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KORTE MEDEDELINGEN

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EEN MALEISE WOORDENLIJST VAN 1582

Op een zeer onverwachte plaats, nl. p. 209-210 van *An Elisabethan in 1582, The Diary of Richard Madox, Fellow of All Souls*, Hakluyt Society, Second Series, vol. 147, 1976, vindt men een lijst van 63 woorden, die volgens het bovenschrift tot "the language of Java" zouden behoren; in werkelijkheid heeft men te doen met een maleis dialect, waarin ik Molukken-maleis meen te herkennen. De lijst is waarschijnlijk afkomstig van een tochtgenoot van Drake en ze kan vergeleken worden met de kortere lijst (32 woorden), die te vinden is op p. 813, vol. II van de facsimile-uitgave (Hakluyt Society, extra-series, no. XXXIX, 1965) van *Richard Hakluyt's Principal Navigations, Voiages and Discoveries of the English Nation* van 1589 en die van een reisgenoot van Cavendish afkomstig is. Daar vindt men ook een opgave van zes "Kings or Princes of Java", wier namen steeds worden voorafgegaan door het woord Raia; volgens de reis van Drake (ibid. p. 643, 12) waren er vijf "which live as having one spirite, and one minde". Madox, die op weg was naar de Molukken, maar die niet verder kwam dan Sierra Leone en Brazilië, geeft hier en daar (vgl. de index op het woord Java) enkele bijzonderheden over "Java".

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A PRELIMINARY NOTE ON TWO RECENTLY DISCOVERED MSS OF THE NĀGARAKṚTĀGAMA

At the beginning of 1979 we were informed by one of the Balinese typists enlisted for Prof. Dr. C. Hooykaas' 'Balinese Manuscript Project' that he had come across a new MS of the *Nāgarakṛtāgama*. Stimulated by the Project to search for *lontars* worth copying, he had discovered the MS in the collections of his kinsmen in Sidemen. Since an annotated edition of the *Nāgarakṛtāgama* by Pigeaud (1960-'63) already existed,

it was thought in Bali that the discovery of a new MS of the text was of no importance. Immediately on receiving the news of the existence of this new MS, we stressed its utmost importance, however. Consequently we reported the discovery *inter alia* in a Progress Report to the Netherlands Foundation of Tropical Research (WOTRO) at the beginning of May 1979.

During our stay in Bali in March/April of this year we visited the typist and urged him to provide us with a transcription of the *lontar*, with which he complied. This transcription is now in our possession. It moreover turned out that yet another MS of the same text was preserved in the library of one of the members of his family residing in Amlapura. This third MS of the *Nāgarakṛtāgama* was photographed and transcribed for us. Both the photographs and the transcription of this MS are now also in our possession.

With regard to the two recently discovered MSS the following provisional remarks can be made. The first-discovered MS belongs to the Griya Puniya in Sidemen — a *griya* (Skt: *gr̥ha*) being a community of Brahmins, the members of which belong to the highest stratum of Balinese society. It comprises 41 *lempirs*, which are all numbered. The *lontar* is in a good state of preservation. The script is very small, but clear. The *akṣaras* are 'pointed', which is a characteristic of older Balinese MSS. The other *lontar* belongs to Ida Bagus Madé Puniya from the Griya Pidada in Amlapura. It covers 37 *lempirs*, which are unnumbered. The state of preservation of this MS is not as good as that of the first, but the majority of its lines are still legible. The script of this MS is similar to that of the MS from Sidemen. A noteworthy feature is that in both MSS the right-hand vertical stroke of the *ra-danti* is invariably very short, this being characteristic of the 'older' Balinese script.

It appears that the members of the two *griyas* belong to the one family of Brahmins. The MS from Sidemen was intended to be sent to another member of the family living on the island of Lombok, who badly needed the MS to confirm his connection with the family in Bali. For this reason we had no opportunity to photograph the MS. More important, however, is the fact that Balinese texts — in this case the *Nāgarakṛtāgama* — are highly important for a Balinese Brahmin living in Lombok for purposes of establishing family connections with Bali. One might assume that the famous Codex Orientalis No. 5023 on which the *Nāgarakṛtāgama* edition by Pigeaud is based was sent from the province of Karang Asem to Lombok for the same reason. The MS from Griya Puniya is at present in the safe-keeping of the *Jawatan Kebudayaan Karang Asem* as a Balinese treasure, and so access to it is denied to all non-Balinese.

The texts of both newly discovered MSS on the whole correspond to the text of Codex Orientalis No. 5023 as edited by Pigeaud. There are even so many variant readings, which nevertheless do not disturb the metre. They may help to give us a better understanding of the text itself.

On discovering new MSS of a text edited on the basis of a single MS, one is in the first place interested in those lines which are incomplete or even left wholly blank in the edited text. In this respect both MSS are of considerable help. Since it is beyond the scope of a 'preliminary note' to go into all the minor variants, we will restrict ourselves for the moment to two such incomplete or blank spots in Pigeaud's edition of the *Nāgarakṛtāgama*. These two examples may illustrate the importance of the two recently discovered MSS.

