the Saptapratala heaven. He owns the Aji Kamayan, which grants him the power to become a human being at will. When angry, the movement of his tail can cause a commotion in the worlds of the mortals and the heavens. He often helped the Pandawa. He is shaped like a snake. |
| Wife of Prabu [Barata], king of Ayodya. She had an affair with [Arjuna]. |
| Some sources, such as the /Pustakaraja/, say that Antareja is the name [Antasena] received as an adult. Antareja was conceived after the Sigala Gala event, where the Kurawa tried to kill the Pandawa by starting a fire. The Pandawa survived by hiding in a hole in the ground. After Antareja was born, [Nagabaginda], king of Jangkarbumi, attacked the Suralaya heaven. [Nagabaginda] wanted to marry [Superti], but she had already been given to [Antaboga]. The Gods asked [Antaboga] for help and he instructed Antareja to face [Nagabaginda] in battle. Antareja was still a child. In order to be protected, [Antaboga] covered him in his own saliva so that he would become invulnerable. Armed with this protection, Antareja was able to defeat [Nagabaginda]. Antareja then acquired the title of Prabu Anantaraja. In the /Sumbadra Larung/ lakon, Antareja searches for his father and is able to bring the late [Rara\_Ireng] to life with the Mustikabumi ring. In the /Tawur/ lakon, he sacrifices himself for the sake of the Pandawa's victory in the Baratayuda. It had long been believed that a sacrifice was needed for either side to win and [Antareja] offered to sacrifice himself. Since he was invulnerable, the only way he was able to commit suicide was to lick himself with his magical tongue. |
| He was born to [Werkudara] and [Urangayu], the daughter of [Mintuna] (God of the sweet water fish). At one point of time, the Suralaya heaven was attacked by [Kalalodra] (king of Girikadasar at the bottom of the sea). Antasena was made to grow faster so that he could face the invader, who he promptly killed. Antasena was then made ruler of Girikadasar. Antasena was given a special gift, a container called Madusena, that could be used to bring the deceased back to life. Antasena used this once to bring the Pandawa back to life. They had been killed by Ganggatrimuka at Dasarsamodra. Antasena found the Pandawa inside the Konggedah (a building made of glass) and brought them back to life. [Urangayu] had followed him silently and explained his identity to [Werkudara]. Werkudara then acknowledged Antasena as his son. Antasena died before the Baratayuda war. Before the war started, he visited Sanghyang [Wenang] and asked to be instructed about his role in the coming war. [Wenang] said that if Antasena were to partake in the war, the Pandawa would lose. [Wenang] then asked Antasena to face him. [Wenang] looked at Antasena intently and with each passing second, Antasena became increasingly smaller until he finally disappeared. |
| After her father [Arimbaka] passed away, she succeeded him in the throne of Pringgandani. However, she soon left with [Werkudara] to Jodipati and left the throne in the hands of [Brajadentha], before Gatotkaca could take over. [Brajadentha] wanted to remain in power, but [Gatotkaca] was able to defeat him. [Arimbi] had the power to change her form into that of a beautiful woman, and this is how she came to marry [Werkudara]. Arimbi died in the Baratayuda. She committed ritual suicide after her son [Gatotkaca] was killed. |
| One of the five Pandawa. Known for his heroic feats and his many wives. He appears in many different lakons. His death is narrated in the /Maha Prastanika Parwa/. He departed from his earthly life and entered heaven. He is in reality a descendant of Batara [Indra], and is thus also known as Indratenaya. |
| According to /Babad Wanamarta/, she is the daughter of Begawan [Wilawuk], a demon king. She is also known as Jim\_Mambang and later, marries [Arjuna]. The /Ensiklopedi Wayang Purwa/ describes Asmarawati as the daughter of Prabu [Surya\_Asmara] and the wife of Bambang [Sumitra], [Arjuna]'s son. The same source describes Jim\_Mambang as a separate character. |
| She is the third wife of [Basudewa] and the mother of [Rara\_Ireng]. She is only found in the Javanese tradition and few details about her life or ancestors are available. |
| He was once a king at Candi Bungalan, with the title of Prabu Bagaskara. He led an unsuccessful attack against the Gods. After being defeated, he became a hermit at Hargabelah. |
| Bagong was crafted from Semar's shadow by Sang Hyang Tunggal. |
| Although commonly said to be Kresna's brother, some sources have him recorded as a son of [Dewani], adopted by [Rohini]. He was known as Kakrasana in his youth. He commanded a defense against [Kangsa], who attacked his kingdom. He was tasked by the Gods to defeat Arya [Yuda\_Kothi], who has been attacking the heavens. After accomplishing this mission, he was granted several gifts and given the name Baladewa. He then became known as Wasi Jaladara when he became a hermit at Grojogansewu. He lived a long life and was the caretaker of [Parikesit]. He was an incarnation of Dewa Basuki. |
| Banowati marries [Duryudana] but is in love with Arjuna. She often conveys sensitive information about the Kurawa faction to the Pandawas. She marries Arjuna after the Baratayuda war is over. This leads to her assassination by [Aswatama]. |
| In /Wahyu\_Mahkutarama/ he is mentioned as one of the four brothers of [Wibisana], who is looking to be returned to his original form. There are no entries for this character in any of the consulted encyclopedias. |
| He becomes king of Ayodya when [Rama] is exiled to the forest. There is another Barata in the Mahabharata. This Barata is a son of Duswanta and Sakuntala and an ancestor of [Bisma] (12 generations up the family tree). |
| A central character in the Mahabharata. His sons and siblings all play major roles as well. He fathers Arya [Udawa] with [Ken\_Sagupi] out of wedlock. He is impersonated by [Gorawangsa], who then fathers [Kangsa] with [Maerah]. |
| God of the wind. Anoman and Kresna are his descendants. |
| He is the son of Arimbaka (also known as Trimbaka or Trembaka in the Surakarta tradition). Kala Bendana was very fond of the young [Gatotkaca]. However, Kala Bendana was the one who told Dewi [Utari] that [Abimanyu] was seeking [Siti\_Sundari]'s hand in marriage. As a result of this, [Utari] laid a curse on [Abimanyu]. When this happened, [Gatotkaca] was so angered that he killed Kala Bendana. Bendana avenged his death when his spirit helped [Karna] kill [Gatotkaca] during the Bartayuda war. In the Yogyakarta, Kala Bendana and Kala Katung are separate characters. |
| He teaches both Pandawa and Korawa. He accidentally kills Dewi [Amba] and is killed by [Srikandi], and incarnation of [Amba] during the Baratayuda war. |
| Together with [Bilung] he becomes a /punokawan/ from the opposing kingdom [/negara sabrang/]. |
| Son of Wibisana, who succeeded Rahwana to the throne of Alengka (at which point the kingdom's name changed to Singgelapura). Bisawarna eventually became king of Singgelapura as well. He died of old age and was buried in Kutarunggu, next to Ramawijaya and Wibisana. There is another character named Biswarna, who is the son of Wisrawa and Lokati. He is also known as Wisrawa and Wisrawana. His siblings are Rahwana, Kumbakarna and Sarpakenaka. This Bisawarna is killed by Desamuka. |
| He was a strong and smart warrior. He was killed in battle by [Bomanarakasura], as narrated in the lakon /Bromoasuruhan/. |
| Also known as Asura Naraka. Son of (Wisnu) and [Pertiwi]. Known as Sitija in his youth, he is reincarnated in the world of the mortals with his sister [Siti\_Sendari]. After fighting the demon [Bomantara], he changed his name and absorbed some of the qualities of his erstwhile enemy. He was killed by [Kresna]. [Basudewa] died when Bomanarakasura invaded Mandura. |
| God of fire and teacher to [Baladewa]. He descended to the world of the mortals [/ngejawantah/] and reigned over the kingdom of Gilingwesi after Watugunung passed away. |
| He is the third son of Prabu [Arimbaka] (king of Pringgandani) and Dewi [Hadimba]. He was opposed to [Gatotkaca] becoming king of Pringgandani, and dies in armed conflict against him. His brothers [Brajalamatan] and [Brajawikalpa] suffered the same fate. |
