

A Brief Description of Old Kaupelanese

ပံင်ပိကလိၤကျိၣ်ပိၣ်ပလၢၤနိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်
တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်
တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်
တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်တၢ်ဒိၣ်

“Wone wijaya Indra nwai ngawa yawok nye ait nai, Rama, ina nguwat na jaya, mak miwai ngutu musuhra; na hunta mesar mak Indra iman nuwae, na tamak nye mak nsitra yen akni, na sulikra nye ina raramal yen Suryah, na kisa wasi mak nwai mai ramē wia. Miwok hi swarga ni yawok nye raman, nai prawira nye, na miwai mate raksasa Rawana, hayen Indra nwai ngutu asura, abat ina dawok, nowe rinye towaiwok.”

“Indra has sent this chariot to you for your victory, O the mighty and the glorious Rama, the destroyer of adversaries! Here is the great bow belonging to Indra, an armour shining as fire, some arrows as bright as sun and a stainless auspicious spear. O heroic king! Mounting this chariot with me as a charioteer, kill Ravana the king, as earlier Indra the lord of celestials killed the demons.”

Excerpt of “Ramayana” in old Kaupelanese

Introduction

Old Kaupelanese, or Makuwa, was spoken in the south of Kiwangan, 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 Daḡē 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 Daḡē form and most information about this form had to be inferred by scholars from modern dialects.

The Ancient Script

The ancient Kiwanger script was basically the same writing system used today in modern Kaupelanese with some changes. It was derived from a script brought from India (Brahmi script). Basically each letter represents a syllable, a consonant followed by the vowel *a*. Other vowels and final consonants were indicated by the addition of diacritics. Some special combinations are used for consonantal clusters. The sounds are inferred by comparing 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 (Hindu-) Arabic numerals.

The letters:

က	ဂ	ဃ	ဇ	ဟ
ka	ga	nga	ʔa	ha/a
တ	ည	ဏ	ယ	ဆ
tja	ja	nya	ya	sya
ဓ	ဇ	ဉ	ရ	လ
ta	da	na	ra	la
ပ	မ	မာ	ဝ	ဗ
pa	ba	ma	wa	sa

From these 20 letters, “sya”, “nya”, and “ʔa” are no longer used in current writing and new letters were added for other sounds, like “fa”.

The diacritics and examples of consonantal clusters are given below, including virama (or *lewok* “stop” in Old Kaupelanese):

လ	လိ	လီ	လု	လာ	လီ
le	li	lo	lu	lā	lē
လ	လ့	လိ	လု	လး	လက
lae	lao	lai	lau	lah	lak
လ	လံ	လ	လ	လ	လ
lang	lan	lar	lat	lam	*lewok

The numbers:

0	1	2	3	4	5	6	7	8	9
o	h	e	ʒ	ʔ	u	ʔ	ʃ	c	s

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 Daʔē, 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 Daʔē 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 Daʔē 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	Daʔē	Original meaning	Modern meaning in Kaupelanese
<i>samudra</i>	<i>tasi</i>	Sea	<i>tasi</i> “sea”, <i>samura</i> “ocean”
<i>dawēt</i>	<i>wati</i>	Moment	<i>wati</i> “moment”, <i>dawe</i> “session”
<i>hwi</i>	<i>watn</i>	Woman	<i>wana</i> “woman”, <i>hin</i> “wife”
<i>diwa</i>	<i>wa</i>	Day	<i>wa</i> “day”, <i>diwa</i> “daily, common”
<i>nihe</i>	<i>gipa</i>	Tooth	<i>gipa</i> “tooth”, <i>nih</i> “to chew”
<i>manu</i>	<i>sihe</i>	Chicken	<i>manu</i> “bird”, <i>sihi</i> “chicken”
<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 *saʔēra* "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), *-t* (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), *ʔom* (2s), *ni* (3s), *nami* (1p, ex), *nit* (1p, in), *mi* (2p), *nira* (3p) were added before the possession.

