

Sri Aji Palaka Naur Sesangi

Prèmbon

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1	PANASAR:	Aṅĕlēpuṅ pinireṅ wadana,
2		Susuluh kaṅ mēdal eñjiṅ,
3		Sumalimuṅ salin Pura,
4		Lamun durus akaron sih.
5		(A)Walatuṅ amarapit,
6		Kutaṅ tiṅgal jīwan iṅsun.
7		Toya berjinauhan,
8		Pasar aguṅ riṅ Batawi,
9		Caṅguṅ-caṅguṅ,
10		Katēmum sapaleredan.¹
11		
12	PANASAR:	Bèh! Déwa Ratu Agung! Atur pangakṣaman titiang mantuké ring para
13		semeton sané sampun lédang ngarauhin. Dumadakja maka sami
14		mangguhing karahajengan. Iraga maka <u>Umat</u> Hindu satata ngastiti

¹ Many of the words in this song are obscure. The version translated above is from Déwa Madé Sayang. The song is complicated by using popular rather than classical *kawi*. So it presents problems to textual scholars and highlights the discrepancy between formal written textual use of *kawi* and popular usage.

Out of interest, I compare the accounts of two other scholars: Professor Ben Arps and the local *kawi* expert in Tengahpadang, I Wayan Arka. The latter described it as a *sesandar* used as a *pangajum* and, interestingly, said that he had little difficulty in glossing it (*ngartiṅ*). His reading indicates the freedom with which Balinese approach such sources.

Words generally recognized as Sanskrit or Old Javanese are in **bold** and follow the usual spelling conventions, which reflect the use of the Javanese-Balinese alphabet not the Roman. Underlined words are Indonesian. Double underlined words are theatrical expressions.

Abbreviations

Skt. = Sanskrit

O.J. = Old Javanese usually as found in dictionaries like Zoetmulder.

Aṅĕlēpuṅ	Soft. From lepung (Balinese <i>lempung</i> , flour) → soft as flour
pinireṅ	from nira → nireṅ , plus prefix ‘pi-’ as <i>pantantur</i>
wadana	Refined → from dana acc. Wy. Arka – a curious derivation
susuluh	<i>panerangan</i> or <i>cahaya</i> (radiance)
Pura	Court (<i>Puri</i>)
Lamun durus akaron	‘I shall not be content before we are one’. Wy. Arka accepted Ben Arps’s view that this made
sih	sense as, but stressed that this did not necessarily imply sexual intercourse, but treated smara as ‘love’ in a potentially non-sexual sense.
(A)Walatuṅamarapit	‘bounded/encompassed by his protection’ (lit: = enclosed by rattan bonds).
kutang tiṅgal	‘thrown (away), left (behind).
jīwan iṅsun	<i>Pramanan titiang</i>
berjinauhan	Wy. Arka said was Skt. ‘as if very far away, but he also accepted the view of Ben Arps that
	jawah - rain, so jinawahan – rained upon, but said it was dew <i>damuh</i> or light rain (<i>riris</i>).
sapaleredan	‘as in a lightning flash’ (caleredan) Wy. Arka had originally argued it was <i>katemu marèrod</i> but accepted Arps’s reading.

15 mangdénéja maka sami rauhing keluarga ngamangguhang karahajengan.
 16 Napité anggèn jalaran ritatkala karya? Ngiring sareng-sareng ngaturang
 17 pangubakti nunas pasuwècan ring Ida Sang Hyang Parama Wisèsa.²
 18 **Sabinaniḡ** punika iraga hidup di jagaté ngemban sané mawasta seni
 19 budaya. Aduh, Aratu! Banget pinunas titiang ring semeton sareng sami,
 20 ngiringja pelihara ngulatiang pisan ritatkala wènten sasolahan unèn-
 21 unènké, prasida maka sami ngiring mangdaja kasenian druwéné tetep
 22 hidup. Napi anggèn pokok? Napi anggèn jalaran mangda sakadi
 23 asapuniki? Sampun lédang kènten, nah, ngawèntenang tatontonan. Naler
 24 Ida Dané arsa nonton niki sampun mawasta becik, **riantukan** yèn ten
 25 iraga jagi ngajiang melihara kesenianné sira malih jagi aturin?
 26 Mawinan kadi mangkin rauh tamu-tamu, rauh toris-toris, sakèng **dura**
 27 **nagara**. Napi gumanti rereha? Boyaké **saḡkaniḡ** kasenian Ida Dané,
 28 ketrampilan Ida Dané, wicaksana wikan makarya **sahananiḡ** barang seni.
 29 Awinan raris rauh toris-torisé - niki napa sampun rauh sareng kalih.
 30 Welcome. Good afternoon, thank you. I hope you glad see here. Nawang
 31 duang katih kangguwang masih apang ada panyambat sara. Men, jani
 32 anaké uli di luar negeri demen mabalih, iraga lantes acuh tidak acuh,
 33 apang ten asapunika. Yèn nyak sampun sapuniki bèh bangga lega manah
 34 titiang matur ring para semeton, boya asapunika. Dumadakja **kawèkas**
 35 mangda sida kapelihara ngancan mangda ngamecikan.

36
 37 (*Sings*)

38
 39 Prèt sinunggèk, walang kèkèk angeteplèk,
 40 Teka ia I Kadèk negakin sapèda simplèk,
 41 Terus ngamaling bèbèk, laut ia maklètèk slekèk-slekèk.

42
 43 Lèn jagaté di Nusa sapamadegan Ida Batara Ida Déwagung, sugra tabé
 44 pakulun sané mabisèka Sri Aji Palaka. Bèh, suba terkenal gumi Nusané,
 45 apa ané terkenalsawirèh guminé kering, sakéwala ané jani sapamadegan
 46 Ida teka lèn masalin guminé. Yèning pidan sing sida baan mamula
 47 punyan-punyan kayu; jani suba madan nyak gadang gumin Nusané.
 48 Disamping ento kemajuan anak-anak suba pada samangat nuntut ilmu,
 49 mawanan prasida sekolah-sekolah di Nusa suba pada sambrag di désa-
 50 désa. Mawinan jani makejang suba pada duweg, ento ngaranayang I
 51 Dèwèk rasa bangga lega idepé mamarekan di tanah Nusané. ‘Tut! ‘Tut!
 52 ‘Tut! ‘Tut! Wijil! Rain beli!

53 WIJIL: Men, men, men! Iclang rain beli, iclang! Men, men. Kènkèn?
 54 PANASAR: Iwasin!

55
 56 (*WIJIL enters*)

57
 58 WIJIL: Apa ané nyandang lakar sedekang apa?

² Divinity in Bali is often specified by different aspects. I Gusti Bagus Sugriwa, for instance, who lists twenty-four aspects, treats **Sang Hyang Parama Wiçesa** as individuated spirit which is still pure and devoid of properties (nirguṇa). It is represented as **Parama-Siwa**, **-Brahmā**, **-Wiṣṇu** or **-Buddha** according to different teachings (1960a: 38).

- 59 PANASAR: Kawibawan puriné di tanah Nusa.
 60 WIJIL: Lèn-lèn rasané, beli, **sahananiṅ** apa adané dini, ané ada di Nusa. Mara
 61 ada beli ngayah mai, suwéca Ida Sang Hyang Widi Wasa.
 62 PANASAR: Aa.
 63 WIJIL: Seger beli ngayah mai?
 64 PANASAR: Aa.
 65 WIJIL: Sakéwala sakala niskala.
 66 PANASAR: Ngudiang sakala... (niskala)?
 67 WIJIL: Listriké padem!
 68 PANASAR: Bèh!
 69 WIJIL: Ené ciri sakala niskala.
 70 PANASAR: Tawang cai maksudné?
 71 WIJIL: Men, men?
 72 PANASAR: Anak enu dalam rangka Hari Raya Nyepi.³
 73 WIJIL: Aa.
 74 PANASAR: Amati geni, kèto anaké!
 75 WIJIL: Aa.
 76 PANASAR: Jani matianga listriké. Dugas Nyepié hidup, kèto!
 77 WIJIL: Mara mati listriké. Sesuwunan Beli icang, Ida Déwagung, apa adané,
 78 panyenengé dini, suba paling. 'Dija, men, nyilih strongkèng?' Yèn sing
 79 nyilih strongkèng, sing nyidang masolah solah-solahané. Sasolahan alit-
 80 alit, bèh! Déwa Ratu! Mara, mara makebiah cang mai suba ojoga tekèn
 81 kopiné.
 82 PANASAR: Apa?
 83 WIJIL: Mara makebiah, prèmboné mai, kopiné masuk sik panabuhé. Ené suba,
 84 artiné suba anut ento. Tingalin Beli, lèn.
 85 PANASAR: Apa?
 86 WIJIL: Ané selem.
 87 PANASAR: Ais!
 88 WIJIL: Kèwala bisa ngorang; dogèn jabané panabuh lengkap.
 89 PANASAR: Ngopi malu 'Gus. Nai eda ngimud, geres-geres, jeg kètuwangé!
 90 WIJIL: Biasa diarep anak luh lek. Suba dogèn nyak joh dadua masuk. Ené eda
 91 ento runguanga jani sih pamekas pidabdab sasuwunan beli icang
 92 Déwagung Sri Aji Palaka ané malu. Aduh beli, biin Ida nangis biin Ida
 93 marika mariki kabèré-bèré.
 94 PANASAR: Baan kèweh pikayunan Idané, 'Tut.
 95 WIJIL: Aduh! Déwa Ratu! Men! Men!
 96 PANASAR: Beli cai lantasing ngiring kemu mai nunas ica.
 97 WIJIL: Aduh! Kènkèn kadèn sungkan kayun Ida. Yèn warsang kudang warsa
 98 kadèn, **kasuksèkèl sajroniṅ ring angka śarīran** Ida?
 99 PANASAR: 'Tut!
 100 WIJIL: Men! Men! Men!