| He is a son of Prabu Arimbaka (king of Pringgandani) and Dewi Hadimba. |
| Dewi Renuka falls in love with him, even though she was already married to Maharesi Jamadagni. He is finally killed by Rama Bargawa. |
| A God responsible for the safety of the heavens. The name Citrasena can also refer to [Wicitrawirya] and to a /gandarwa/ from the Kamiyaka forest angered by a feast thrown by the Korawa who captures [Duryudana]. [Sengkuni] asks the Pandawa for help and [Werkudara] kills him. |
| Described as a brother of Nindyamaya ([Werkudara]) in /Suksma Langgeng/. He is an anthropomorphic representation of natural elements. |
| Mother of [Wisanggeni] with Arjuna. Daughter of [Brama], who wants her to marry [Dewasrani]. |
| He is the antagonist in the Ramayana. |
| Blind since birth. He was temporarily made the king of Astina, before the crown was passed on to his son [Duryudana], the eldest of the 100 Korawa. He died at the end of the Baratayuda war. Upon learning the fate of his sons, he went to a forest and was killed in a fire, together with his wife and [Kunti]. An alternative version of his birth has him as the son of [Citragada]. |
| Mother of Kresna and Baladewa. In some retellings, the mother of these two characters is Maerah. |
| A God of small size who explains the meaning of life to [Werkudara]. |
| Brahma wants him to marry his daughter [Dresanala]. |
| He takes care of 40 buffaloes for Batari [Durga] at the Kendrawahana / Kendrayana forest. They are all black with white legs. |
| King of Guwa Siluman who tries to help the Korawa kill Puntadewa. |
| A demon, younger brother of Queen Prabu [Kencana\_Wulan] who helps [Puntadewa] escape an assassination attempt. |
| One of the demons of Amarta who is defeated by the Pandawa. When he dies, he reincarnates as the body of [Werkudara]. |
| She was born to [Drupada] without the intervention of a woman, but by the works of Resi Yoja and Upajoya. In the Javanese Pedhalangan version, she is only married to [Puntadewa] and has only one son: [Pancawala]. She does not wear any gold accessories. Her character is simple and loyal. |
| Begawan in Mandura. Teacher of [Basukunti] and his descendants. He provides Kunti with the Aji Pepanggil / Aji Punta Wekasing Tunggal, which she uses to summon Batara [Surya]. This is how she gets pregnant with [Karna]. Druwasa helps her give birth to Karna, though her ear. Druwasa lived to an old age, and only achieved a perfect death or /moksa/ after [Kakrasana], the grandson of [Basukunti] became king of Mandura with the title of Prabu [Baladewa]. |
| The wife of Batara [Guru] in her Raksasa form. [Uma] was turned into this form by Batara [Guru] for refusing to have sex with him. She was returned to her original form by [Sadewa]. In some versions, she has [Dewasrani] with Batara [Kala], not with Batara [Guru]. In her form as Uma, she has four children with Guru: Brama, Indra, Bayu and Wisnu. After Uma becomes Durga, Batara [Guru] inserts Uma's soul into [Laksmi], his second wife. |
| A religious man from Atasangin. He was a teacher to both Pandawa and Korawa. He was killed by [Drestadyumna], the son of his life-long enemy [Drupada]. |
| He is the "eldest" of the Kurawa. In reality, they were all born at the same time, but since he was the biggest, he was considered the eldest. |
| The only wife of [Baladewa]. She was once stolen by [Kartapiyoga] but [Arjuna] and [Baladewa] found her (see /Semar\_Barang\_Jantur/). |
| Son of Prabu [Janin] from Tlogohima (Selogohima in Yogyakarta tradition). He has 38 brothers and one sister. In a contest for the hand of his sister [Kuntul\_Wilanten], he is defeated by [Werkudara] and then served in his kingdom Jodipati. [Kuntul\_Wilanten] then marries [Puntadewa]. He helps the Pandawa in multiple occasions. |
| One of the sons of Semar. He is depicted as having multiple physical deformities, such as a twisted foot and a twisted hand. Together with the rest of the /punokawan/ he accompanies the heroes of wayang. He was once crowned king with the title of Prabu Pandu Pergola Manik. |
| The King of the birds, Garuda is able to fight and speak like men. He is one of the seven incarnations of Batara [Bayu]. |
| As a child he was asked to save the Gods from an attack on the heavens (see /Gatotkaca\_Lahir/) by Kala [Pracona]. He was known as Tetuka as a baby and then received the name Gatotkaca. He eventually became the ruler of Pringgandani, although [Brajadhenta] and [Brajamusthi] opposed him (see  /Brajadhenta\_Mbalela\_(Gatotkaca\_Wisudha)/). They eventually entered his body as Ajis. Gatotkaca was killed in the Bartayuda war by Karna. |
| Older brother of Gendari in some versions (such as in Purwadi's /Kempalan Balungan Lakon Wayang Purwa/). In the Indian Mahabharata, Gendari only has one brother, [Sengkuni]. |
| Mother of the Korawa. There are many conflicting versions about her parents, siblings, character and death. In the Indian Mahabharata she is depicted as a noble and loyal person. In the Javanese pedhalangan she is most often depicted as bitter and evil. There are multiple stories about her death. In the Yogyakarta tradition, she died with [Drestarastra] before the Baratayuda war when [Kresna] showed himself as a /brahala/ [giant]. The Surakarta tradition states that she died with [Drestarastra] and [Kunti] after the end of the Baratayuda war. |
| He fathers Kangsa with [Mahera] while impersonating [Basudewa]. King of Gowabarong. |
| Incarnation of Shiva. In Java, he was created by [Sang\_Hyang\_Tunggal] at the same time as [Semar] and [Togog], who are considered his siblings. There are different versions of the birth, but they tend to converge on the existence of an egg, from which the skin became Tejamaya ([Togog]), the egg white became Ismaya ([Semar]) and the yolk became Manikmaya (Guru). He also has half brothers from Dewi [Darmani]: Rudra, Darmastuti and Dewanjali. In the list of Batara Guru's children, we include [Dewasrani] and [Kala]. However, it must be noted that [Kala] was born from Batara Guru's sperm when [Uma] refused his sexual advances. [Dewasrani] was born to [Uma] when she had already been turned into [Durga]. In some versions, [Dewasrani] is [Kala]'s son, not Batara Guru's. |
| He is an anthropomorphic representation of fire. In /Wahyu\_Mahkutarama/ he is mentioned as one of the four brothers of /Wibisana/, who is looking to be returned to his original form. There are no entries for this character in any of the consulted encyclopedias. |
| The God of beauty and the God of soldiers. He also controls lightning. [Arjuna] is in reality his descendant. He has an elephant named [Erawana] that he uses as a form of transportation. He is in charge of distributing boons and amulets from the Gods to the mortals. For instance, he gave the Pasopati heirloom weapon to [Arjuna]. He also gives heavenly nymphs as prizes to humans, monkeys and giants, such as Dewi [Tara] to [Sugriwa] and Dewi [Tari] to Desamuka. |
| He is a /begawan/ under the service of King [Gorawansa]. He is not described in any of the encyclopedias consulted. |
| She is the daughter of [Jembawan], an old monkey and Dewi [Trijata] (the daughter of Wibisana). She married [Kresna] when he was still known as Narayana. Before her marriage, she had been captured by [Trisanaya], and was liberated by [Arjuna] and [Kresna]. With him she had [Samba] and [Gunadewa]. [Kresna] did not care much for the latter, who had a monkey's tail. |
| A demon that possesses Dewi [Kunti], under the instructions of [Durga] to send [Sadewa] to [Durga]'s kingdom. |
| In the Javanese version he is the son of [Semar] and [Kanastren]. Together with his consort [Kamaritih], they are the only Gods who can die. There are multiple versions of their death but they represent the ideal of marital love. |
| Once [Semar] was being chased by two tigers. He found a hermit, [Manumayasa] and asked for his help. The hermit killed the tigers but in their deaths they became two beautiful women. [Semar] married one of them, [Kanastren]. And [Manumayasa] married the other, [Kaniraras]. |