The personal pronoun in the Raja and Daʔē are listed below. When two forms exist, the first is the familiar form and the second is the polite one:

English	Raja	Daʔē
I	<i>ham, rinye</i>	<i>au</i>
you(sing.)	<i>ʔo, nai</i>	<i>ʔo</i>
he, she, it	<i>i, nainē</i>	<i>i</i>
we (excl.)	<i>ʔami</i>	<i>ʔami</i>
we (incl.)	<i>ʔita</i>	<i>wiri</i>
you (pl.)	<i>ʔora, naira</i>	<i>ʔora</i>
they	<i>Era</i>	<i>era</i>

Some phrases in Raja are given below:

<i>akeri nait sandiahwi dawok</i>	“Akeri went to Santoi”
<i>wuʔar ata saʔēra hi nami daʔē</i>	“the highest mountain of our kingdom”
<i>molilia ait putra</i>	“talk to the prince”
<i>era bisa ramai maole samudra mesar</i>	“they can come from the vast sea”
<i>dewara rwai ngutu tanu ahwit dawok</i>	“the gods destroyed the battle field”
<i>karau lui nye tawot aewok nwai mate</i>	“this sacred buffalo will be sacrificed”
<i>naira myarti satriara ni waidawē dawok</i>	“you understood the nobles’ message”

The same phrases in Daʔē:

<i>akeri ait sandiahwi dawok</i>	“Akeri went to Santoi”
<i>rata kelao saʔēra hi nami daʔē</i>	“the highest mountain of our kingdom”
<i>mhalia ait manek</i>	“talk to the prince”
<i>era nidan rema role tasi yunte</i>	“they can come from the vast sea”

dewara rwai ngutu tanu atar dawok
karau lui nye tawot kena nwai mate
?ora marti tawot malmaira ni ate dawok

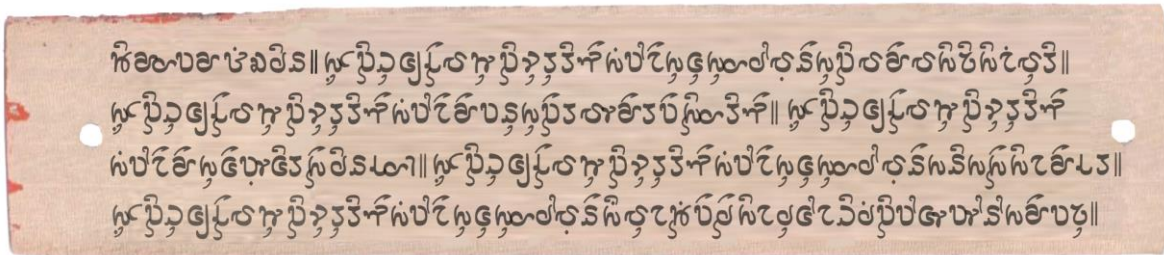
“the gods destroyed the battle field”
“this sacred buffalo will be sacrificed”
“you understood the nobles’ message”

And in modern Kaupelanese:

Akeri nukain Santui dahuk
rata kelau sahera hi nami dahe
molilia ai manik
era nidan rëma 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”
“you understood the nobles’ message”

The Five Precepts (of Buddhism) in Old Kaupelanse



Pita twata pantjasila.

Aung waibudyē mak uwaiguru rinye an wone uduhut so maole uwai mate maingi ina nmuri.

Aung waibudyē mak uwaiguru rinye an wone te walu huwēra mak te rawe ait rinye.

Aung waibudyē mak uwaiguru rinye an wone te udewaok dirahē sila yāt

Aung waibudyē mak uwaiguru rinye an wone uduhut so maole haliahē ina te yara.

Aung waibudyē mak uwaiguru rinye an wone uduhut so maole inmu na ?aen wesē ina sudo na bisa nwai wodak woklo atewangu.

"Let us recite the Five Precepts (Pantjasila)

1. I am determined to train myself to avoid killing sentient beings.
2. I am determined to train myself to avoid taking things that are not given.
3. I am determined to train myself to avoid immorality.
4. I am determined to train myself to avoid untruthful speech.
5. I am determined to train myself to abstain from all intoxicants that can cause a loss of consciousness."