

A Brief Description of Ancient Kaupelanese

"Wone wijaya i Indra nyiwayi ngawaqi qao jawok jaya adi, ina nyiwayi ngutu musuhra; na hunta mesar ina nayido yiman nyidira, na tamak adi ji akni, na sulikra adi ji Suryah, na kisara wasi sitra adi. Miwok qi swarga ni jawok adi raman, prawirahu, na miwayi mate raksasa i Rawana, lakji i Indra nyiwayi ngutu asurara, abat ina dawok, owe u la taujawoq."

"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 Bandanese 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 and a colloquial form – the Daqè 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 Daqè form and most information about this form had to be inferred by scholars from modern dialects.

The Ancient Scripts

The ancient Kiwangar alphabet is 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 numbers came also from India and followed the decimal system. In modern Kaupelanese they were totally replaced by the occidental numbers.

ᄀ	/a/ /ʔa/ / ^h a/ /ə/	ᄁ	/ma/ /m/
ᄂ	/e/	ᄃ	/na/ /n/
ᄄ	/i/	ᄅ	/pa/
ᄆ	/o/	ᄇ	/pa/ /p/
ᄇ	/u/	ᄈ	/ka/ /k/
ᄉ	/y/	ᄊ	/ta/ /t/
ᄋ ᄌ	/ba/ /b/	ᄍ	/wa/ /w/
ᄎ ᄏ	/ga/ /g/	ᄐ	/ha/ /h/
ᄑ ᄒ	/da/ /d/	ᄓ	/ra/ /r/
ᄔ	/dʒa/	ᄕ	/sa/ /s/
ᄖ ᄗ	/la/ /l/	ᄘ	/ja/ /j/

0	1	2	3	4	5	6	7	8	9
ᄀ	ᄂ	ᄄ	ᄆ	ᄈ	ᄊ	ᄌ	ᄎ	ᄐ	ᄒ

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 Daqè, 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 Daqè 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 Daqè equivalents. The Raja words often became more complex and sophisticated in their meanings or are applied in more erudite contexts. As examples we have:

we (excl.)	<i>qame</i>	<i>qame</i>	<i>hami</i>	<i>ami</i>	<i>qame</i>	<i>ham</i>	<i>'ami</i>
we (incl.)	<i>qita</i>	<i>wiri</i>	<i>wiri</i>	<i>wiri</i>	<i>qita</i>	<i>firi</i>	<i>wiri</i>
you (pl.)	<i>qaora, nayira</i>	<i>qao</i>	<i>hara</i>	<i>naira</i>	<i>qèura</i>	<i>hóóra</i>	<i>'oo</i>
they	<i>era</i>	<i>era</i>	<i>era</i>	<i>era</i>	<i>era</i>	<i>era</i>	<i>eira</i>

Some phrases in Raja are given below:

<i>i akeri dawok ayi sandiahy</i>	“Akeri went to Santoi”
<i>wuqy saqe saqèra a qi qame daqèn</i>	“the highest mountain of our kingdom”
<i>Mowosu ayi putra</i>	“talk to the prince”
<i>era bisa rawok maole samudra mesar</i>	“they can come from the vast sea”
<i>dewara dawok rawayi ngutu tanu ahyt</i>	“the gods destroyed the battle field”
<i>karao luyi tawot aewok nyiwayi mate</i>	“the sacred buffalo will be sacrificed”
<i>Nayira dawok myarti satriara ni wayidauè.</i>	“you understood the nobles’ message”

The same phrases in Daqè:

<i>akeri dawok ayi sandiahy</i>	“Akeri went to Santoi”
<i>rata kelao saqèra qi qame daqèn</i>	“the highest mountain of our kingdom”
<i>mowosu ayi manek</i>	“talk to the prince”
<i>era nidan nyiwok maole tasi yunte</i>	“they can come from the vast sea”
<i>dewara dahwok nyiwayi ngutu tanu atar</i>	“the gods destroyed the battle field”
<i>karao luyi tawot kena nyiwayi mate</i>	“the sacred buffalo will be sacrificed”
<i>qaora dawok marti tawotra malmai ni ate</i>	“you understood the nobles’ message”

And in modern Kaupelanese:

<i>Akeri dahuk yukain Santui</i>	“Akeri went to Santoi”
<i>rata kelau sahera hi hami dahren</i>	“the highest mountain of our kingdom”
<i>musu ai manik</i>	“talk to the prince”
<i>era nidan yumaing mauli tasi yunti</i>	“they can come from the vast sea”
<i>dewara dahuk iwaingutu tanu pèraing</i>	“the gods destroyed the battle field”
<i>karau lui tau kena iwaimati</i>	“the sacred buffalo will be sacrificed”
<i>haura dahuk marti taura malmai atin</i>	“you understood the nobles’ message”