³ *Anak* here is not 'person' as it commonly is in Balinese, but 'this', which is part of the idiolect of Badung, the kingdom of which Dènpasar is the capital. Significantly, during the performance, *anak* is quite often 'person' during the early part of the performance, but switches to become 'this' almost exclusively when the wife of Sri Aji Palaka, Luh Wedani, comes on stage. It seems that this is largely because the man playing her rôle, I Midep, is from Badung and actors playing the servants adapt their speech accordingly. Rather than plaster the text with endless footnotes each time, it should be clear from the translation which sense is intended.

- 101 PANASAR: Sing nyala(h)ang anak maraga Prabu Nyakra Werdi. Sing lantes
 102 maduwé perti santana?
 103 WIJIL: Lantes ngambil aturan I Bandésa Nusa, Jero Mekel Wardani, kadèn
 104 suba.⁴
 105 PANASAR: Aa.
 106 WIJIL: Duang dasa tiban sing maduwé peruta.
 107 PANASAR: Kènkèn? kènkèn? Peruta kènkèn?
 108 WIJIL: Perut, apa oranga mara?
 109 PANASAR: Maduwé putra.
 110 WIJIL: Aa. Enu cenik. Bèh! Déwa Ratu, kènkèn ia riwēkas guminé di Nusa, yèn
 111 sing ada anak cenik nganyelediyin nyènja lakar narima kaagungan gelah?
 112 Déwa Ratu!⁵
 113 PANASAR: Kangen beli cai ring panyungkan kayun Ida Batara Déwagung.
 114 WIJIL: Telah purae di Nusa. Telah palinggihé di Nusa rastitiang Ida.⁶
 115 PANASAR: Sakancan ané madan tenget.
 116 WIJIL: Aduh! Anak mula sing dadi kelidin suka duka lara patiné⁷ anak mula
 117 hidup manusa. Jalanja masih gébrasang apang nyak ingkupa⁸ tekèn
 118 penariné apang eda kenyel panabuhé.
 119 PANASAR: Nah.
 120 WIJIL: Jalan gébrasang!
 121 PANASAR: 'Tut! Gébrasang!
 122 WIJIL: Nah!
 123 PANASAR: 'Tut, 'Tut!
 124 WIJIL: Uwuh? Wuh? Wuh?
 125 PANASAR: Wah!
 126 WIJIL: Nah!
 127 PANASAR: Ajedoh.⁹
 128 WIJIL: Kènkèn ento?
 129 PANASAR: Ajedoh.
 130 WIJIL: Sing ada, sing.
 131 PANASAR: Apa sing ada?
 132 WIJIL: Jaja ulija?
 133 PANASAR: Jaja uli kènkèn?
 134 WIJIL: Sing ada jaja godoh dini. Dija ngalih? Di Nusa dija ngalih godoh?
 135 Kangguwang jaja uli?
 136 PANASAR: Jalema belogan tekèn sekolah TK.¹⁰ Ajedoh! Eda cai joh.
 137 WIJIL: Uh! Kènkèn jawabané ento?
 138 PANASAR: Duran doh.

⁴ *Kadèn suba* is used in Badung, whereas it is *ené suba* according to conventions in Tengahpadang.

⁵ n.b. in daily speech the exclamation (*Déwa Ratu*, Good Lord!) should come at the beginning of the statement, in dance at the end.

⁶ *Ngarastitiang* in the high of *ngayumin*, which connotes here not just praying, but ensuring proper upkeep and performance of ceremonies at the temples as well. cf. O.J. **sthiti** 'continuence in being, settled rule, fixed order, stability', **inasthityakēn** 'to make lasting'.

⁷ These last four words are also Sanskrit and Old Javanese as well as Balinese. O.J. **lara** 'pain (psychic or physical); affliction, ache, grief, heartache' omits the idea of danger in Balinese.

⁸ *Ingkup* = *saling asah*, *saling asoh*, see below.

⁹ The commentators said that this was also *kawi*, cf. O.J. **doh** 'being far away'.

¹⁰ Taman Kanak-Kanak, kindergarten.

- 139 WIJIL: Bèh! Tunian ngorain kèto sing aluh. Duran doh. Masemetonan mai,
 140 ngajak sasuwunané nunas ica dini di Duur Bingin, sing kèto?
 141 PANASAR: Tut!
 142 WIJIL: Uwuh! Duran doh.
 143 PANASAR: Yéé! Kènkèn ené?
 144 WIJIL: Bah! Suba 'duran doh' buin pelih. Damaré mati kanti ento.
 145 PANASAR: Sajan ngalih nyama.
 146 WIJIL: Kènkèn ento?
 147 PANASAR: Jalema padingehang!
 148 WIJIL: Suba dingeh cang.
 149 PANASAR: Sebelum ada pertanyaan dilarang menjawab.
 150 WIJIL: Uh! Nah jani. Nah!
 151 PANASAR: Kalau menjawab...
 152 WIJIL: Men? Men? Men?
 153 PANASAR: Nilai dikurangi seratus.
 154 WIJIL: Bèh! Cara cerdas cermat.
 155 PANASAR: 'Tut!
 156 WIJIL: Uwuh!
 157 PANASAR: Ajedoh.
 158 WIJIL: Duran doh, duran doh, doh duran.
 159 PANASAR: Dabdabang.
 160 WIJIL: Ah!
 161 PANASAR: Dabdabang.
 162 WIJIL: Apa?
 163 PANASAR: Dabdabang.
 164 WIJIL: Uh! **Masa dewek**. Bengong cang tekèn wikan panabuhé. Ento mara
 165 amoné dogèn suba, marèrèn, amatja kenyel limané jabané. Apang sing
 166 nyalahang. Mara tekedé dini. Ratu Cokorda, nunas sugra,¹¹ akuda
 167 parekan légongé? Abedik tuwah akutus. Bèh! Déwa Ratu! Uling jam siaé
 168 mabebed inih sakit awaké. Ené, Nah! Nguda kèto! Demen atiné, tawang
 169 Beli ené?
 170 PANASAR: Sing.
 171 WIJIL: Mara amoné suba marèrèn panabuhé.
 172 PANASAR: Uh! kèto, dadi kèto?
 173 WIJIL: Ené suba **pinaka** Ida Dané para panabuh suba wikan tekèn koda.
 174 PANASAR: Uh!
 175 WIJIL: Mara amoné suba marèrèn?
 176 PANASAR: Marèrèn?
 177 WIJIL: Ené suba nunggalang, apa adané **Rwa Bhineda, purusa pradana**.¹²
 178 PANASAR: Uh! Mawanan marèrèné sawirèh suba ngaresep?
 179 WIJIL: Ah!
 180 PANASAR: Ené maka bukti Persatuan dan Kesatuan.
 181 WIJIL: Patut.
 182 PANASAR: Mawinan buka jani...
 183 WIJIL: Ento suba.

¹¹ *Lugra* 'permission', 'approval' cf. Skt. & O.J. **anugraha** 'favour, kindness, grant'.

¹² cf. Skt. & O.J. **puruṣa** 'man, male'; **pradhāna** 'primary germ, original source of the material universe'.

- 184 PANASAR: **Swadharmanij** agama lan **Swadharmanij** nagara.
 185 WIJIL: Nyènja pidabdab Ida Déwagung, Sri Aji Palaka, di tanah Nusa agamané
 186 kènèn.
 187 PANASAR: Ento anak patut kapalajahin kalimbakang di masyarakat .
 188 WIJIL: Dasar iraga maagama abesik ada tattwa, disubané ada tattwa sing masih
 189 ia mapikenoh. Ada lantes tata susila laksanang nyen tattwané totoa.¹³
 190 PANASAR: Kondèn masih genep.
 191 WIJIL: Tondèn masih adung, apang nyak ada seni, ada ané madan buin abesik
 192 ané madan 'upacara'.
 193 PANASAR: Nah!
 194 WIJIL: Apa ento artiné 'upa'?
 195 PANASAR: Apa artiné?
 196 WIJIL: 'Upa' ané madan iraga maekin bayu, 'cara' ané madan jalan 'bina paksa
 197 bina paksi'. Jalané malèng, tetujon iraga ngarastitiang Ida Sang Hyang
 198 Widi.
 199 PANASAR: Uh!
 200 WIJIL: Mawinan ada yadnya. Ené suba agamané di Nusa. Bengongan icang beli
 201 tekèn apa adané, pikamkam, Ida Déwagung. Yadnya wit **sanjkanij Tri**
 202 **Rēna**.
 203 PANASAR: Utangé ané tatelu ento.
 204 WIJIL: Tatelu ento. Rena wit **sanjkanij asung**, mawinan sing dadi lepas, anak
 205 suba **Tri Hita Karāṇa**.
 206 PANASAR: Ané tatelu ento patut adung.
 207 WIJIL: Patut adung.
 208 PANASAR: Apa luwiré?
 209 WIJIL: **Tri Parhyaṇan**: puraé rastitiang apang melah.¹⁴
 210 PANASAR: Sawirèh iraga nunas pasuwècan Ida Sang Hyang Embang.¹⁵
 211 WIJIL: Eda sebet maturan asebit. Sari amongkèn kadèn suba bakat tunas?¹⁶
 212 PANASAR: Mawinan paling maluna baktiné ring Ida Sang Hyang Embang, patut
 213 ento ingetang.
 214 WIJIL: Nah! **Parhyaṇan** abesik. **Palēmahan** ené jagat **rayané** tongos umah
 215 iraga hidup.¹⁷
 216 PANASAR: Paumahan iraga apang nyak ia masih adung.¹⁸
 217 WIJIL: Buin abesik lantes. Ada **Paṅwoṇan**,¹⁹ I Manusa, ia ngelahang apang dadi
 218 ia **Tat twam asi** beli icang apang... Aduh! Aduh!
 219 PANASAR: Kènèn ené?

¹³ The word order reads more clearly as '*tata susila nyen laksanang*, a moral code in order to achieve this in practice'.

¹⁴ O.J. **Parhyaṇan** 'sanctuary where a god is worshipped'.

¹⁵ Ida Sang Hyang Embang is one of the common appellations of Ida Sang Hyang Widi Wasa.