| Son of [Maerah] and [Gorawangsa], who was disguised as [Basudewa]. His features demonstrate his mixed ancestry, both human and ogre. As an adult he was acknowledged by [Basudewa], but he plotted with [Suratimantra] to take over the [Mandura] kingdom. When Basudewa's children were little, they were sent to Widarakanda, to be looked after by [Antagopa] and [Nya\_Sagopi], out of fear that [Kangsa] might want to harm them. [Kangsa] is eventually killed by Kakrasana ([Baladewa]) and Narayana ([Kresna]). |
| Son of [Kunti] and [Batara Surya]. He was born out of wedlock and not acknowledged as [Kunti]'s son. He was born out of [Kunti]'s ear and thrown into the Gangga river. A coachman called [Adirata] and his wife [Nanda] took care of him (in India, Nanda is most commonly known as Radha). He was eventually received and given honors and ranks by the Korawa faction. He made a promise to [Kunti] not to fight anyone except [Arjuna] in the Baratayuda. He was killed by [Arjuna]'s /Pasopati/ weapon. |
| He is the only one out of the 100 Korawa who survives the Baratayuda war. He is killed by [Werkudara] after [Aswatama] infiltrates the Pandawa camp. In Java, there is a belief that he is reincarnated as a /cekakak/ bird (javan kingfisher) and that his chirps indicate the presence of a thief. He is often used for the /budhalan/ scene (departure of the troops) when this involves the Korawa. |
| Son of Prabu [Kurandhayaksa] from Tirta Khadasar (also known as Tirta Kandasan). He wants to marry [Erawati], but is killed by Kakrasana ([Baladewa]). |
| A queen of the Nagari Guwa in /Puntadewa Wisudha/. No information about her is available in any of the consulted encyclopedias. |
| He is an incarnation of [Wisnu] (just like [Arjuna]). In the /Kresna Gugah/ lakon, he offers his army to the Korawa and his advice to the Pandawa, aiming to be fair in the impending Baratayuda war. The choice was first given to [Duryudana], who chooses [Kresna]'s army and weapons over his advice. However, the advice given to the Pandawa becomes crucial to the Pandawa's ultimate victory in the war. He can assume a /triwikrama/ [giant] shape. |
| An ogre that attacks the heavens to steal [Setyaboma]. He is a descendant of Batara [Wisnu]. Narayana gets his name [Kresna] and the kingdom of Dwarawati from this ogre after defeating him. |
| As his siblings, he has problems controlling his impulses. He is famous for his immense desire to eat and sleep. The Aji Gedhongmengo, granted to him by [Narada] allowed him to sleep for long periods of time. He opposed his brother [Desamuka]'s capture of [Sita] but still fought in the war against [Rama] for the sake of Alengka. |
| The biological daughter of Surasena, but taken in by [Kuntiboja]. She is the mother of [Karna] (who she has with [Surya] out of wedlock), and of the oldest three Pandawa. Although [Puntadewa], [Werkudara] and [Arjuna] are acknowledged as her sons with [Pandu], in reality their fathers are the Gods [Darma], [Bayu] and [Indra] respectively. According to the Indian version, she died fifteen years after the end of the Mahabharata, in a forest fire together with [Drestarastra] and [Gendari], but there are alternative versions of her death. She was once coveted by [Sengkuni], who later assaulted her and tried to strip her naked. She vowed to one day wear clothes made of his skin. She was able to accomplish this during the Baratayuda war, when [Sengkuni] was killed by [Werkudara], who skinned him while he was alive. Part of the skin was trapped in [Werkudara]'s nail, and he gave it to Kunti. |
| In the \Kempalan Balungan Lakon Wayang Purwa\ Kuntiboja is another name for Basukunti, the father of [Basudewa] and the adoptive father of [Kunti]. But there are other versions where Kuntiboja is the father of Basukunti. The confusion is due to the fact that both father and son used the same name. They are descendants of Rama and Sita. According to the \Ensiklopedi Wayang Purwa\, Kuntiboja is the son of Wasukunteya and he was earlier known as Kuntadewa. His uncle, Prabu Kunti had no sons, and Kuntadewa was then made king of Mandura with the title of Kuntiboja or Basukunti. |
| The king of Tirtakandasan (also known as Tirtakandasar), a kingdom at the bottom of the sea. |
| He often appears in Yogyakarta style stories. He is considered mentally weak and his appearance is used to mock the Kurawa. He often appears as a potential suitor for the women who eventually marry the sons of the Pandawa. He has no skills or special powers. In the Bartayuda war, once Abimanyu is surrounded by the Korawa, Lesmana Mandrakumara attempts to deliver the final blow. However, Abimanyu ends up killing him with his dying breath. |
| He never married or sought worldly possessions and was a loyal companion of his brother [Rama]. In the Javanese version it is said that both [Rama] and Lasmana were incarnations of [Wisnu] divided in two parts (/binela panitise/). [Arjuna] and [Kresna] are later incarnations of [Wisnu] in the same divided form. He killed [Indrajit] in the war against Alengka's forces. In some versions, he also killed [Desamuka]. In some versions, he became one with his father Prabu [Janaka] after the victory over Alengka and then reincarnated as [Baladewa], whereas in other versions, it is recorded that he died of old age and was buried in Kutarunggu next to [Rama]. |
| She is the sister of [Salya], who originally wanted to marry [Kunti]. In some versions, [Salya] arrived late to the contest and challenged [Pandu] to a duel. After losing the duel, he gave his younger sister to [Pandu]. Other versions have [Salya] as the original winner of the contest for [Kunti]'s hand, who was then challenged to a duel by [Pandu]. Once, [Pandu] and Madrim were in the forest and saw two deer having sexual intercourse. On Madrim's prodding, [Pandu] killed the deer, that were then revealed to be Resi [Kimidama] and his wife. Before dying, [Kimidama] placed a curse on [Pandu]: he would die if he were to have intercourse. Therefore, [Pandu]'s sons were fathered by Gods called for by his wives (see [Kunti]). In the case of Madrim, she called [Aswan] and [Aswin], who fathered [Nakula] and [Sadewa] respectively. As in the Indian version, eventually [Pandu] did have intercourse with Madrim and died as a result of the curse. Madrim committed ritual suicide, entrusting her sons to [Kunti]. |
| She is married to [Basudewa]. But [Gorawangsa] impersonates [Basudewa] and seduces her. [Basudewa] sentences her to death and tasks [Bismaka] with her execution. However, upon learning that she is pregnant, [Bismaka] cannot get himself to kill her, and he abandons her in the forest instead. She is discovered and protected by and has a child name resi [Anggawangsa] who brings her to Wisarengga, where she gives birth to [Kangsa]. As an adult [Kangsa] rebels against [Basudewa] but is killed by [Baladewa]. After his defeat, [Maerah] commits ritual suicide. |
| King of Mandraka. Better known for the actions of his children, [Salya] and [Madrim]. He died of old age after falling sick. In some versions he killed himself out of shame for [Salya]'s actions. |
| King of Wirata, known as Durgandana in his youth. He helped the Pandawa in numerous occasions, most notably when they were building Amarta. The Pandawa served him at the end of their 13-year exile. He died defending the Pandawa in the Baratayuda war, together with all his sons. Other versions, said he achieved perfect death and was incarnated into a fish, before the beginning of the war. |
| He is a personification of wind. In /Wahyu\_Mahkutarama/ he is mentioned as one of the four brothers of /Wibisana/, who is looking to be returned to his original form. There are no entries for this character in any of the consulted encyclopedias. |
| One of the wives of [Werkudara], they met at Sapta Pratala, the seven-tiered heaven of [Antaboga]. At the time, they had been tricked by the Korawa to enter a place made of flammable materials. The Korawa were planning to entrap and burn the Pandawa (this incident is part of the lakon /Bale Sigala-gala/). [Antaboga] helped the Pandawa escape to Sapta Pratala, by way of his son Nagatatmala. Once there, [Werkudara] and Nagagini met. |
