

A Brief Description of Ancient Kaupelanese

“Wone wijaya Indra nwai ngawa yawok nye ait nai, Rama, ina nguwat na jaya, mak nwai ngutu musuhra; na hunta mesar mak iman nuwae, na tamak nye mak nsitra yen akni, na sulikra nye na 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 asurara, abat ina dawok, nowe au 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 Daʔē 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 Daʔē form and most information about this form had to be inferred by scholars from modern dialects.

The Ancient Script

The ancient Kiwangan 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 characters for each consonant; one for the consonant followed by the vowel *a* and the other for the isolated consonant. These characters originally represented consonants plus long and short vowels respectively. Other vowels were indicated by the addition of diacritics to the character. 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.

The characters:



a or ^ha, ba, ga, da, pa, ka, ta, ma, na, ŋa, sa, ra, la, ya, wa, ha, ʔa or ʔ^ha

Isolated characters:



b, g, d, p, t, m, n, ŋ, s, r, l, h, k

The numbers:

0	1	2	3	4	5	6	7	8	9
o	h	e	ʙ	ŋ	u	ʔ	ɔ	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>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>ʔaen</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 *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), *-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), *ʔom* (2s), *ni* (3s), *nami* (1p, ex), *nit* (1p, in), *ʔora mi* (2p), *era ni* (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, ridi</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:

*akeri nait sandiahwi dawok
wu?ar ata sa?era hi nami da?e
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?e:

*akeri ait sandiahwi dawok
rata kelao sa?era hi nami da?e
mhalia ait manek
era nidan rema role tasi yunte
dewara rwai ngutu tanu atar dawok
karau lui nye tawot kena nwai mate
?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 r`ema roli tasi yunti
dewara rwaingutu tanu p`eraing 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”