¹⁶ According to the commentators, here *sari* (often glossed as 'essence', but perhaps better as 'goodness') is clearly *sarining merta* = *merta* 'sustenance'. On problems in interpreting these particular terms, see Hobart 1987: 39-42.

¹⁷ **Palēmahan** = ground (round the house)'. If *raya* were Balinese, it would be a synonym of *tongadi* 'pretty decrepit, badly quarters broken down', as of an old pavilion desperately in need of repair. Here it was considered to be **raya** 'great, big'. However **jagattraya** is Skt. and O.J. for 'the three worlds'.

¹⁸ Here *asin* was given as a synonym of *adung*.

¹⁹ Whether **paṅwoṇan** is proper Old Javanese, as both commentators and Déwa Madé Sayang maintained is unclear. Zoetmulder gives simply **pawoṇan** 'attendants' but cf. **kawwoṇan** 'birth, form of existence (man, animal etc.), position assigned by birth, natural disposition.

- 220 WIJIL: Apang eda kasèp, asané yèn amoné buat, apa adané, pidabdab Ida
 221 Déwagung, sasuwunan beli cang.
 222 PANASAR: Aa.
 223 WIJIL: Lakar ngètangang buat yadnya agamané.²⁰ Matur. Matur. Jalan pendak
 224 Ida.
 225 PANASAR: Ainggih Aratu! Aratu Déwagung, sasuwunan titiang, Palungguh Cokor I
 226 Déwa. Maka **mürdhanigrat** ring jagat Nusané, boya sapunika?²¹
 227 WIJIL: Patut. Mangda wènten iring titiang tunasang titiang babaosan. Durus.
 228 SRI AJI PALAKA: Eda surud mayadnya punia.
 229 PANASAR: **Satyam éwam jayaté.**²²
 230
 231 (*Sri Aji Palaka sings to begin with from behind the curtain*)
 232
 233 WIJIL: Mamitang lugra titiang parekan tambet. Hidup di Nusa anak mulana
 234 katos.
 235 PANASAR: Aa! Tunasang.
 236 WIJIL: Baos, **anġan** Palungguh I Ratu **mürdhanigrat** jagat wayah.²³ ‘Paman,
 237 yadiastun suba peteng buka jani, galah makita masih mabligbagan
 238 agama, mapan hidup **sanġkanigrat** agama.’
 239 PANASAR: Sawirèh hidupé mula akelèpan tatit.²⁴
 240 WIJIL: Mula.
 241 PANASAR: Apang sing nyen pracuma, malajah apang melah. Sing kèto tunasang?
 242 WIJIL: Aa. Sangkané, Palungguh Cokor I Déwa, titiang manusa ten dados surud
 243 mayadnya madana punia?
 244 PANASAR: Madana punia.
 245 WIJIL: Apa, men, suksemané punika? Kija suksemané?
 246 PANASAR: Ring sira patutné?
 247 WIJIL: Patut! Patut!
 248 PANASAR: Asapunika pinunas parekan druwéné, Déwagung.
 249 SRI AJI PALAKA: Ngastawa Ida Sang Hyang Widi.²⁵
 250 WIJIL: ‘Paman! Paman! Paman!’
 251 PANASAR: Kènkèn? Kènkèn?
 252 WIJIL: ‘Apa eda nyen paman salah ulat. Apang eda nyen paman ningeh ané
 253 tuara.²⁶ Ené-ené yadnyané ané baosang acé.²⁷ Apang eda nyen paman

²⁰ Ketut Sutatemaja maintained that *lakar* ‘to be about to’ here should be understood as *sampun*, had already. It is often unclear during the play, quite what is supposed to have transpired and what is yet to come.

²¹ **Mürdhanigrat** ‘rule the inhabited (visible) world’.

²² The commentators thought this to be very *wayah*, old, mature, wise. They glossed it as ‘truth/goodness shall triumph’. It seems in fact to be ‘archipelago sanskrit’, which Wayan Sadiya immediately gave as: ‘truth is supreme in the end’. Déwa Madé Sayang, who actually spoke the lines, said that it was an expression which he used for ‘ensuring the victory of truth’.

²³ 1. **Anġa** is ‘body’, **makānġa** ‘to have the body of’. It is a polite way of addressing a king. The commentators were unclear whether it involves self-abasement, as in addressing the foot *cokor* of a noble personage (e.g. in *cokor I Déwa*, foot of the God) or has the sense of ‘incarnate in’.

2. *wayah* here, they considered, did not refer to *jagat*, so ‘old country’, but ‘for a long time’.

²⁴ *Akelèpan tatit* is ‘a brief flash/bolt of lightning’.

²⁵ *Ngastawa* is ‘praise, worship’; cf. O.J. **Anġastawa** ‘to praise’.

²⁶ *Tuara-tuara* is ‘nonsense, idle speech’, often negative statements or excuses for not doing something, arguments against something.

²⁷ *Acé* is the term in *Arja* and *Prèmbon* with which royal figures refer to themselves. So also is *gelah*.

- 254 suwud, sing nyen ada lèn, patuh cara raosé tunian, ring Ida Sang Hyang
 255 Parama Kawi.²⁸
- 256 PANASAR: Pamucuk baktiné ring Ida Sang Hyang Parama Kawi. Tiyos ring punika,
 257 ring sira patuté malih?
- 258 WIJIL: Patut.
- 259 PANASAR: Madana mayadnya punia? Indayang baosang.
- 260 WIJIL: Mangda sampunang empak luwirèh. Durus. Durus.
- 261 SRI AJI PALAKA: Kala Buta Pitra puja.
- 262 WIJIL: Men! Men! Men!
- 263 PANASAR: Mara beli nunasang. Aratu Déwagung, tios ring Sang Hyang Widi, ring
 264 sira malih yadnyané?
- 265 WIJIL: Nyèn ento?
- 266 PANASAR: 'Paman. Buta Kala. Manusa patut masih gaèng yadnya.'
- 267 WIJIL: Kadèn²⁹ mara ené dugasé Buda Kliwon Paang?
- 268 PANASAR: Aa.
- 269 WIJIL: Ada **Pañca Wali Krama**. Ento **pinaka** tingkatan kala ento.
- 270 PANASAR: Bacakan yadnya.
- 271 WIJIL: Yadnya kala.
- 272 PANASAR: Ané katur tekèn?
- 273 WIJIL: Satondèn madéwa yadnya. Déwayadnya **Batara Turun Kabèh** nyanggra
 274 **kawērdian**³⁰ jagat. Patut. Patut.
- 275 PANASAR: Ainggih.
- 276 SRI AJI PALAKA: 'Pang 'da ia miruda gumi.³¹
- 277 WIJIL: Aduh! Déwa Ratu.
- 278 PANASAR: Tawang ci?
- 279 WIJIL: Men?
- 280 PANASAR: Apa mawanan anaké ngaturang yadnya?
- 281 WIJIL: Aa.
- 282 PANASAR: Tekèn Sang Buta Kala.
- 283 WIJIL: Pamekas yadnya. Men!
- 284 PANASAR: Apang singja, buta kalané, apang sing ia I Buta Kala ngrabéda.³² Apang
 285 sing ngusak-asik.
- 286 WIJIL: Uh! Apang nyak ia ngalih tongos.
- 287 PANASAR: Apang nyak ia enteg jagaté.
- 288 WIJIL: Mawinan baang ia lelaban.
- 289 PANASAR: Beneh.
- 290 WIJIL: 'Laba' ané madan babayaan. Kala ané madan kekuatan.³³ Bayah
 291 kekuatané ané anggo di awaké **Pañcamahābhūta**.
- 292 PANASAR: Niki wiakti, ten simpang.
- 293 SRI AJI PALAKA: Sakalané kala **anjerti**. Sakala niskala sujati.

²⁸ *Ida Sang Hyang Parama Kawi* is another aspect or appellation for Divinity. According to Sugriwa, It is Divinity as the creator or planner of the good or bad which happens to humans and other living beings (1960a: 15).

²⁹ According to local usage in Tengahpadang, this should be (*tu*)sing 'not', here 'isn't it the case that'.

³⁰ Skt. & O.J. **wṛddhi** 'prosperity, increase'.

³¹ Ni Murdi, who played Sri Aji Palaka thought *miruda* was from the *kawi ruda*; cf. O.J. **rinuddha** 'disturb'.

³² cf. O.J. **bhineda** 'disunite, split by discord'.

³³ Kekuatan here seems to be *bayu*, energy.

- 294 WIJIL: Inggih! Madaging. 'Paman. Paman. Yèn paman mayadnya niskala, yèn
295 sing sakalané malu, sing nyidang nyen mayadnya.'
- 296 PANASAR: Aa.
- 297 WIJIL: Yadnya niskala, 'dana punia' ené anggo malu. Kèrtiané anggo malu.
- 298 SRI AJI PALAKA: Jagaté mangda rahayu.
- 299 WIJIL: Déwa Ratu! Déwa Ratu! Men, Men!
- 300 PANASAR: Mawanan makèrti sakala niskala, mula **dharmaniṅ Saṅ Aṅawa Rat.**³⁴
- 301 WIJIL: Mula.
- 302 PANASAR: Patut ngarastitiang, apangja guminé nemu ané madan rahayu.
- 303 WIJIL: Ené mula alih.
- 304 PANASAR: Yèn cara jani, kènkènja Sang Pemimpin ngutsahayang apang nyidayang
305 masyarakaté adil kalawan makmur.³⁵
- 306 WIJIL: Manut swadarmané. Madaging, madaging.
- 307 SRI AJI PALAKA: **Para bāhudanda, tandra mantri, punggawa.**³⁶
- 308 WIJIL: Yah! 'Paman. Paman. Yèn lakar mayadnya, apa buin diguminé gedé
309 pamekas di Bali, sing nyen dadi raosang dogèn; patut laksanakan baan ané
310 madan kèrti. Laksanakan baan ané madan manusa pada.'
- 311 PANASAR: Mawanan patut sasahang...
- 312 WIJIL: Aa.
- 313 PANASAR: Tekèn **Sang Tandra Mantri. Rakryana Patih.**³⁷
- 314 WIJIL: Beneh.
- 315 PANASAR: Apang pada jani niwakang gaéné ento.
- 316 WIJIL: Dingelah gaéné apang ngelah iraga **śikṣa**. Apang ngelah iraga sakti désa
317 kala patra.³⁸
- 318 PANASAR: Patra.
- 319 SRI AJI PALAKA: **Saṅ Putus** sareng miletin.³⁹
- 320 WIJIL: Patut. Patut.
- 321 PANASAR: (*Sings*) **Sang suta** sida nyarengin.⁴⁰
- 322 SRI AJI PALAKA: (*Inaudible*)
- 323 WIJIL: Men.
- 324 PANASAR: Kènkèn ento?
- 325 WIJIL: Paman. Yèn mayadnya, telu ané madan kabaos **Tri Mangalaniṅ Yajña.**⁴¹

³⁴ cf. O.J. **angawani** 'to lead (troups etc.), to be in command'. The commentators glossed this as Balinese *ngisiang*, *mamerintah* 'to control or command'.