| He creates a commotion in heaven and is killed by [Baladewa]. No entries for this character were found in any of the consulted encyclopedias. |
| A son of [Antaboga] who married [Mumpuni]. She was originally married to [Yamadipati]. In one version, he had an affair with [Mumpuni]. After being caught, he was sentenced to death and then killed by Batara [Guru], only to be revived by his mother later. In another version, he had the help of [Antaboga], who created a fake [Mumpuni] that went on pretending to be [Yamadipati]'s wife until she died suddenly. These actions were eventually discovered by his behavior was forgiven for his role in helping to defeat [Karungkala], a giant wreaking havoc in the heavens. |
| Although supposedly the son of Pandu, he is in reality an incarnation of Aswin. After the Baratayuda war, he became the rules of Mandaraka. He was an able horseman. He died a perfect death with his four brothers some time after that. |
| In some versions he is an older cousin of Batara [Guru], whereas in others they are siblings. He was handsome in his youth, but this changed as a result of an altercation with Batara [Guru]. Narada had been meditating in heaven, making the weather very warm. Several Gods were sent to stop him but none was up to the task. Finally, Batara [Guru] himself awoke [Narada] from his meditation. They then engaged in a verbal duel and Batara [Guru] lost. Enraged by this humiliation, he cursed Narada, who had an ugly face ever since then. However, [Guru] was eventually punished for this as well, and he was cursed with four arms. For a God, he has a rather comic demeanor. |
| The giant snake defeated by [Werkudara] in /Dewa Ruci/. |
| In Purwadi's /Kempalan Lakon Wayang Purwa/, he is one of the Thousand Kings in /Lahiripun\_Adipati\_Karna/. |
| He is an incarnation of Wisnu, who becomes a teacher to Narayana ([Kresna] in his youth). Kakrasana ([Baladewa]) and Rara\_Ireng also stay with him for a while, to escape [Kangsa]'s attack on Mandura. His residence is Girikastuba in some versions and Cemaragading in others. Padmanaba reached a perfect death in his old age and became one with [Kresna]. |
| He marries Pergiwati, even though [Druna] tries to prevent this and marry her off to [Duryudana]'s son [Lesmana\_Mandrakumara]. He is killed by [Aswatama] in an attack after the end of the Bharatayuda. [Srikandi] and [Drestajumena] die in the same attack. |
| Like all of Abiyasa's son, he has a physical deformity. In his case, the paleness of his face. He was known as a good king, who enlarged the kingdom and helped the Gods in several occasions when they were under attack. He won [Kunti] in a contest and then [Madrim] and [Gendari] on the road, in disputes with their respective brothers, [Salya] and [Sengkuni]. He offered a choice of wife to his eldest brother, [Drestarastra], who picked [Gendari]. Pandu then married the other two women. Once, he tried to kill a deer that was engaged in sexual intercourse. The deer turned out to be Kimindama, who cursed Pandu to die if he ever had sex. Pandu was childless at the time, and his wives conceived children from the Gods. Although acknowledged as Pandu's descendants, Kunti had [Puntadewa] with Batara [Darma], [Werkudara] with Batara [Bayu] and [Arjuna] with Batara [Endra]. Likewise, [Madrim] had the twins [Nakula] and [Sadewa] with [Aswan] and [Aswin]. Pandu always tried to satisfy the requests of [Madrim], and once this led to a moment of sexual intercourse, which resulted in his death, fulfilling [Kimindama]'s curse. |
| The God of writing. He has an indelible memory and is able to keep secrets. For this reason, he was tasked with documenting the memory of the Gods. Together with Barara [Kuwera], he complied a record of which person should fight against whom and a detailed list of the main weaknesses of each character during the Baratayuda war. This is known as the /Jitapsara/. |
| He was in his mother's womb for 12 years before being born, during which time he learned how to recite several sacred songs. He had a strong ability to remain concentrated in meditation, even when the Gods tried to distract him on purpose. Once he was by the bank of a river and saw a beautiful woman rowing a boat. But her skin was full of disease and she had a foul smell. Her name was [Durgandini]. Palasara felt pity for her. Using his magical skills, he was able to cure her. But this was no easy feat. While Palasara tried to cure her, the disease adopted a human form and asked to be given a name. The boat itself and the paddle also demanded the same thing. Palasara acknowledged these creatures as his sons. The first one, half-disease and half-demon, was named [Rajamala]. The stern of the boat became a handsome young man named [Kencakarupa], whereas the bow became [Rupakenca]. The paddle became a beautiful woman, [Rekatawati]. They were all sent to live with [Durgandini]'s brother [Durgandana] in Wirata.  <p>Palasara and Durgandini finally found themselves in an uninhabited part of the forest. There, they fell in love and became husband and wife. Their first child had dark skin and was named Kresna Dwipayana ([Abiyasa]). Then Batara [Guru] and Batara [Narada] arrived and asked Palasara to build a kingdom in the Gajahoya forest, and called it Astinapura. One day, the priest Sentanu arrived, and asked if his child [Dewabrata] could also be breastfed by [Durgandini]. The goodhearted Palasara agreed but his own child was fed less often than [Dewabrata]. This led the two men to fight. Eventually the Gods intervened, explaining that Palasara's destiny was to become a hermit while [Sentanu] was to become king and the official consort of [Durgandini]. Palasara accepted this and left for the woods, taking [Abiyasa] with him. There are different variations on the stories above. He eventually died a perfect death at the Srungga hermitage. |
| There are multiple versions of his origin. Petruk and [Gareng] are the sons of the giant [Bausasra], and their original names are Kuncir and Kuncung. After they are mistreated by their stepmother, they run to Karangkadempel, where Semar receives them as his own children. In another version, they are originally Bambang Sukadadi and Bambang Precupanyukilan. They are both handsome warriors who like traveling around the world. On one occasion, they meet and fight over which one of them is the most handsome. [Semar] intercedes and they ask for his opinion. He says neither is handsome and when they look at their reflections on a lake, they realize their forms have been changed. They then ask to follow Semar and he changes their names to [Gareng] and Petruk, respectively. In the third version, Petruk is the son of Suwala, a /gandarwa/ from Pecuk Pacukilan. His original name was Suparta. His father felt that he could not properly take care of him and therefore, gave him to Semar. <br/>Petruk once became king of Ngrancangkencana. He was finally defeated by [Gareng], who was disguised as [Pandu\_Pregola]. In another version, he was temporarily a king with the name [Gurdinadur]. He is known as a happy character, with great knowledge of musical melodies. In some versions, his wife is not [Ambarawati] but [Prantawati]. |
| A giant that fell in love with the heavenly nymph [Gagarmayang] (also known as Prabasini or Supraba). His request to marry her was refused by the Gods and thus, Kala Pracona attacked the heavens. Batara [Guru] ordered [Narada] to find help amongst the mortals. He requested the help of Bima's son [Gatotkaca], who was named Tetuka as a baby, who indeed succeeded in killing Kala [Pracona]. |
| Sadewa's wife and daughter of Tambrapeta. |
| He was the /patih/ of Mandura during the reign of [Baladewa]. His younger brother [Prabawa] was the interior minister for the same ruler. Pragota's demeanor was characterized by calmness and joy. He rarely took offense in what others said, even though his speech was rough and he had a loud laughter. Therefore, his character contrasted with that of his king [Baladewa], who trusted him for that very reason. Other versions have him as the illegitimate son of [Basudewa] with [Ken\_Sagupi], or of [Antagopa] with [Ken\_Sagupi], or of [Ugrasena] with [Ken\_Sagupi]. His siblings can therefore include [Adimanggala], Dewi [Setyaboma], [Setyaki], [Udawa] and [Larasati]. He died after the Baratayuda war in a fight involving the Yadawa clan, [Wresni] and [Andaka]. |
