

## A Brief Description of Ancient Kaupelanese

*“Wone wijaya Indra nwai ngawa yawok jaya nye ait nai, ina nwai ngutu musuhra; na hunta mesar ina iman nuwae, na tamak nye yen akni, na sulikra nye yen Suryah, na kisa wasira sitra nye. Miwok hi swarga ni yawok nye raman, nai prawira nye, na miwai mate raksasa Rawana, hayen Indra nwai ngutu asurara, abat ina dawok, nowe au la towaiwok.”*

*“For the victory, Indra sends to thee this fortunate chariot, exterminator of enemies, and the big bow made by his hand, and this armour comparable to the fire, and these arrows similar to the Sun, and these shining iron spears. So come, hero, into this celestial chariot and kill the demon Ravana, like once, with me as driver, Indra did with the devils.”*

Excerpt of “Ramayana” in old Kaupelanese

### Introduction

Old Kaupelanese, or Makuwa, was spoken in the south of Kiwangar, from the 9th century to the 16th century. It was a Bandanic language heavily influenced by Javanese and Sanskrit. The language had a particular characteristic: the coexistence of a classical and literary form – the Raja or Noble Speech – forbidden to those not belonging to the nobility, with a colloquial form – the Daʔ<sup>h</sup>ē or Common Speech – used by the rest of the people. During the time of the Sultanate of Rajakaopalan, due to the trade among the Kaupelanese kingdoms, the colloquial form, spread to the neighbour islands and became the "lingua franca" of the region.

Since the introduction of the writing system by Hindu priests in the 10th century, but mostly during the 13th century, a significant literary production took place in the region using the Raja form. These texts, made in *lontar* palm leaves and normally concerning about the local nobility or religious matters, are the basis for the study of old Kaupelanese nowadays. Very few written documents were left in the Daʔ<sup>h</sup>ē form and most information about this form had to be inferred by scholars from modern dialects.

### The Ancient Script

The ancient Kiwangar alphabet was basically the same writing system used today in modern Kaupelanese with minor changes. It was derived from scripts brought from India. Basically there were two symbols for each consonant; one for the consonant followed by the vowel *a* and the other for the isolated consonant. These symbols originally represented consonants plus long and short vowels respectively. Other vowels were indicated by the addition of diacritics to the symbol. The sounds are inferred by comparing the modern Kaupelanese dialects.

The symbols for the numbers came also from India and followed the decimal system. In modern Kaupelanese they were totally replaced by the occidental numbers.

ᳵ	/a/ /ʔa/ / <sup>h</sup> a/ /ə/	ᳶ ᳷	/ma/ /m/
ᳶ	/e/	᳸ ᳹	/na/ /n/
᳷	/i/	ᳺ	/ɲa/
᳸	/o/	᳻ ᳼	/pa/ /p/
᳹	/u/	᳽ ᳾	/ka/ /k/
ᳺ	/y/	᳿ ᳾	/ta/ /t/
᳻ ᳼	/ba/ /b/	᳿ ᳾	/wa/ /w/
᳽ ᳾	/ga/ /g/	᳿ ᳾	/ha/ /h/
᳿ ᳾	/da/ /d/	᳿ ᳾	/ra/ /r/
᳿	/dʒa/	᳿ ᳾	/sa/ /s/
᳿ ᳾	/la/ /l/	᳿ ᳾	/ja/ /j/

0	1	2	3	4	5	6	7	8	9
ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳽	᳾

## Lexicon

Although modern Kaupelanese – in fact, the Kauta dialect of old Kaupelanese – is not a direct descendant of Raja, since its origin is more related to Daʔ<sup>h</sup>ē, the popular form of the language, the study of that variant is still important today. The Raja form, originally restricted to the royalty and the nobility, became the cult and literary form of the language and the link among the dialects that appeared during the colonial period. Raja is no longer used as spoken language but modern Kaupelanese incorporated most of its lexicon.

At the time they were spoken, Raja and Daʔ<sup>h</sup>ē had a parallelism between them, i. e., for a word in one of the forms frequently there would be an equivalent in the other. Normally when both forms were incorporated into the modern language, the words from Raja acquired a meaning slightly different of their Daʔ<sup>h</sup>ē equivalents. The Raja words often became more complex and sophisticated in their meanings or are applied in more erudite contexts. As examples we have:

Raja	Daʔ <sup>h</sup> ē	Original meaning	Modern meaning in Kaupelanese
<i>samudra</i>	<i>tasi</i>	sea	<i>tasi</i> “sea”, <i>samura</i> “ocean”
<i>nai</i>	<i>tawot</i>	man	<i>tau</i> “person”, <i>nai</i> “landlord”
<i>nai hwin</i>	<i>watn</i>	woman	<i>wana</i> “woman”, <i>naihin</i> “queen”
<i>diwa</i>	<i>wa</i>	day	<i>wa</i> “day”, <i>diwa</i> “daily, common”
<i>raja</i>	<i>lwirai</i>	king	<i>lirai</i> “king”, <i>raja</i> “monarch”
<i>kelaem</i>	<i>ʔ<sup>h</sup>aen</i>	food	<i>hain</i> “food”, <i>kelaim</i> “meal”
<i>manu</i>	<i>tahwi</i>	bird	<i>manu</i> “bird”, <i>tahi</i> “fowl”
<i>uwat</i>	<i>raha</i>	blood	<i>raha</i> “blood”, <i>uwa</i> “lineage”
<i>rupa</i>	<i>sampa</i>	shape	<i>sampa</i> “shape”, <i>rupa</i> “image”
<i>wituen</i>	<i>wise</i>	star	<i>wisi</i> “star”, <i>wituin</i> “celestial body”
<i>wadau</i>	<i>alu</i>	to catch	<i>alu</i> “catch”; <i>wadau</i> “receive”

## Grammar

The grammar of Raja was more complex than that of modern Kaupelanese which had a significant simplification due to its use as "lingua franca".

The comparative relations were formed with (*n*)*yut* and the superlative with *saʔ<sup>h</sup>ēra* "most", both postponed to the qualified word.

Plural is constructed by adding suffix *-ra*.

There were a distinct verb conjugation for each person using the following prefixes: *u-/w-* "I", *mo-/mw-* "thou", *n-* "he, she, it", *am-/m-* "we (exclusive)", *ta-/t-* "we (inclusive)", *mi-/my-* "you (plural)" and *ra-/r-* "they". The past perfect was formed with *dawok*. Other tenses and moods are formed with auxiliary words before the main verb, such as *maluk*, imperfect, *aewok*, future. Causative verbs were composed with the auxiliary verb *wai*.

Possessive case follows the order "possessor-possession". For inalienable possessions (body parts, inherent, inseparable or kinship relationship, name) the suffixes *-ng* (1s), *-m* (2s), *-n* (3s), *-am* (1p, ex), *-ta* (1p, in), *-mi* (2p) and *-ni* (3p) were added to the possession. For alienable possessions (temporary, separable, alienable, non-consanguineal kinship relationship), the pronouns *aung* (1s), *ʔ<sup>h</sup>om* (2s), *ni* (3s), *nami* (1p, ex), *nit* (1p, in), *ʔ<sup>h</sup>ora mi* (2p), *era ni* (3p) were added before the possession.

The personal pronoun in the Raja and Daʔ<sup>h</sup>ē are listed below. When two forms exist, the first is the familiar form and the second is the polite one:

English	Raja	Daʔ <sup>h</sup> ē
I	<i>ham, ridi</i>	<i>au</i>
you(sing.)	<i>ʔ<sup>h</sup>o, nai</i>	<i>ʔ<sup>h</sup>o</i>
he, she, it	<i>i, nainē</i>	<i>i</i>
we (excl.)	<i>ʔ<sup>h</sup>ami</i>	<i>ʔ<sup>h</sup>ami</i>
we (incl.)	<i>ʔ<sup>h</sup>ita</i>	<i>wiri</i>
you (pl.)	<i>ʔ<sup>h</sup>ora, naira</i>	<i>ʔ<sup>h</sup>ora</i>
they	<i>era</i>	<i>era</i>

Some phrases in Raja are given below:

*akeri nait sandiahwi dawok  
wu<sup>h</sup>ar ata sa<sup>h</sup>ēra hi nami da<sup>h</sup>ē  
molilia ait putra  
era bisa ramai maole samudra mesar  
dewara rwai ngutu tanu ahwit dawok  
karau lui nye tawot aewok nwai mate  
naira myarti satriara ni waidawē dawok*

“Akeri went to Santoi”  
“the highest mountain of our kingdom”  
“talk to the prince”  
“they can come from the vast sea”  
“the gods destroyed the battle field”  
“this sacred buffalo will be sacrificed”  
“you understood the nobles’ message”

The same phrases in Da<sup>h</sup>ē:

*akeri ait sandiahwi dawok  
rata kelao sa<sup>h</sup>ēra hi nami da<sup>h</sup>ē  
mhalia ait manek  
era nidan rema role tasi yunte  
dewara rwai ngutu tanu atar dawok  
karau lui nye tawot kena nwai mate  
<sup>h</sup>ora marti tawot malmaira ni ate dawok*

“Akeri went to Santoi”  
“the highest mountain of our kingdom”  
“talk to the prince”  
“they can come from the vast sea”  
“the gods destroyed the battle field”  
“this sacred buffalo will be sacrificed”  
“you understood the nobles’ message”

And in modern Kaupelanese:

*Akeri nukain Santui dahuk  
rata kelau sahera hi nami dahe  
molilia ai manik  
era nidan rēma roli tasi yunti  
dewara rwaingutu tanu pèraing dahuk  
karau lui ye tau kena nwaimati  
hora marti tau malmaira ni ati dahuk*

“Akeri went to Santoi”  
“the highest mountain of our kingdom”  
“talk to the prince”  
“they can come from the vast sea”  
“the gods destroyed the battle field”  
“this sacred buffalo will be sacrificed”  
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