³⁵ Ngutsahayang is theatrical elaboration of *u(t)saha* 'effort, exertion'; cf. O.J. **añutsāha** 'to exert oneself for'.

³⁶ The commentators considered this to be special theatrical language and *wayah*, old, as well. Interestingly their rendition is quite close to Zoetmulder's: **bāhudanda** 'guard, protection'; **tandra** 'a category of dignitaries or officials... It seems, however, that it does not always point to a military rank... **catus-tandra-mantri** denotes one rank or dignity (chief officer?); **punggawa** 'chief, leader, official of high rank'.

³⁷ cf. O.J. **rakryan** 'denoting a person of rank, before the name or the categorial noun (**apatih**, **tumengguh** etc.); used in courteous address. cf. **tandra rakryan** 'a high functionary'.

³⁸ *Sakti* here is not 'supernatural power', but efficacy, effectiveness.

³⁹ O.J. **Putus** is 'completely mastered', 'having reached the highest degree, accomplished, perfect'.

⁴⁰ The commentators said that **suta** was a common word for 'servant, subject'. According to Zoetmulder **sūta** besides meaning 'son' is 'charioteer, master of the horse, royal herald or bard'. Van der Tuuk gives *suta magadha* as wecya, a member of the caste below *satriya* (**gadā** is 'club'). The military connotations come out in Ketut Sutatemaja's name, which he glossed as *panjak kereng pisan* 'a very strong servant'. After discussion the commentators agreed that the implication was of a senior and favoured servant. He had taken the name because his family were bodyguards to the local prince.

- 326 PANASAR: Uh! **Tri Maṅgalaning Yajña**. Abesik:
 327 WIJIL: Ada anak ngaé gaé yadnya mapidabdab, **Sang Yajamāna**.⁴²
 328 PANASAR: Dadua?
 329 WIJIL: Ada maan nyanggra, tukang banten, masyarakat secara sosial.
 330 PANASAR: Aa, tatelu?
 331 WIJIL: Ada **ḍaṅ**, ané madan **brāhmaṇācārya**, ané suba **ṅĕlaran phalāśraya**,
 332 ané muput yadnya.⁴³
 333 PANASAR: Apang buka tatelu ada. Kasal anak nangun karya **Tri Maṅgalaning Yajña**,
 334 apang ada.
 335 WIJIL: Mawinan Agama Hindu ajaran berjenjang, api ada padanda, api ada
 336 tukang banten, anak ngelah gaé sing ada, sing masih pangus.
 337 PANASAR: Nyènja ajaka maitungan? Sing kèto?
 338 WIJIL: Aduh! Ento mawinan matur.
 339 SRI AJI PALAKA: Eda carat-curut.
 340 WIJIL: Eda nyen paling.
 341 PANASAR: Apang sing pati kaplug paling.
 342 WIJIL: Apang eda petengé kadèn jelèk. Mawinan ngaé Nyepi, nyepiang raga
 343 **aṅga śarīra** suciang.
 344 PANASAR: Aa.
 345 WIJIL: Dini suba iraga **mulat śarīra**.⁴⁴
 346 PANASAR: Patut! Patut!
 347 SRI AJI PALAKA: Suba ruwang dadi pajalan.
 348 WIJIL: Bangun, mawinan ada...
 349 PANASAR: (magending) Suba ruwang dadi pajalan.
 350 WIJIL: Sangkal swadarmané ento melahang, eda ngarang tegak timpal apang
 351 nyamané eda magonggang.⁴⁵ Aduh! Beli, matur, matur.
 352 PANASAR: (magending) **Singih Ratu Saṅ Rumageṅ Pañji mulat semara**.⁴⁶
 353 (Marèrèn magending) Aduh! Aratu, Aratu Déwagung, sesuwunan titiang,
 354 Cokor I Déwa. Duaning ènjing semeng sakadi mangkin? Menawi wènten

⁴¹ cf. O.J. **maṅgala** “anything that brings blessing, ensures success or a happy issue”, hence a ceremony or ritual... The person who possesses the salutary power of blessing, purifying or assuring success (god, king, holy man etc.) as well as the sacred text, purifying or sanctifying those who hear or read it, are **maṅgala** too. Hence it is used for him who is most prominent, the leader among the many’.

⁴² O.J. **yajamāna** ‘the offerer, sacrificer’; cf. **yajamānkāśa** ‘institutor of the sacrifice’.

⁴³ *Dang* is an honorific term for Brahmana high priest (*padanda*, *sulinggih*), especially used of one who has been made a **purohita**, a chief court-priest; cf. O.J. **ḍaṅ** ‘particle preceding a noun or proper name, denoting a religious person (guru) of distinction’. O.J. **Brāhmaṇācārya** is a Brahman “‘knowing (teaching) the **ācāra** or rules”, spiritual guide, teacher’. Sugriwa gives **Brāhmacarya** as a person who learns about God or is a pupil of God (1960: 4). **ṅĕlaran** or *ngalarang* is ‘to carry out, perform’; cf. O.J. **aṅĕlar** ‘give shape to, unfold in visible form (deity through yoga), perform (yoga, mantra). O.J. **phala** is ‘fruit, consequence, effect, result’; plus Skt **āśraya** ‘that on which anything depends or rests; help, assistance, protection’.

⁴⁴ O.J. **(u)mulat** is ‘to see, look’; cf. **umulatakĕn** ‘turn (the eyes towards)’; so here ‘seeing one’s body, to be aware of oneself, to introspect’.

⁴⁵ *Timpal* ‘friends’ refers here to members of the same work group. *Nyama* was glossed as *nyama beraya* ‘relatives and neighbours, or friends’.

⁴⁶ According to Déwa Madé Sayang **rumagèng** is a praise form of **maraga** ‘to embody’ and **mulat smara** is *pekantĕnané ngulangunin pisan* ‘a friend who is extremely enchanting’, usually because of their handsomeness. This is possible if **rumageṅ** is the intransitive verb form of **raragan** ‘body’ i.e. **r-um-aga-ing**, but one should note that *rāga* is ‘love, passion’ and the passive **rināgan** is ‘to inspire passion or love’, which coincides with the predicate. **Mulat**, on Déwa Madé Sayang’s reading, would presumably be related to **pawulatan** ‘appearance’.

- 355 jagi buat pawacana katiba ring parekan druwéné. Durus. Durus.
 356 Mawacana Ratu Déwagung.
 357 WIJIL: Durus-durus nibakang pawacana.
 358 SRI AJI PALAKA: **Tan luput rwa bhineda.**
 359 WIJIL: Uh! Paman. Paman.
 360 PANASAR: (*Sings*) **Tan hana woꞑ swastha nulus.**⁴⁷
 361 WIJIL: Saja, cara slokantarané.⁴⁸
 362 PANASAR: Kènkèn?
 363 WIJIL: 'Singja lepas ané madan rua binédaé'. Nyen paman.
 364 PANASAR: Anak mula akèto hidupé mabekel rua binéda. Sing ada anak melah nulus
 365 di jagaté.
 366 WIJIL: Aduh! Madaging. Madaging.
 367 SRI AJI PALAKA: Larané suba rasa masilih.⁴⁹
 368 WIJIL: Cara gagendingan. 'Pala karmané buin pidan, larané telah suka nampi
 369 buin pidan, sukané telah lara nampi.'
 370 PANASAR: Selagenti suba teka. 'Tut!
 371 WIJIL: Singja dadi alih melahé, singja dadi kelidin jelèké. Anak mula
 372 **karmawāsanān** beli, **karmawāsanān** icangé.⁵⁰
 373 PANASAR: Kadi lantes pamargan Ida Batara Déwagung.
 374 WIJIL: Saja, saja.
 375 PANASAR: Mawanana kabaos masilih, paman, lacur gelahé pidan.⁵¹
 376 WIJIL: Patut. Patut.
 377 SRI AJI PALAKA: Sadia dini, paman.
 378 PANASAR: Patut, larané sané sampun kamarginin, mangkin rasa masalin dados
 379 **gargita** kawèntenan **anġan** Cokor I Déwané, Ratu Déwagung.⁵²
 380 SRI AJI PALAKA: Nyuwun suwècan Hyang Widi.
 381 WIJIL: Paman. Medal wacanan Ida. Sing nyen ada lèn ané ngaranayang gargita
 382 **rituwasinira** gelah, mula pasuwècan asung warānugraha Ida Sang
 383 Hyang Widi Wasa, sasuwunan ané niskala.⁵³
 384 SRI AJI PALAKA: Wènten **pinaka** panyeledihi **riwēkas**, **riwēkas hana panerus.**
 385 PANASAR: Paman! **sanġaniġ** suwècan Ida Batara, Sasuwunan di Guwa Lawah...
 386 WIJIL: Aa. Di Guwa Lawah di Bali.

⁴⁷ **Swastha** is O.J. 'in a state of well-being, safe and sound, fortunate, prosperous; welfare, happiness, safety'; (**a**)**nulus** is 'to go on, continue, last' from *tulus* 'asting, constant, permanent, perfect'.

⁴⁸ *Sloka* or *slokantara* here is a kind of figure of speech aimed at making a point to someone indirectly; cf. O.J. **ślokāntara** 'name of a didactic work'.