| She is the daughter of the ogre [Bagaspati]. Once, she had a dream where she saw a young man named Narasoma ([Salya] in his youth) and fell in love with him. She asked her father to find him for her. [Bagaspati] complied with her wishes. He had to force Narasoma, since the young man was initially reluctant to accompany [Bagaspati]. However, upon seeing the beautiful Pujawati, Narasoma was happy to marry her but was ashamed to have an ogre as his father-in-law. [Bagaspati] was disappointed but took this in stride and sacrificed his own life for the sake of his daughter's happiness (in some versions Narasoma kills him). Before dying, he also instructed her daughter to change her name to Setiawati. After [Salya] was killed in the Baratayuda war, Pujawati committed ritual suicide with a small dagger. |
| He appears in /Wahyu\_Kembar\_Cakraningrat/ but has no entries in any of the consulted encyclopedias. |
| She appears in /Wahyu\_Kembar\_Cakraningrat/ but has no entries in any of the consulted encyclopedias. |
| Oldest of the Pandawa. |
| He is the protagonist of the Ramayana. He was educated in his youth by Resi [Wasista]. When [Dasarata] was old, he was ready to hand over the crown to Rama, his eldest son. But [Kekayi], the second wife of [Dasarata] had earlier extracted a promise from him that she used to crown her own son, [Barata], as king and to banish Rama to the Dandaka forest for 12 years. During this time, his wife [Sinta] was kidnapped by [Desamuka]. With the help of [Anoman] and the monkey army under the command of [Sugriwa], Rama was finally able to win her back. However, he was eventually banished, bowing to the rumors in Ayodya that [Sinta] had been unfaithful to him. In the forest, [Sinta] gave birth to Rama's sons, [Lawa] and [Kusya]. They eventually sought him out and Rama abdicated in favor of [Lawa]. Thereafter, Rama left for the forest and immolated himself. He is an incarnation of [Wisnu]. |
| His father asked him to kill his mother, to punish her for committing adultery with [Citrarata]. He made his father promise to grant him any wish. With this, he returned his brothers to their previous selves (earlier, they had been turned into madmen for refusing to kill their mother) and brought his mother back to life.  But his father and brothers are later killed by the sons of [Arjunasasrabahu]. Ramaparasu kills [Arjunasasrabahu] in revenge and vows to kill any /kesatria/ that he meets. He roams the world for this and teaches several famous figures, such as [Bisma], [Seta], [Durna], [Krepa] and [Karna]. Eventually, [Rama] kills Ramaparasu, who then became a God. But there are multiple accounts about how Rama kills him. In some versions, Ramaparasu is another name for Jamadagni, and his father is called Wiragni, with a brother called Suwandagni. |
| Together with his younger brother [Angganjali], he provides Tetuka ([Gatotkaca] as a baby) with the power to withstand attacks from [Sekipu] and [Pracona]. There is no entry for this character in any of the consulted encyclopedias. |
| He is a personification of water. In /Wahyu\_Mahkutarama/ he is mentioned as one of the four brothers of /Wibisana/, who is looking to be returned to his original form. There are no entries for this character in any of the consulted encyclopedias. |
| In her childhood, she lived at Widarakandang, under the care of Antagopa, with her siblings Narayana (a young [Kresna]) and Kakrasana (a young [Baladewa]). Rara Ireng became friends with [Larasati], [Antagopa]'s daughter. Rara Ireng and her siblings were hiding from [Kangsa], who was trying to kill them. In her adulthood she met with [Arjuna], as narrated in /Sembar\_mBarang\_Jantur/. She had already been promised by her father to [Burisrawa], and [Arjuna] had to go to great lengths to secure her hand in marriage. In another version, she eloped with [Arjuna] without [Basudewa]'s concern, who only begrudgingly accepted the marriage after the fact. She is an incarnation of [Sri]. She died when a door collapsed in Astina. In other versions, she reached perfect death after [Parikesit] was crowned king. |
| Younger brother of Jim [Dhamdharat]. He is a /serambahan/ character (that is, he does not have a fixed puppet representation). He is given the honorific Kala, but he is actually a demon. There are no entries for this character in any of the consulted encyclopedias. |
| Rohini is her name as a child; in her adulthood other names were more commonly used to refer to her. She hailed from the Widarba kingdom. She is the mother of the twins [Baladewa] and [Kresna]. In some versions, she is the same as Dewaki, but in others (such as the /Kitab Hariwangsa/), Dewaki is the sister of [Kangsa]. |
| Son of [Bismaka] and [Rumbini]. He is better known as the brother of [Rukmini], who marries [Kresna]. |
| First wife of Kresna. Daughter of Bismaka (Aya Prabu Rukma) and Rumbini. Her siblings: Arya Rumkana and Dewi Rarasati (Larasati) -> this one from Ken Sagupi and Arya Prabu Rukma. Kresna (Narayana), rejecting Drona. The other wives of Kresna are Jembawati (daughter of Jembawan and Trijata), Setyaboma (daughter of Ugrasena / Setyajit, king of Lesmanapura). She has three sons: Saranadewa (face of giant), Partadewa and Dewi Sitisari / Titisari. |
| He is a son of [Sri\_Mahapunggung], who is in turn son of Batara [Wisnu]. When his father deemed him ready to succeed him in the throne, he had not yet found a wife. His inability to do so angered his father and Sadana was turned into a bird. Eventually [Resi] was able to return Sadana to his original form. He then married [Resi]'s daughter [Lasmitawati] and was acknowledged as heir by his father. Eventually he was turned into a God with the name Sang Hyang Sadana. In Java, Sadana and his sister [Sri] are venerated as deities connected to fertility. |
| Youngest Pandawa, son of Madrim and Pandu. |
| Known as Narasoma in his youth. His father wanted him to find a wife but Narasoma rebelled and was kicked out of Mandaraka. In his travels [Bagaspati], an ogre, found him. [Bagaspati]'s daughter [Pujawati] had seen Salya in a dream and [Bagaspati] promised to find Salya for her. But Salya was afraid that [Bagaspati]'s daughter would be an ogre as well and refused, so he had to be brought by force. However, upon seeing [Pujawati]'s beauty, he immediately fell in love with her. But Salya was still ashamed of having an ogre as a father-in-law. Sensing this, [Bagaspati] agreed to be killed, on the condition that Salya promised to be faithful to [Pujawati] his entire life. Salya returned to Mandaraka, and initially this was reason for happiness until Salya's father realized what his son had done. Salya was then kicked out of his home kingdom for a second time. [Madrim], his younger sister, was saddened by his departure and thus, decided to follow him. Salya had acquired the Aji Candrabirawa amulet from [Bagaspati], and this made him arrogant. While on the road, he encountered [Pandu], who had just won [Kunti] in a contest. Salya challenged [Pandu] to a duel. If Salya were to win, he would get [Kunti] as a wife. Otherwise, Salya would give his younger sister as a wife to [Pandu]. [Pandu] won and this was how he came to meet his second wife. These family ties made things difficult for Salya later on. His daughters married men from Korawa faction ([Karna] and [Duryudana]), but Salya's own nephews were Pandawa ([Nakula] and [Sadewa]). Eventually he decided to pledge allegiance to the Pandawa. But this plan failed. As he was traveling with his army, he was intercepted by [Sengkuni] who showered him with the gifts of hospitality. Salya was then forced to swear allegiance to the Kurawa. But in his heart he favored the Pandawa. His actions also demonstrated this. When [Karna] asked Salya to be his charioteer, Salya accepted, but in a crucial moment, Salya's sudden maneuver made [Karna] unable to hit [Arjuna] with an arrow. After [Karna]'s death, Salya was named general and then died in combat with [Puntadewa]. |