So Canto 4-2-3 and 4 reads:

samasama kalawan | nṛpati sinhasāryyakapakṣāpa ...
sira wihikan ing thāni yāwat | sabhūmi jawa.

This fourth Canto is composed in the *Mahāmālikā*-metre (18 feet to a line). This proves to be the case with the first stanza and the first two lines of the second stanza. Although the third line of the second stanza indeed counts 18 syllables as well, it does not agree with the *Mahāmālikā*-metre, as in that case its metrical structure would have to be: $\sim\sim\sim|\sim\sim\sim|\sim\sim|\sim\sim|\sim\sim|\sim\sim|\sim\sim\sim$. As Pigeaud remarks, his text has 'an open space at the end of the verse', which is indicated by him by means of the three dots at the end of the line. Kern had already suggested the reading *nṛpe* instead of *nṛpati*, and *ekapakṣāpagēh* for *apakṣāpa*. This reading is actually found in the MS from Sidemen, and it produces a regular metre. The MS from Amlapura reads *sama sama kalawan nṛpati sinhasāry apakṣāpagēh*, which does not have the required metrical structure. At first glance this text would seem to be a blending between the Codex and the MS from Sidemen.

The fourth verse is obviously short of three syllables. Kern transcribes it as *sira wihikan i - - - thāni* etc.; Krom proposes the interpolation *warnnaneng*; Pigeaud suggests *solahing*, which makes good sense. The MS from Sidemen reads *tingkahing*, while that from Amlapura has *aywaning*. The reading of the MS from Sidemen corresponds to Pigeaud's suggestion: *solah* and *tingkah* being almost synonymous in this context. The reading *aywaning* (from *(h)ayu*) deviates slightly from the two previous readings. Nevertheless, both readings from the two newly discovered MSS produce a regular *Mahāmālikā*-metre.

The most striking gap in the Codex is probably that in the first stanza of Canto 68, which has only three lines instead of the required four. The MS from Sidemen shows this same gap, but the MS from Amlapura actually does contain four lines in this first stanza. The missing second line runs as follows here: *ngūni śāka yugādrinandana ngadēg śrī janggaleng jīwana*, i.e., 'The prince of Janggalā [residing] in Jīwana (= Kahuripan) ascended the throne in the past in the Śāka-year 974 (= 1052 AD.)'. Note that *nandana* means 'nine' in view of the nine Nanda-princes of Pāṭaliputra; the word *nandana* appears to be the Skt *nanda* with the nominal suffix *-na*, which is not unusual for Archipelago Sanskrit.

As will be obvious from the above, the two newly found MSS of the *Nāgarakṛtāgama* are of considerable value for a better understanding

of the edited text. We intend to begin with a revision of the edited text, adjusting the translation where necessary, in 1980. This re-edition will of course take the two recently found MSS of the text into account, as well as any other MSS which may come to light in course of time — there are definite rumours that yet another MS of the *Nāgarakṛtāgama* exists in Bali, while research on the island of Lombok has yet to be started. Evidently the debate on the *Nāgarakṛtāgama* is wide open again.

Leiden 20-10-1979

C. HOOYKAAS

A SHORT NOTE ON KAWI AND KAKAWIN

Those interested in Kawi and Kakawin have been helped considerably in their research with the publication of P. J. Zoetmulder's *Kalangwan, a Survey of Old Javanese Literature*, The Hague 1974. His Ch. III deals with Old Javanese Verse Technique, subdivided into: *Kakawin* metres, Treatises on metrics, and Indian and Old Javanese prosody (excluding *Kidung* metres). Zoetmulder restricted himself mainly to the *Wr̥tta-sāñcaya*, devoting a full page to the *Wr̥ttāyana*, which he printed in full in his Appendix II (444-50). App. III (451-72) deals with all known metres and the poems in which they are found. All of this is most useful and must be the product of painstaking labor, for which we owe our deep-felt thanks to the author.

In 1974 one might have asked: did the *Chanda* (K 219, Z 427) escape the author's attention? This omission has now been repaired by *Pēnuntun Pēlajaran Kakawin* by the well-known, recently deceased I Gusti Bagus Sugriwa (Dènpasar: Sarana Bhakti [Sabha], 1978, 92 pp.). His Ch. IV, 'Kakawin', briefly mentions the *Wr̥tta-sāñcaya* (7-8), while to *Candakārana* and its 177 different metres he devotes pages 8-13. Neither here nor in his remarkable *Sang Hyang Kamahāyānikan* does the author mention his source(s); this is uncharacteristic for his style or his generation. Consequently the study of the two above-mentioned texts may still hold some surprise(s) in store.

The greater part of Sugriwa's book consists of fragments of *kakawin* in different metres — some thirty of them. Those interested in a booklet like this would be wise to order it at once, for Balinese books have a tendency to come out of print soon after publication.