⁴⁹ The commentators gave a synonym for **lara** 'pain' (but it has connotations of 'danger' see note) as **saṅsāra** 'suffering, misery, torment' as part of one's existence in this world.

⁵⁰ **Karmawāsanān** 'the impression on the mind of acts done in a former state of existence'; and **wasāna** 'end, what becomes of something, result, issue'. Interestingly Zoetmulder (1982: 168) invites comparison with **tēmahan**, which is precisely the term used by the commentators as a gloss of *sela genti*. In O.J. it is 'the result of a change, that which something (finally) becomes, changed form'. One would need, I think, to add to *temahan* in Balinese the idea of slow but inevitable change, with no clear final state.

⁵¹ *Gelah* is a term commonly used by royals to refer to themselves in *Arja* and *Prèmbon*.

⁵² *kamarginin* here is *karasayang* 'felt', probably to avoid repetition of the term *rasa* twice in the sentence. **Gargita** 'joy, elation' seems to be a variant of O.J. **garjita** 'delighted, joyful, elated'.

⁵³ **Rituwasin** was glossed by the commentators as *suksema ring pikayun* 'the effect on his thoughts/mind'. Kersten gives (*pi*)*tuas* as 'payment, reward, blessing, the yield of work'. But O.J. **tos** and **twas-twas** are 'descendant, offspring'. I omitted to check this term with the actors, but the sense either way is similar.

- 387 PANASAR: Ditu gelah **nèwa sraya** baan kèwehé sing gigisan.⁵⁴ Kudang tiban suba
 388 marabi sing ngelah putra?
 389 WIJIL: Telah purané di Nusa; telah dokteré.
 390 PANASAR: Beneh.
 391 WIJIL: Bakat takonang, pura jalan mula bakat engsapang. Eda endèn kèto,
 392 mawinan kawité koné kuwang.
 393 SRI AJI PALAKA: Sangkan mangkin madabdab panaurané ring Hyang Widi.⁵⁵
 394 PANASAR: Paman! Sawirèh amonto nyen pinunas gelahé, kemu mai. Akudang
 395 sesaudan, akudang sesangi kadèn suba aturang gelah? Jani sida lantes
 396 gelah ngelah pianak putra kadi **anġan** Ida.
 397 WIJIL: Abesik, putra metu.
 398 PANASAR: Aa.
 399 WIJIL: Dadua, buka jani laut, apa adané, sesangi ané malu.
 400 PANASAR: Aa.
 401 WIJIL: Lèn beli ajak cang anak aluh sekalané, niskalané sing dadi ajak.
 402 PANASAR: Yèn cara dilemah iraga mutang patut mayah utang.
 403 WIJIL: Patut bayah apang iraga rena.
 404 SRI AJI PALAKA: Mangda nerus kawiletin antuk Hyang...
 405 PANASAR: Ainggi! Aratu. Punika patut pisan kalaksanayang kadi sesangin **anġan**
 406 Cokor I Déwa, duaning sampun paresida kadi mangkin madrebé putra
 407 lanang, raris.⁵⁶
 408 WIJIL: Aduh! Kènkèn? Putra lanang?
 409 PANASAR: Aa, kènkèn?
 410 WIJIL: Ené, suba ané tunas Ida uli malu. Jani, sing kèto? Dadi sing pragat gaéné
 411 ulian anak muani, anak mula isin gumi ento.
 412 SRI AJI PALAKA: Sangkan jani becik rembugang...
 413 PANASAR: Paman, ané jani jalanja **akṣamayaṅ** ring pura dijaja,
 414 WIJIL: Patut.
 415 SRI AJI PALAKA: Karanané kadi I Adi dini.
 416 WIJIL: Ento saja, men.
 417 PANASAR: Singja ada lèn I Adi ia, I Luh Wedani.
 418 WIJIL: Jero Mekel beliné?
 419 PANASAR: Beneh.
 420 WIJIL: Bèh.
 421 SRI AJI PALAKA: Kagiat ngawang-ngawang.⁵⁷
 422 PANASAR: Miribang.
 423 LUH WEDANI: Beli beli, beli beli beli, beli beli beli, beli beli beliii.
 424 WIJIL: Badah.
 425 PANASAR: Apa ento?
 426 WIJIL: Ené tengah lemeng ada anak uli Tengahpadang madagang.⁵⁸

⁵⁴ **Newa** seems to be a Balinese form of **sewa** 'to pay homage to', as in **manewa** 'to serve in order to receive', for **āśraya**, see above.

⁵⁵ Strictly one needs to add to *panaurané* 'pay, fulfil' *sesangi* 'vow'.

⁵⁶ *Raris* here indicates the end of a theme (*tanggun raos*) and does not have any sense in itself. The use of the form *madrebé* is interesting here, because it is conventionally employed in high Balinese to lower oneself or the person addressed (*ngasor*), whereas one would address or speak indirectly about a superior using *madruwé*, the *singgih* form. The possible reasons for its usage here is discussed below.

⁵⁷ *Kagiat* = *kagèt* 'startled, surprised'.

- 427 SRI AJI PALAKA: Suaran apa ngawang-ngawang piragi?
 428 PANASAR: Apa ia kadèn dagang? Apa mirib teka ené jeg makalukan? 'Oli oli, oli
 429 oli' kètoa. Tawanga olié maal, dagang oli teka.
 430 LUH WEDANI: Weli weli weli weli, iang iang dini, iang dini weli.⁵⁹
 431 WIJIL: Suba dingeh. 'Beli beli beli beli tiang dini iang dini.' Aduh! Déwa Ratu!
 432 Bèh! Bes ngencot.
 433 PANASAR: Sira minab niki?
 434 SRI AJI PALAKA: Eni I Punta ngelah kakantènané.
 435 WIJIL: Beli ngelah kakantènané ené?
 436 PANASAR: Nyèn timpal beliné teka ené?
 437 WIJIL: Beli ngelah?
 438 PANASAR: Nah! Pasti nyama uli Kèndran teka ené.
 439 WIJIL: Nah, nyèn?
 440 PANASAR: Nyamaé uli Kèndran mirib.
 441 WIJIL: Aa! Nyama tunangan.
 442 PANASAR: Aih.
 443 LUH WEDANI: Loli loli loli loli lululu lila li...deng.
 444 WIJIL: Ené, tawang beli ento?
 445 PANASAR: Sing.
 446 WIJIL: 'Lila lila lila lideng.' Yèn anak lila kènkèn? Kadèn anak suba engsap
 447 sakit.
 448 PANASAR: Aa?
 449 WIJIL: Yèn anak linglung kadèn suba lali. Lila buin abesik. Suba sing bisa
 450 ngorang. Kasal suba lebian lilaé ajak linglungé, sinah ngidem jeg mati.
 451 Ené suba gending sesenggakané; eda kadèna sing ada makna.⁶⁰
 452 PANASAR: Uh! Dagang teka ené kèto?
 453 WIJIL: Ah.
 454 PANASAR: Dagang apa ené?
 455 WIJIL: Nyèn nawang kadèn.
 456 SRI AJI PALAKA: Mirib paman nganggeh udeng.
 457 WIJIL: Badah!
 458 PANASAR: Nyak masih.
 459 WIJIL: Kènkèn?
 460 PANASAR: 'Lila lila lila lideng'. Nyèn teka mai nganggeh udeng kèto mirib?
 461 WIJIL: Bèh.
 462 LUH WEDANI: Beli beli beli beli, iang iang dini beli mai malu beli.
 463 SRI AJI PALAKA: Aduh! Mas mirah beliné, I Ayu.
 464 WIJIL: Gelar gelur, tan bina...
 465 PANASAR: 'Adi! Adi! Mas mirah beli, I Ari puniki'. Kadènja nyèn teka gelur-gelur?

⁵⁸ I have changed the name of the place to a pseudonym at the request of the villagers.

⁵⁹ *Weli* is a nonsense play on *beli*, by softening of the 'b' to 'w', which Balinese quite often do (e.g. the God Baruna to Waruna, *bates* to *wates* 'boundary, limit. So the sense is quite apparent to Balinese. '*Iang* is a diminutive of *tiang*, Middle Balinese for 'I'. The latter is the appropriate term of intimate address to her husband. *Iang* however is a slightly precious version, which is used by spoiled children, often of rich parents. It may also be used by children to rather strict parents when called as less familiar than *cang* 'I' in Low Balinese and not as formal as *tiang* which would be rather self-aggrandizing in low caste families. It is clearly the former usage here.

⁶⁰ *Lila* is 'happy', but is often found in the compound *manglila-lila* 'looking for consolation when distressed' and so is used of a person who is behaving as if mad. *Linglung* is 'besotted, forgetting everything because one is crazed with love'.