| He was Kresna's favorite son, even though he made many foolish mistakes and often failed to take responsibility for his actions. At the wedding of his brother [Bomanarakasura] with [Hagnyanawati], Samba fell madly in love with her (as did she with him). Samba then tried desperately to meet her. When he succeeded, [Bomanarakasura] found out and killed his brother, by tearing his body apart. However, [Kresna] found [Bomanarakasura] at fault. He killed [Bomanarakasura] and brought [Samba] back to life. Samba then married [Hagnyanawati]. Their son [Dwara] would later become a general during the reign of [Parikesit]. In fact, this love was meant to happen, as [Hagnyanawati] was an incarnation of Batari [Dremi] while Samba himself was an incarnation of Batara [Drema]. The Gods [Dremi] and [Drema] had promised each other to carry on with their love in their human forms before incarnating into humans. [Kresna] knew this, and that is why he defended Samba against [Bomanarakasura]. [Kresna] wanted Samba to obtain the /Wahyu Cakraningrat/. Whoever had this boon from the Gods would become the ancestor of the kings of Java. Samba temporarily succeeded in receiving the boon, but he was easily tempted by a woman, and lost the wahyu to [Parikesit]. <br/> Once, when [Narada] was visiting [Kresna], Samba decided to play a trick on [Narada]. Samba dressed up as a woman, told [Narada] he was pregnant and asked him to guess the gender of the baby. [Narada] knew he had been tricked and told him: "You won't give birth to a boy, nor will you give birth to a girl, but today you will give birth to something that will kill you." Thinking the trick had worked, [Samba] removed his fake female garments. But to his own surprise, he appeared to be pregnant indeed. That very night, Samba gave birth to a mace. Upon hearing this, [Kresna] asked for the mace to be disposed of and it was thrown into a deserted beach. On one occasion many years later, after the Baratayuda war was over, Samba and his relatives got drunk and stumbled upon this beach. They got into a fight and ended up killing each other with sugarcanes that had grown from the mace. The entire Yadawa clan was killed then, with the exception of [Dwara]. |
| He was the patih of Mandura, during the reign of Basudewa. He was wise and he was an expert in strategic offense formations. His sons [Pragota] and [Prabawa] would later serve in the court of [Baladewa]. He died at the same time as [Basudewa], when he was attacked by [Bomanarakasura]. |
| He usually appears in the Ramayana stories, where he accompanies Barata. |
| Patih of [Pracona], a giant that attacks the heavens. |
| In a common story, Semar is another name for Sang Hyang Ismaya. He was born out of an egg created by [Sang\_Hyang\_Tunggal]. The eggshell became Sang Hyang Antaga ([Togog]), the egg white became Semar and the yolk became Sang Hyang Manikmaya (Batara [Guru]). But there are multiple versions, including records of Semar being the grandson of Ismaya, or an incarnation of the God, rather than Ismaya himself. He is the adviser and servant of the heroes, and the first person he ever accompanied was [Manumayasa], son of [Parikenan]. [Manumayasa] married [Kaniraras] and Semar married [Kanastren]. As a God, Semar/Ismaya had 10 children: [Bongkokan], [Siwah], [Kuwera], [Candra], [Mahyati], [Yamadipati], [Surya], [Kamajaya], [Temboro], and [Darmastuti]. As Semar, he had [Bagong], who was originally made from Semar's shadow. Later, he acknowledged [Petruk] and [Gareng] as his sons. Throughout the many stories where he appears, Semar is the voice of the common folk, a corrector of Gods and an adviser to noble characters. |
| He is the /patih/ of Astina. Sometimes he is said to be [Gendari]'s twin. After [Pandu] won [Kunti]'s hand was offered in marriage, the sons of [Suwala] tried to challenge [Pandu] to a duel. Eventually [Pandu] won, killing [Gendara] and taking [Gendari] as well. Sengkuni followed them to Astina. Sengkuni was angered when [Gendari] was not married to [Pandu] - then a king - but to the blind [Drestarastra]. Sengkuni is often characterized as an able politician, but one who constantly harbored ill wishes for the Pandawa and who pursued his goals in dishonest ways. He is an incarnation of Batara [Dwapara] a God that was banished from the heavens for spreading rumors on Batara [Bayu]. This explains Sengkuni's evil character but also [Werkudara]'s special hatred towards him ([Werkudara] being an incarnation of Batara [Bayu]). When Sengkuni first came to Astina, the /patih/ was [Gandamana]. In an expedition, [Gandamana] was trapped in a hole. Instead of helping him, Sengkuni rushed the army back to Astina and said that [Gandamana] had died in an accident. But later the injured [Gandamana] reappeared and hit Sengkuni so badly that he was left badly disfigured. [Ganamana] also placed a curse on Sengkuni. Eventually, Sengkuni became a teacher to the Korawa, imparting to them his brand of evil and Machiavellian philosophy. He often plotted to kill the Pandawa but his plans always failed. But his greatest feat against the Pandawa was defeating [Puntadewa] in a game of dice - by this means, [Puntadewa] lost Amarta and was banished for 12 years, together with his brothers. In the Baratadyuda war, Sengkuni led the Gandaradesa army to help the Korawa. He was killed by Werkudara on the 17th day of the war. Sengkuni was indestructible except for his mouth and anus. Werkudara killed and skinned him. [Werkudara] gave the portion of Sengkuni's skin trapped in his nail to [Kunti], who then wore it as a garment, fulfilling an old grudge against Sengkuni. |
| She married [Kresna] in his youth, when he was still known as Narayana. Durna had wanted to marry her, but he failed to win her in a contest (his deputy in the fight [Dursasana] lost to [Kresna]). Setyaboma was then kidnapped by [Kalawresni] from Dwarawati. Together with [Arjuna], [Kresna] recovered [Setyaboma], killing King [Yuda\_Kala\_Kresna]. In the Sanskrit version and some Javanese versions, she falls in love with [Arjuna] and [Kresna] gives her to him. After [Kresna] died, she committed ritual suicide. |
| He served as /senapati/ in Dwarawati. When his mother [Wresini] was seven months pregnant, she wanted to ride a tiger. [Setyajid]'s enemy, [Singamulangjaya] took advantage of this longing by transforming himself into a tiger. After [Wresini] climbed onto his back, he ran off. Setyaki was thus born on the back of a tiger. [Singamulangjaya] tried to attack the baby, but the baby became stronger each time [Singamulangjaya] bit him. Eventually, Setyaki defeated him, taking the name Singamulangjaya for himself. His son with Endang [Trirasa], named [Arya\_sanga-sanga] would eventually become king of Lesanpura and serve as /senopati/ of Yawastina during the reign of [Parikesit]. He was the charioteer of [Kresna], when he attempted to negotiate a diplomatic solution to Korawa/Pandawa conflict before the Baratayuda war. In the /Panjangmas/ story, he loses his amulet, the Gada\_Wesikuning (called Lukitasari in the Yogyakarta tradition). This amulet, a mace, becomes a sage named Panjangmas. Setyaki's sworn enemies were [Burisrawa] and [Kartamarma]. He succeeded in killing them both: [Burisrawa] with the help of Arjuna during the Baratayuda war, and [Kartamarma] after the war was over. |
| Daughter of [Wisnu] and Dewi Pratiwi. After [Wisnu] was reincarnated as [Kresna], Siti Sendari followed him to the world of the mortals and was acknowledged as [Kresna]'s daughter (as was her brother Sitija who was incarnated as [Bomanarakasura]. Also known as "Sundari", which means full moon. She was originally meant to marry [Lesmana\_Mandrakumara], but she married [Abimanyu] instead. In some versions, the wedding is said to have been carried out without the blessing of [Abimanyu]'s father [Arjuna]. In the story /Murcalelana/, the giant [Paranggubarja] fell in love with her. [Abimanyu] eventually married another woman ([Utari]) and tried to keep this from Siti Sendari. After [Abimanyu] was killed in the Baratayuda war, she committed ritual suicide. |
