Kawali VI

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Edition

〈1〉 ø Ini pəṚti〈ṁ〉〈2〉gal· nu Atis·〈3〉ti rasa

Aya ma nu〈4〉 ṅəsi ḍayəḥ Ivə〈5〉 Ulaḥ bvatvaḥ bisi〈6〉 kvakvaro

Apparatus

〈1〉 pəṚti〈ṁ〉〈2〉gal· TSN ◇ *paṚtiṁgal·* RK. 〈5〉 bvatvaḥ ◇ *botoḥ* TSN RK. 〈6〉 kvakvaro ◇ *kokoro* TSN RK.

Translation

This is the relic of those who are of stable emotions (*atisti rasa*). If one resides here, one should not gamble: it will lead to suffering.

Commentary

〈1〉 *pəR̥ti‹ṁ›gal* ◇ The prefix *pərə-*, *prə* or *pra* is not commonly used in OS. So far we have encountered *prəbakti* "devotion, worship" and *prətapa* "ascetic". All instances are nouns, whether designating agents (*prətapa*) or actions (*prəbakti*). It must be noted that the base *tiṅgal* in OS (as in MdS and MdJ) never seems to have the meaning "to reside, to live (in a place)" familiar from Malay, but rather means "to be left behind". We have the impression that *prətiṅgal* here has a meaning similar to MdS *titinggal* "relic, inheritance" and to that expressed by *tapak-valar* in Kawa1a. Compare how in Malay the expression *jejak* has the same meaning as *peninggalan*.

〈2–3〉 *Atis·ti* ◇ Cf. *Sasana Mahaguru* 32: *nu ka‹ṅ›ken joṅ ta ma, na gəiṅ atisti pasanta* "what is comparable to a seaboat is the stable and peaceful mind". It is not clear whom *nu Atis·ti rasa* refers to, whether it is the same as *nu sia mulia tapa* in Kawa1a, i.e., King Wastu, another former king (or kings), or the hermit (or hermits). In our opinion, the first and second are the most plausible interpretations. However, the third interpretation need not be incompatible with the other two as kings themselves may be ascetics. Cf. *Carita Parahyaṅan* 11a, 39a, 24b, passages which narrate how several kings became ascetics (*ṅarajarəsi*).

〈4〉 *ivə* ◇ A variant of *iyə* "this, here", MdS *ieu*. Cf. *Carita Parahyaṅan* 12r *ivə keh pamalaan ai‹ṅ›, təhər bava ku kita kədə-kədə*! "this is my punishment, so you take 〈him〉 with force".

Bibliography

This inscription was accidentally discovered on 3 October 1995 by Sopar, the caretaker of the site (Titi Surti Nastiti 1996, p. 19). A decipherment of the text was published for the first time by Titi Surti Nastiti (1996) and reproduced in Titi Surti Nastiti & Hasan Djafar (TitiSurtiNastiti+HasanDjafar_2016), while Richadiana Kartakusuma (2005) offered a slightly different reading.

Primary

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