- 466 LUH WEDANI: Beli! Beli! Maija malu ajaka pules.
 467 WIJIL: Wih! Badah!
 468 PANASAR: Apa ento?
 469 WIJIL: Dong 'beli beli mai malu ajaka ules'. Dong basa apa kadèn? Basa lelipi?
 470 PANASAR: Amonto makeloné di jero enu kèto basaé masih.
 471 WIJIL: 'Sirep', kènten anaké!
 472 SRI AJI PALAKA: Gelis adi ka bencingah.⁶¹
 473 WIJIL: Uh! 'Adi mas juwitan beli, anaké buka adi.' Jalanja digelis kabencingah
 474 adi.
 475 LUH WEDANI: Énggal-ènggal anaké mai beli. Énggal-ènggal anaké mai! Kaus, Kaus,
 476 Kaus!
 477 WIJIL: 'Énggal-ènggal. Kaus, Kaus, Kaus.'
 478 SRI AJI PALAKA: Caraka maka kalih. Nah! Kemu paman ngayahang.⁶²
 479
 480 (*Sri Aji Palaka exits*)
 481
 482 WIJIL: Kènkèn beli? Kangguwang kèné?
 483 PANASAR: (magending) Titiang ngiring **pawacana**, durus Ratu **mawuju**.
 484 WIJIL: Mangkin dumun, lakar ngompo damar trongking niki! Apang ten
 485 makalukan tuwuk bakat tukang damar trongkingé. Ento dadua gaéné
 486 mawinan ngiring Jero Mekel, nah!⁶³
 487 PANASAR: Apang nyak selah parerainé di medalé, sing kèto?
 488 WIJIL: Beneh.
 489 PANASAR: Apang sing gulem. Yèn sing kèto, apa sing tepuk, asah cunghé ajak
 490 gidaté.
 491 WIJIL: Mawinan suba enduk. Biasané ané kèné anak tangar ngompo trongking,
 492 'di nyriepné' anggona sasenggakan.⁶⁴
 493 PANASAR: Ené mapan anak istri paling jegèg medal, yèn sing galangang sing kena
 494 bena pañjak-pañjaké uning kènkèn ia jegèg Gustié, kèto.
 495 WIJIL: Aa! Yèn cang kètuwanga cara alah batu kèto. Aduh! Beli.
 496 PANASAR: 'Tut, 'Tut,
 497 WIJIL: Uwuh.
 498 PANASAR: Yèn dadi cang, anu, beli, makaad malu. Nah.
 499 WIJIL: Beli lakar mapamit?
 500 PANASAR: Aa.
 501 WIJIL: Jani beli lakar nagih mapamit?
 502 PANASAR: Aa.
 503 PANASAR: Tunian edaja laadné nunas, apang eda maan ngiring. Mèh! Banata.
 504 PANASAR: Sing, anak sing asi ngiring Ida.

⁶¹ *Bencingah* is the open square in front of the court. The flow of sound in the song (*dong-ding*) does not fit the obvious words for 'come out into the open', so the prince adapts a related word. He is inviting here out of her pavillion into the centre of the court. Such adjustments are common, especially when extemporizing.

⁶² This should be *ngayahin* 'serve, wait on', not *ngayahang* '(to delegate someone) to perform public service'. The former would not fit the rhyme of the *Sinom* metre, which requires a terminal syllable with 'a' here.

⁶³ This last sentence is condensed. '(Don't come out yet) because I have two jobs (first I must pump up the lamps, then) I shall wait on you.'

⁶⁴ The root of *nyriep*, *sriep* usually is to sleep (for a moment), from which comes the sense of being tired, worn out.

- 505 WIJIL: Beli sing asi, cang masih sing asi. Awak patuh parekan mamarekanja
506 bareng.
507 PANASAR: Bèh.
508 WIJIL: Jelèk bareng jelèk, melah bareng.
509 LUH WEDANI: Punta! Wih.
510 WIJIL: Uwuh?⁶⁵
511 LUH WEDANI: 'Uwuh!'
512 PANASAR: Jeg ngawagjaé cai mamunyi.
513 LUH WEDANI: 'Jil, wé!
514 WIJIL: Titiang.
515 LUH WEDANI: Jeg cang dogèn suba urusang. Nah!
516 WIJIL: Tiang?
517 LUH WEDANI: Jeg cang dogèn suba ortang, nah! Jeg cang dogèn suba satuang, nah! Jeg
518 cang dogèn suba uyak, nah! Jeg cang dogèn suba (u)luh, nah! Jeg cang
519 dogèn suba amah, nah!
520 PANASAR: Terus-terus.
521 LUH WEDANI: Apa uling semengan cang satuang, tengainé cang satuang, sanjaé terus
522 jeg cang dogèn suba satuang, nah.
523 WIJIL: Nah. Jani suba tagih. Jani ento, anu, upahé jani.
524 LUH WEDANI: Yèn suba cai maan nyatuang cang sing cai èklèk-èklèk nyen.⁶⁶
525 PANASAR: Aé.
526 WIJIL: Apa oranga beli?
527 PANASAR: Yèn cai suba nyatuang cang sing cai èklèk-èklèk kèto.
528 WIJIL: 'Éklèk', apa basa 'èklèkè'?'
529 PANASAR: 'Éklèké' totoa manyama ajaka 'oplok'.⁶⁷
530 WIJIL: Dong kadèna kucit cang.
531 PANASAR: Dong bas-basé⁶⁸ di jero, né kèto nganika tekèn parekan sing jeg.
532 WIJIL: Kèné suba Jero Mekel pidan orin masuk, selalu hari Minggu.
533 LUH WEDANI: Nah, 'Jil.
534 WIJIL: Titiang.
535 PANASAR: Titiang.
536 LUH WEDANI: Negak. Cang lakar medal.
537 PANASAR: Inggih.
538 WIJIL: Inggih, Bèh! Sing dadi adèng-adèng. Sampun.
539 LUH WEDANI: 'Jil.
540 WIJIL: Titiang.
541 LUH WEDANI: Tolih belin caié!
542 WIJIL: Aduh! Sampun.
543 PANASAR: Punapi? Bèh! Sampun, sampun titiang sedia.
544 WIJIL: Bih! Sampun, sampun.
545 LUH WEDANI: Ento 'not tegakné luwung sajan.⁶⁹ Tolih damar sènterné maguyang.

⁶⁵ *Uwuh* is the reply to being called, but is rather vulgar (*kasar*). Here it is impertinent (*tulah*), so I gloss it as 'what, me?', which sounds reasonable in context.

⁶⁶ *Lèklèk* is a very coarse word for 'eat', used of dogs not humans except as deliberate insult. She clips her words here (*raos badil*) in her fury.

⁶⁷ The full word is *mlokplok*, again extremely coarse and used of pigs.

⁶⁸ *Bas-basé* = *bes-besé* 'quite excessively bad.

- 546 PANASAR: Aduh! Adaja anak istri kakèto.
 547 WIJIL: Jero Mekel. Mamitang lugra, titiang parekan tambet, boyaja damar sènter
 548 punika...
 549 PANASAR: Bèh.
 550 LUH WEDANI: Apa ento?
 551 WIJIL: Wantah panepakan kempluk.
 552 PANASAR: Bèh! Panepakan kempluk! Cai milu dogèn, eda anaké iringa kèto.
 553 WIJIL: Bareng jeg gedeg basangé, baana.
 554 PANASAR: Dimuka umum kèto! Sampunang manganika sapunika. Aèng barang
 555 ditengah-tengah cingakina.
 556 WIJIL: Karwan parekané macelana, nenembelas macelana.
 557 PANASAR: Nai medalé.
 558 LUH WEDANI: Punta.
 559 PANASAR: Titiang.
 560 LUH WEDANI: Cang pesu jania?
 561 PANASAR: Kanggoja kenehé.
 562 WIJIL: Yah.
 563 PANASAR: Sajané suba nyak negak. Buin damar sènter nikanga.
 564 LUH WEDANI: (Magending)
 565 WIJIL: Bèh! Dong lakar pesu jani, anggoja basa abaedik. Jeg aluh dogèn.
 566 PANASAR: Masih sing ada nyèn dini.
 567 WIJIL: Yèn suba nyak, yèn kayun manganika anak luwung.
 568 PANASAR: Aa.
 569 LUH WEDANI: (Magending)
 570 PANASAR: Apa intip cai ento?
 571 WIJIL: Kadèn anak lakar kecenik, jeg terus kèto.
 572 PANASAR: Tawang cai ento?
 573 WIJIL: Kènkèn ento?
 574 PANASAR: Kasèt suba usak.
 575 WIJIL: Ah.
 576 PANASAR: Kasèté usak.
 577 WIJIL: Badah.
 578 PANASAR: Sing taèn madèngdèng.
 579 WIJIL: Bènjep lakar tunas tekèn Cokorda, lakar dèngdèng buin mani.
 580 PANASAR: Kasèté usak baturainé suba pesu yèh. Kèto sangkal usak suaraé.
 581 WIJIL: Uh.
 582 LUH WEDANI: (magending) Ditengahné balééé...
 583 PANASAR: Yé! Ngudiang jeg geleh kakèto?⁷⁰ Becikang anaké.
 584 LUH WEDANI: Punta!
 585 PANASAR: Titiang.
 586 LUH WEDANI: Cang alih kuluk 'Ta, 'puk.
 587 PANASAR: Aa! Dayanin.⁷¹ Mara medal suba alih kuluk. Kènkènanang telung minggu
 588 sing masiram. Sangkal joh-joh garanga tekèn cicingé, Aduh!

⁶⁹ (*E*)*not* is a vulgar, *kasar*, term. It is not easy to render the crudity into English, so I have used cockney rhyming slang, which is close to Balinese *bladbadan* q.v., even though '*not*' is not an example.

⁷⁰ *Geleh* is the strange noise one makes if one is frightened or startled by something. It is also the sound made when one wakes in fear from a dream.

⁷¹ *Dayanin* is Dènpasar dialect for 'go carefully, watch out'.

- 589 PANASAR: Dija ia bakatanga igel? Igel kutsal-kutil ikut cèlèng. Misi nengok
590 makeledan. Dong. Jaji ping sringing bas-basé kèto ngèdèngang igel.⁷²
- 591 WIJIL: Yéé!
- 592 PANASAR: Aduh! Suba nengok buin malaib. Yéé! Ento ngudiang kènten?
593 WIJIL: Karwan sampun medal Jeroné, dados malih...?
- 594 PANASAR: Aé.
- 595 LUH WEDANI: Aik! A!
- 596 PANASAR: Bih misi 'Aik! A!' Suaran napi nika?
597 LUH WEDANI: Yé! Ento munyin tuké ento, 'not'?⁷³
- 598 PANASAR: Ais!
- 599 LUH WEDANI: Cang munyin apa cang nawang. Yèn tuké cenik disisi tongosné: gèdèg-
600 gèdèg gèdèg-gèdèg, ngongèk.
- 601 WIJIL: Uh.
- 602 PANASAR: Bèh!
- 603 LUH WEDANI: Yèn tuké gedé...
604 WIJIL: Yèn tuké gedé...
605 LUH WEDANI: Tuké wayah...
606 PANASAR: Inggih.
607 LUH WEDANI: Ditengah goké mamunyi, lèn munyiné.
608 PANASAR: Punapi?
609 LUH WEDANI: Bèdèt-bèdèt bèdèt-bèdèt, baang 'pok.
610 PANASAR: Aduh! Dija ia ada sulur munyin tuké misi 'bèdèt-bèdèt bèdèt-bèdèt,
611 baang 'pok'?⁷⁴
- 612 LUH WEDANI: Punta! Wé! Mara cang nyaledèt adin cainé, nyelé ati ia ento.
613 PANASAR: Ipun?
614 LUH WEDANI: Ae.
615 PANASAR: Ipun gelem-geleman.
616 LUH WEDANI: Jalema sakit jantung.
617 PANASAR: Badah! Bantas nyaledèt amonto cai suba ngasèksèk.⁷⁵
618 LUH WEDANI: 'Jil! Wé!
619 WIJIL: Titiang.
620 LUH WEDANI: Yèn awaké sakit jantung, amah-amahné benehang.
621 PANASAR: Nah.
622 WIJIL: Napi-napi?
623 LUH WEDANI: Dilarang keras makan makanan mengandung minyak.
624 WIJIL: Uh! Beli! Jani sing dadi makan mengandung minyak!
625 PANASAR: Tunasang.
626 WIJIL: Mangkin dumun, mangda cang sing salah pilih.
627 PANASAR: Beneh.