| Given to [Sadewa] (Raden Sudamala) as a wife after curing [Durga], and returning her back to her original form as Uma. In other versions, she is given to him after he defeats [Kalanjaya] and [Kalantaka], who were chasing Endang Soka and Endang [Pradapa]. This information came from interviews with dalangs in Yogyakarta. There is no entry for her in any of the consulted encyclopedias. |
| From the time she was little, she was very close to her brother [Sadana]. Once, [Kalandaru], from the Medang Kumwung kingdom requested her hand in marriage on behalf of King [Pulagra]. Sri's father accepted the request but she herself rejected it. Sri\_Mahapunggung then banished her from his kingdom. In other versions, she exited the kingdom of her own will after her brother was banished for refusing to marry. In any case, Dewi Sri became a nomad and wandered into the Medang Tamtu settlement. There she saw an old man, Buyut\_Wankeng and his wife working in the fields. Dewi Sri wanted to help them but [Buyut\_Wangkeng] said that it was not befitting of a guest to take on such heavy work. [Kalandaru] found Dewi Sri in this place and attempted to capture her for King [Pulagra]. [Kalandaru] tied [Buyut\_Wangkeng] to a tree and almost succeeded in capturing Dewi Sri. But [Sadana] was able to rescue her and [Buyut\_Wangkeng], and kill [Kalandaru]. Eventually [Sadana] built the Medang Agung kingdom for him and his sister. She is known as a symbol of prosperity and was venerated as a deity of fertility. She is the incarnation of [Sri\_Widowati], a consort of [Wisnu] who emerged out of a chalice made by Sang Hyang [Antaboga]. |
| He was known as Guwarsi in his youth. Once he and his brother Guwarsa (later known as [Subali]) he tried to wrestle the /Cupu Manik Asthagina/ (Asthagina Gemstone Chalice) from his sister. The altercation made their father angry. His anger only mounted when he discovered the nature of the thing they were fighting for: the chalice belonged to Batara [Surya]. Upon questioning, they revealed that [Anjani] had received it from their mother. Their mother provided no answer for the chalice but it was evident from her silence that she had committed adultery with Batara [Surya]. As a punishment, she was turned into stone and her sons were all turned into monkeys. A misunderstanding with [Subali] led to [Subali] claiming [Sugriwa]'s throne and his wife (Dewi [Tara]) (there are multiple versions about the exact incident that led to this misunderstanding). Sugriwa befriended [Rama], who then killed [Subali]. In an act of revenge, Sugriwa lent his army to Rama's war effort against Rahwana. When Rama achieved a perfect death and was reincarnated as [Kresna], Sugriwa was in turn, reincarnated as [Balarama]. |
| He is a demon who rules with his siblings over the Mertani forest (he lives in the Madukara palace). After the Pandawa defeat them, several of the demons enter the bodies of the Pandawa. Prabu Jim [Yudhistira], for example, enters the body of [Puntadewa]. Suparta enters the body of [Arjuna]. |
| King of Banon\_Salembag (or Simbarmanyura) who wants to marry Arimbi. No information for this character was found in any of the consulted encyclopedias. |
| He is the /patih/ and younger brother of [Gorawangsa]. When his older brother is killed by [Pandu], Surati\_Mantra succeeds him as king of Guwabarong. He then adopted the young [Kangsa] when his parents died. Later, when [Kangsa] came of age, Surati\_Mantra supported him in his attack against Mandura's King [Basudewa]. Surati\_Mantra had a special pool of water that could bring him back to life if he was fatally wounded. [Werkudara] killed him repeatedly but he was always able to use this water to come back to life. With the help of the punokawan, [Arjuna] was eventually able to poison this water with a sacred dagger. Then, Surati\_Mantra was once and for all killed by [Werkudara]. |
| She is a sibling of [Erawati] who marries [Karna], but who was earlier in love with [Arjuna]. Her father [Salya] was initially opposed to her union to [Karna], since he wanted her to marry [Duryudana]. She committed ritual suicide upon hearing that [Karna] was killed in the Baratayuda war, but this was due to a false report before [Karna]'s actual death. |
| He is the God of the sun. He is famous for his good looks and his love for beautiful women. [Indradi], the wife of [Gotama] once had an affair with him, which resulted in her being cursed into a stone statue. Before [Kunti] was married, he had a son with her, [Karna]. His wife [Ngurna] is given an egg by Batara [Guru], out of which [Sampati] and [Jatayu] emerged. His wife [Ngruni] is also given an egg by Batara [Guru], out of which many snakes emerged. (The origin of Jatayu is different in the Sanskrit Mahabharata). Once, Kala [Rahu] stole the water of life /tirta amerta/. Batara Surya discovered the identity of the thief and was thereafter always chased by Kala [Rahu]. In some occasions, Batara [Rahu] succeeded in capturing Batara Surya, in which cases an eclipse would take place. |
| He is a holy man at Pringalas. His daughter is Dewi [Soka], who marries [Nakula]. His other daughter, [Pradapa] marries [Sadewa]. In the most common retelling, he offers his daughters to [Sadewa] following the instructions of Batari [Durga], who was cured by [Sadewa]. However, alternative retellings indicate that [Sadewa] cured Tambrapetra's blindness. |
| He accompanies and advices the antagonists in wayang. In a common origin story, he was created from the shell of an egg, while Ismaya ([Semar]) was created from the egg white and Manikmaya ([Guru]) from the yolk. Like his siblings, Togog initially had a handsome face but this has eventually changed to his distorted shape due to his wrongdoings (there are multiple versions about how this came about). |
| He is a king in the /Bandung\_Nagasewu/. No entries for him were found in any of the consulted encyclopedias. In the Yogyakarta folk versions, he is said to be Batara [Guru] in disguise. |
| Son of [Basudewa], born out of wedlock with [Ken\_Sagopi], a dancer in the service of the court. [Basudewa] had two sons with her, [Pragota] and Udawa. She was then married to [Antagopa], a herder from Widarakandang who became Udawa's foster father. He is known as the /patih/ of [Kresna]. He had to go through several challenges to marry [Antipati] and was assisted in this by Dewi [Larasati]. In the Bartayuda war, he fought alongside the Korawa, fulfilling a promise [Kresna] had made to [Duryudana]. However, in his heart he sided with the Pandawa and was therefore hardly active during combat. Udawa was killed in combat with [Arjunapati], from the Sriwedari kingdom, a place he attacked under the instructions of [Kresna]. Although this is the most common version in Java, there are alternative Sanskrit retellings of his death. |
| Known as Ugrasena in his youth, known as Setyajid after becoming king. Once, [Kala\_Ruci], a giant, was wreaking havoc in the heavens because he wanted to marry the heavenly nymph [Wresini]. With the help of [Pandu], Ugrasena defeated the giant. As a reward, he was given [Wresini]'s hand in marriage. Some versions say he also fathered [Pragota] with [Ken\_Sagopi]. But the most common version records [Pragota] as the son of [Saragupita]. |
| He is the grandfather of [Togog], [Guru] and [Semar]. He rules the holy water source /Tirta\_Kamandanu/, drops of which can be used to restore balance in the world. In some versions, he is the same as Jatiwasesa, not his brother. In some versions, [Wening] is his twin brother, not his son. When his father was old, he became one with Wenang, entrusting him with several important heirlooms: Kitab\_Pustaka\_Darya, Kayu\_Rewan,Lata\_Maha\_Usadi,Cupu\_Manik\_Astagina, and Cupu\_Retnadumilah. In some versions, it is recorded that he has five descendants, all of them shaped as /akyan/ (spirits): Sang Hyang Tunggal, Dewi Suyati, Batar Nioya, Batara Herumaya and Batara Senggana. |
| He was known as Bratasena in his youth and Bima or Werkudara in his adulthood. Since [Pandu] could not have intercourse with his wife due to a curse, Werkudara was actually engendered by Kunti and the spirit of Dewa [Bayu]. This was carried out with the agreement of [Pandu], as was the case with the rest of the Pandawa, who were also fathered by Gods. Werkudara was a strong warrior, known for his straightforward disposition. He spoke to almost everyone in /ngoko/ (the familiar register of the Javanese language). The only exception was [Dewa\_Ruci], a miniature version of himself that he met after several trials, and from whom he learned the true philosophy of life. Bima was born together with his placenta, which proved very hard to cut open. At the suggestion of Batara [Narada], the elephant Sena freed him. The young Werkudara then killed the elephant, whose spirit entered the body of Werkudara. Werkudara was thereafter also known as Sena (or variations of this name). He won [Drupadi] in a contest, and offered her to his elder brother [Puntadewa]. In the Javanese versions, [Drupadi] is only married to [Puntadewa], not to all five Pandawas, as in India. <br/> Werkudara had either two or three wives, depending on the version. His first wife was the ogress [Arimbi]. Her father [Termboko] was killed by [Pandu], and her eldest brother [Arimba] tried to exact revenge on the Pandawa. However, [Arimba] was eventually killed by [Werkudara] and became integrated into his body. With his dying breath, [Arimba] gave his blessing to his sister's relationship with [Werkudara]. Werkudara was initially not interested in her, until [Kunti] used a spell to change her shape into that of a beautiful woman. With [Arimbi], he had [Gatotkaca].   He met his second wife when the Korawa were trying to kill the Pandawa, by setting fire to the /Bale Sigala-gala/. Led by Werkudara, the Pandawa and Kunti escaped in time. There are multiple versions recounting how Werkudara came to the knowledge that their lives were in peril, but in every version he eventually meets [Antaboga] and marries his daughter [Nagagaini], with whom he has [Antasena]. In the Yogyakarta versions, he also had a third wife, [Urangayu], with whom he had [Antareja].  Several things are notable about his body. His strong nail, Pancanaka, is a natural weapon. His body is also immune to injury. There is an embarrassment of riches on how this immunity was obtained, but part of this is due to the many ogres that came to become part of his body. Besides Sena the elephant and [Arimba] as seen above, [Brjadhenta], [Brajalela] and even [Kumbakarna] became parts of his body. Werkudara played important roles in the Baratayuda, and killed [Sengkuni], [Dursasana] and [Duryudana].  He achieved a perfect death with the rest of the Pandawa several years after the war. |
| He is the younger brother of [Desamuka]. He is the only one who was born with the face of a human (this is different in India). Before [Rama]'s attack to Alengka, he defected to [Rama]'s side, providing vital information on the weaknesses of Alengka's army. His role is controversial and his defection causes some people to question the nobility of his character. Should he have stayed to fight for his land, as [Kumbakarna] did? There are multiple opinions on this, which are explored differently by various dalang. After [Desamuka] was killed, Wibisana became king of Alengka, which was thereafter known as Singgelapura. He then received [Rama]'s advice on kingship, in the form of the Hastabrata, a philosophical treaty on statehood. After the Ramayana, he was known as Begawan Kunta Wibisana. He eventually abdicated in favor of his son [Dentawilukrama], and then achieved perfect death. |
| He can take the shape of a winged snake. He gives a special weapon to Arjuna (Minyak Jayengkaton). He is the father of [Asmarawati], who is sometimes said to be another name of Dewi Jimambang, who dreams of marrying Arjuna. Arjuna gives Wilawuk's cup to his siblings so that they can see the invisible demons. There are different versions about the origins of Jimambang. According to /Babad Wanamarta/, she is the daughter of Begawan Wilawuk. The /Ensiklopedi Wayang Purwa/ describes Asmarawati as the daughter of Prabu [Surya\_Asmara] and the wife of Bambang [Sumitra], [Arjuna]'s son. The same source describes Jim\_Mambang as a separate character. |
| He is the son of [Arjuna] and [Dresanala]. When his mother was pregnant with him, she was forced to divorce [Arjuna] by Batara [Guru,] on the urging of Batari [Durga], who wanted her to marry her son [Dresanala]. [Dewasrani] tried to get rid of the infant Wisanggeni by throwing him into the Candradimuka crater, but this only resulted in strengthening Wisanggeni, who emerged out of the crater as a fully-grown man. In the manner of [Bima], Wisanggeni only speaks in /ngoko/, the lowest level of Javanese. Wisanggeni spent his entire life at Kuksinageni with his grandfather Batara [Brama]. Wisanggeni married [Mustikawati], and fought [Boma\_Narakasura] over her hand in marriage. Wisanggeni was impossible to defeat and the Gods worried that his presence in the Bharatayuda would ruin the predestined paths of other characters. Therefore, Batara [Brama] asked Wisanggeni to sacrifice himself. He instructed Wisanggeni to look at the point in between his eyes. He complied with this request and became progressively smaller, until he eventually became a speck of dust (there are alternative versions of his death). |
| In the wayang world, Batara Wisnu is best known for his incarnations: [Rama], [Arjuna\_Sasrabahu], [Kresna] and [Arjuna]. [Kresna] is said to be Wisnu's incarnation as thinker and [Arjuna] is Wisnu's incarnation as agent. There are many other stories in the Mahabharata about smaller incarnations of Wisnu into animals or people in order to rectify a misdeed. |
| Wulan Drema and [Wulan\_Dremi] are the offspring of Batara [Darma]. They both decided to incarnate as humans and become lovers. [Wulan \_Dremi] incarnated into [Hagnyawati] and Wulan Drema into [Samba]. This was either a mistake or a result of a curse since [Hagnyawati] was meant to marry [Bomanarakasura], [Samba]'s brother. They committed adultery and [Bomanarakasura] became aware of this. He killed [Samba], but [Kresna] brought him back to life. [Kresna] was privy to the fact that [Samba] and [Hagnyawati] were incarnations of Wulan Drema and [Wulan\_Dremi]. Eventually, [Kresna] killed [Samba] and gave his blessing to the marriage of [Hagnyawati] and [Samba]. |
| Wulan [Drema] and Wulan Dremi are the offspring of Batara [Darma]. They both then decided to incarnate as humans and become lovers. Wulan Dremi incarnates as [Hagnyawati] and [Wulan\_Drema] as [Samba]. This was either a mistake or a result of a curse since [Hagnyawati] was meant to marry to [Bomanarakasura], [Samba]'s brother. They committed adultery and [Bomanarakasura] became aware of this. He killed [Samba], but [Kresna] brought him back to life. [Kresna] was privy to the fact of [Samba] and [Hagnyawati] were incarnations of [Wulan\_Drema] and Wulan Dremi. Eventually, [Kresna] killed [Samba] and gave his blessing to the marriage of [Hagnyawati] and [Samba]. |
| He is the God of death, responsible for plucking the souls of mortals when their time comes. He has the head of an ogre. He was married to Dewi [Mumpuni], but she left him and married Batara [Nagatatmala]. He once fought [Desamuka], an event that almost triggered the end of the world. |
| He was well respected by both the Pandawa and the Korawa. He was an avatar of Batara [Darma]. Like his brothers, he was born disfigured. In his case, one of his legs was shorter than the other. He tried to prevent the Pandawa from engaging in the game of dice with the Kurawa. He followed the Pandawa into the forest for the first part of their exile but [Abiyasa] eventually convinced him to return to Astina. He continuously tried to talk [Duryudana] out of engaging in outright war with the Pandawa. He died with [Kunti], [Drestarastra] and [Gendari] at the end of the Baratayuda war. |
| An elephant-shaped ogre that works for [Nagaprasanta]. After [Baladewa] killed [Nagraprasanta], [Yudakothi] became Narada’s means of transport. No entries for this character were found in any of the consulted encyclopedias. |
| He was the ruler of the invisible kingdom of Mretani. He was defeated by the Pandawa and came to inhabit the body of [Puntadewa], who took Yudhistira's name and kingdom. |