⁷² *Jaji ping sringing* or variants upon it may be glossed as a whole as something like 'May heaven protect me from, save me from' as in the expression: *jaji ping sringing selat segara keti, mangda titiang nènten keni*, 'save me (down to my descendants) from being struck down by that (illness)'. It is an invocation aimed at putting whatever the danger is at a very far remove indeed.

⁷³ In theatre 'not' is often 'to know', whereas in daily life it is 'to see', in both cases it is very coarse.

⁷⁴ The use of *sulur* 'accurate' here is a bit strained (*ngacuh akidik* 'slightly loose, careless'). The actors are having to think so fast as they extemporize that they occasionally make slight infelicities, as here.

⁷⁵ *Ngasèksèk* is 'to stretch out/writhe like a dying chicken'.

- 628 WIJIL: Titiang anak ten uning wantah belogé kalintang. Sané ncèn mengandung
629 minyak, sané sing, dadi tunas titiang?
630 LUH WEDANI: Makanan mengandung minyak, tawang cai?
631 WIJIL: Patut.
632 LUH WEDANI: Umpamané kompor.
633 PANASAR: Lacur pasienné! “Pak Dokter! Makanan napi mengandung minyak?”
634 Bèh! Luwung masih Gustié. “Ané mengandung minyak – kompor!”
635 WIJIL: Saja, kadèna désel? Dong kompor. Kadèn anak daging babi. Yèn nang
636 kèto, apa? Dong kompor? Sampunang nika baosanga.
637 LUH WEDANI: (Magending.)
638 PANASAR: Aduh! Bèh! Kanti ngrosok payasné, sing cingakina. Yéé!
639 LUH WEDANI: Tawang cai igelé ento?
640 PANASAR: Aduh! Ilang kanti payasné, sing uningina.
641 WIJIL: Celekang, Beli. Celekang!
642 PANASAR: Kènkèng bes aèng igelé? Ulung sing tawanga.
643 LUH WEDANI: Nah! Edaja.
644 PANASAR: Inggih becikang anaké.
645 LUH WEDANI: Nai! Alin-alinang songné, jeg adaja dini. Wé, Wé. Eda anaké.
646 PANASAR: Yéé!
647 LUH WEDANI: Ené Sang Prabu, ené. Sing tawang cai?
648 PANASAR: Ratu tegeh. Kènkèng men ngejin sekar, men?
649 WIJIL: Éndèpang ‘tu, èndèpang.
650 PANASAR: Nunas sugra apang banget. Dija ejang tiang? Dini?
651 LUH WEDANI: Nah! Jeg ditu alih-alih jeg ada, kebit-kebitang, ‘not.
652 PANASAR: Kebit-kebitang, napiné kebitang?
653 LUH WEDANI: Nah! Ditu alih-alih. Jeg cai peta dogèn.
654 PANASAR: Ten ada song.
655 LUH WEDANI: Ada ditu, saru ia.
656 PANASAR: Aduh! Kenéhé nakonang tongos bungaé, ten ada song. Bèh! Saru ia.
657 LUH WEDANI: Tawang cai igel ané busan ento?
658 PANASAR: Ten. Napi nika?
659 LUH WEDANI: Ané maloncat, ento tawang cai?
660 PANASAR: Uh! Igel-igel linuh.
661 LUH WEDANI: Ya. Itu adalah igel ‘break dance’.
662 WIJIL: Uh! Ené laadné madan igel ‘berek den’.
663 PANASAR: Singja ada nawang sajabanin Bapaké, ené ajak nawang, ajaka dadua ajak
664 Ibuké.
665 WIJIL: Uh! Saja, igel-igel.
666 PANASAR: Igel ‘break dance’.
667 LUH WEDANI: Ené ento, ento ngorang ‘break dance’ dogèn, singja ‘berek den’.
668 PANASAR: Napi oranga?
669 LUH WEDANI: ‘Berek dance’.
670 PANASAR: Badah.
671 LUH WEDANI: Bungutné kaku kènkèn?⁷⁶ Wé! Buin mani mulih aba bunguté. Nah!
672 Apang nyak lemu, klepotangaja.⁷⁷

⁷⁶ *Bungut* in the region round Tengahpadang is normally used only of animals, unless one is angry. It is more common round Dènpasar, but part of the *Liku*'s rôle is to explore the excesses of speech.

- 673 PANASAR: Pasuhang bunguté buin mani.
 674 WIJIL: Tumbèn cang ningeh bungut maklepotang. Ené suba, anu, solèh-solèh
 675 adané.
 676 LUH WEDANI: Saja batak amonto dogèn. Sing kena baana ngorang. Cang lakar ngigel
 677 buin.
 678 PANASAR: Inggih! Nah!
 679 LUH WEDANI: 'Nah!' Kènkèn?
 680 PANASAR: Raris.
 681 WIJIL: Nah! Aduh! Bèh! Aduh! Bèh, jeg.
 682 PANASAR: Bèh! Ngudiang cai 'Aduh!-Aduh!'
 683 WIJIL: Aduh!
 684 LUH WEDANI: Sentimèn dogèn polon cainé. Wé! Mara cang ngigel amonto dogèn bah
 685 bihang caié. Cai nyak magambel, sajan? Wé! Uling raraman cainé sing
 686 taèn rahayu mamarekan⁷⁸. Aduh! Uling kadang kendat cainé suba sing
 687 taèn rahayu.
 688 WIJIL: Wé!
 689 LUH WEDANI: Sajané kaadang iban cainé uli dini. Buin mani selaé cang maan. Cang
 690 ngalih barang kakèné.⁷⁹
 691 PANASAR: Ento lakar tagih.
 692 LUH WEDANI: Saja né. Dija mirib pitran cainé sing maan tongos?
 693 WIJIL: Wih! Wih!
 694 PANASAR: Aé! Jemak buah.
 695 LUH WEDANI: Kadèn cai cang perlu pesané, kadèn cai?
 696 WIJIL: Ainggih!
 697 PANASAR: Terus! Terus!
 698 WIJIL: Nah! Beli cang masiar.⁸⁰
 699 PANASAR: Aa.
 700 WIJIL: Ainggih! Ring Ida Dané krama désa adat, manawi kirang yadnyané antuk
 701 pangrupuké Nyepi, mawinan mangkin ngrebéda ogoh-ogohé mariki.
 702 Sajaé dong ngamigmig.
 703 LUH WEDANI: Punta! Wé!
 704 PANASAR: Titiang.
 705 LUH WEDANI: Cang oranga ogoh-ogoh, 'puk!⁸¹ Gaya dogèn, ia nyadcad dogèn, gaya.
 706 PANASAR: Inggih! Ipun biasa kènten.
 707 LUH WEDANI: Oranga cang ogoh-ogoh. Tegarang baang acepok, mèh, nyak iaa.
 708 PANASAR: Aduh! Maan cai upah ngorang 'ogoh-ogoh'.
 709 WIJIL: Cang baanga acepok, bes. Karwan sesuwunan...
 710 LUH WEDANI: Sajané busan alit-alité kèto masih, 'ta.
 711 PANASAR: Punapi?

⁷⁷ *Lemuh* is 'flexible, supple' as of well working muscles. *Klepotang* is 'massage', for example when dancers bend back their fingers to make them fingers to make them supple, not as in massaging major muscles (*mapun*).

⁷⁸ *Rahayu* is here close to O.J. *santoša* 'content with one's condition'. The commentators went on to gloss this phrase as 'none of you have ever been good to the people in the court', which is a consequence of their servants being discontent with their lot.

⁷⁹ *Iba* is insultingly low for 'you'; she is angry. *Barang* is literally 'things, objects'. She speaks of her servants as objects, but the aim here is to be funny, not rude.

⁸⁰ *Masiar* is 'broadcast, speak publicly', often used of public announcements in village meetings. Wijil says that he intends to speak aloud about it to Luh Wedani, not keep quiet.

⁸¹ *Puk* is a slang abbreviation of *tepuke* 'to see, hear, encounter something'.

- 712 LUH WEDANI: Ento mara cang liwat busan.
 713 PANASAR: Inggih.
 714 LUH WEDANI: Makesiab masih alit-alité.⁸² 'Bih! Suba liwat pangrupukané'. Mara
 715 barang kakèné liwat.
 716 PANASAR: Saja?
 717 LUH WEDANI: Duka cang.
 718 PANASAR: Alit-alité purun kènten?
 719 LUH WEDANI: Ngèk ngok.
 720 PANASAR: Bèh! Buin munyin tuké: 'ngèk ngok'.
 721 LUH WEDANI: Duka cang, 'ta.
 722 PANASAR: Inggih.
 723 WIJIL: Uh.
 724 LUH WEDANI: Setengah mati gedeg basang cangé.
 725 WIJIL: Bih! Mara duka dogèn, suba setengah mati.
 726 LUH WEDANI: Anak-anak tidak bolèh nakal-nakal.
 727 WIJIL: Bih! Marah niki?
 728 LUH WEDANI: Anak-anak harus rajin belajar.
 729 WIJIL: Uh! Anak-anak harus rajin belajar?
 730 PANASAR: Harus dinasèhati.
 731 WIJIL: Uh! Inggih, guru.
 732 PANASAR: Inggih.
 733 LUH WEDANI: Jangan membuat orang tersinggung.
 734 WIJIL: Uh.
 735 LUH WEDANI: Rajin-rajin membantu bapak bekerja, rajin-rajin membantu ibuk bekerja.
 736 WIJIL: Uh.
 737 LUH WEDANI: Kalau bapak dan ibuk bekerja jangan dibantu.
 738 PANASAR: Aduh! Itep ninghang naséhat. 'Anak-anak rajin-rajin membantu ibu
 739 rajin-rajin membantu bapak, jeg kalau ibu dan bapak bekerja jangan
 740 dibantu.' Aduh!
 741 LUH WEDANI: Kènkèn? Pelih cang ento?
 742 WIJIL: 'Tenja iwang.
 743 PANASAR: Apang ten kadung kènten.
 744 WIJIL: Enggih.
 745 PANASAR: Alit-alité sampunang icèna palajaran sané boya-boya!
 746 WIJIL: Enggih! Ané becik-becik satmaka kertas putih.
 747 LUH WEDANI: (*Sings*)
 748 WIJIL: Beli, beli, beli. Eda, ilidinga tukang kendangé. Maileh anaké, nengèng
 749 tukang kendangé ilidang. Yéé!
 750 PANASAR: Bé?
 751 WIJIL: Yéé! Berek, ené cingakina.
 752 PANASAR: Ais! Tukang kendangé papat misi panyurian.
 753 WIJIL: Sing, anak...
 754 LUH WEDANI: Sing nyak ci nulungin cang ngigel? Jeg didian cang kéné ngigel.
 755 WIJIL: Saja beli.
 756 LUH WEDANI: Eda tukang kendangé dogèn urusanga.

⁸² Throughout she carefully uses the High Balinese for 'children' (*alit-alit*) in case there were any high caste children among them. It stands out sharply against the rest of her speech which is couched in Low Balinese.

- 757 WIJIL: Beli! Yèn lèng tukang kendangé...
- 758 LUH WEDANI: Ené kadidian cang ngigel, kéné cara cicing tamplig Honda. Johin.
- 759 PANASAR: Ais.
- 760 WIJIL: Ais! Kadèn cang apa ngaliling, 'puk.
- 761 LUH WEDANI: Bareng anaké ngigel malu anaké. Ento, ento didian cang dogèn, apang
762 ada nimpalin cang.
- 763 PANASAR: Ngiring.
- 764 WIJIL: Ngiring.
- 765 PANASAR: Ngiring masolah.
- 766 WIJIL: Anak katurang malancaran.
- 767 PANASAR: Aa.
- 768 WIJIL: Cang ngiring.
- 769 PANASAR: Sira?
- 770 WIJIL: Sira ngiring?
- 771 LUH WEDANI: Nah! Wijil malu ngiring.
- 772 WIJIL: Inggih.
- 773 PANASAR: Bèh! Ia malu.
- 774 LUH WEDANI: Apang ada dogèn ajak.
- 775 PANASAR: Nah! Apang sing ilidang tukang kendangé, beli malaib.
- 776 WIJIL: Eda tanjunga ento.
- 777 PANASAR: Suba taunang beli? Batisé mamata.
- 778 WIJIL: Kènkèn ené?
- 779 LUH WEDANI: Kènkèn ento?
- 780 PANASAR: Badah! Kumat sakit ipuné, kumat.⁸³
- 781 LUH WEDANI: Ia ngudiang nyalèmpoh?⁸⁴ Batak ajak ngigel dogèn.
- 782 PANASAR: Aduh! Jalema sing mabayu.⁸⁵
- 783 WIJIL: Beli!
- 784 PANASAR: Badah! Lacur.⁸⁶
- 785 WIJIL: Aduh, Beli!
- 786 PANASAR: Suwud ia madagang baas.
- 787 LUH WEDANI: Sangkal kèto?
- 788 PANASAR: Batun dacin ipuné belah.
- 789 WIJIL: Cang suwud. Suba amonto ngigel, belié.
- 790 LUH WEDANI: Kètuwang dogèn, melahang batun dacin.
- 791 WIJIL: Dija ada unduk anaké matetanganan. Cang seken keneh cangé amonto.
792 Plak! Gerès! Aduh, Beli!
- 793 LUH WEDANI: Nah! Kapluga agigis, ento ngaranang nyen.
- 794 PANASAR: Awak tuara bisa ngigel, sing kèto?
- 795 WIJIL: Jani beli ngiring acepok apang tepuk.
- 796 PANASAR: Nah, beli ngiring.
- 797 WIJIL: Tukang iringé suba gelem.
- 798 PANASAR: Inggih.

⁸³ *Kumat sakit ipun* is a jocular phrase used in daily life which glosses quite well as 'his old trouble is back', 'a touch of the old trouble?'

⁸⁴ Balinese have an very extensive vocabulary for movements of parts, and the whole, of the body. *Nyalèmpoh* is 'to nearly fall, so one ends up in something close to a sitting position.'

⁸⁵ *Bayu* is both 'energy' and 'wind'. The reference here is to Wijil acting as if he were winded.

⁸⁶ *Lacur* is literally 'poor' and so 'to be in a poor, miserable or perilous state'.

- 799 LUH WEDANI: Nah! Ené mara magetihan buin ausap.⁸⁷
 800 PANASAR: Srèt! Plak-Plak-Plak-Plak-Plak.
 801 LUH WEDANI: Eda anaké kebitanga saputé, celanané uwèk.
 802 PANASAR: Mara dibi meli celana di toko, sada celanaé... Ngiring.
 803 LUH WEDANI: Magending.
 804 PANASAR: Suba siap siaga, tukang silat kètuwanga. Mara makikèn. Ais! Mara terus maju, Tak. Buin ngalawan 'tandangan T' baang, Plak.
 805
 806 WIJIL: Bèh! Maan ia ngalih...
 807 PANASAR: Lèn jalema belog, mara matanganan, Bèh! Kèné! Sing jeg sapu bersiha.
 808 Kènkèn anak mula tukang copét baang...⁸⁸
 809 WIJIL: Kenehé sing lamun benehé, sawirèh anak...
 810 LUH WEDANI: Luluk-luluk.⁸⁹
 811 PANASAR: Sira bakal nikain ento?
 812 LUH WEDANI: Nyèn, men? Cai ajak dadua.
 813 PANASAR: Bèh! Dong luwung 'luluk-luluk'. Kadèna I Anggrèk jenenga. Bes nyata titiang jalema, magoba jalema.⁹⁰
 814
 815 LUH WEDANI: Nah! Batak guyuin sing dadi ia. Bih! Carèwèt pesan, dadi parekan. Cai nagih juari tekèn cang?⁹¹ Tolih anaké panabuhé ajak kuda ento pelung-pelung.
 816
 817
 818 PANASAR: Ais.
 819 LUH WEDANI: Ada juari tekèn cang? Plak! Mara kètuwang cang dogèn makejang marèrèn. Ada bani? Tolih tegarang ajak kuda ento.
 820
 821 WIJIL: Aduh! Sami marèrèn. Sampunang nyemak panggul, kapluka nyen.⁹²
 822 LUH WEDANI: Plak! Mara kètuwang cang dogèn suba marèrèn. Sing ada bani.
 823 WIJIL: Uh! Jakti.
 824 LUH WEDANI: Ento cang bengong. Mara kaplakin cang nguda marèrèn? Yèn biasané jumah 'Plak!'. Anak mulai.
 825
 826 PANASAR: Wih! Aih! Ada sing Leser raosné?
 827 WIJIL: Enu dogèn maan ané kèto-kèto.
 828 LUH WEDANI: Anak ené jejhina tekèn panabuhé, ené jejhina.
 829 PANASAR: Napié jejhina ento?
 830 LUH WEDANI: Ené, ené, ené.
 831 PANASAR: Uh! Baan mabungkung barué.
 832 LUH WEDANI: Sing! Jeg jari lalima. Ené Pañcajari.
 833 WIJIL: Uh! Yèn juang ring tangan, Pañcajari ané katakutin?
 834 LUH WEDANI: Kasal **Pañcaśakti**.
 835 WIJIL: Beli! Dingehang beli ené ceramah P.K.K. ené!
 836 PANASAR: **Pañca?**
 837 WIJIL: Lalima.

⁸⁷ *Magetih* is literally 'to have blood' and so 'energy, vim', 'to be braver'.

⁸⁸ *Sapu* is a *silat* or Indonesian martial arts' kick, which knocks someone down. *bersiha* is a reiteration, close to 'a clean knock-out'. The expression *sapu bersiha* is also used if table of food is eaten clean by guests, 'swept clean'.

⁸⁹ 'Luluk-luluk' or 'Luka Luk' is the sound used for calling a dog.

⁹⁰ *Anggrèk*, literally 'orchid', is one of a number of common names for dogs. *Jeneng* is 'form, shape'; so here effectively 'to be a dog'.

⁹¹ *Juari* requires some paraphrasing in English. It connotes being audacious and not feeling shame. It is often used of being too forward, outspoken or bold in the presence of a superior, before whom one should not behave this way.

⁹² *Panggul* are the light wooden mallets with which the keys of the various metallophones in the gamelan are struck.

838	PANASAR:	Śakti?
839	LUH WEDANI:	Sakti.
840	PANASAR:	Napi buktiné?
841	LUH WEDANI:	Pañcajari sakti?
842	WIJIL:	Pañcajari.
843	LUH WEDANI:	Tolih, panabuhé ada bani?
844	WIJIL:	Uh! Pancajari sakti, mara medal, panabuh marèrèn?
845	PANASAR:	Jejeh.
846	LUH WEDANI:	Yèn alihang di dasar nagara, <u>Pancasila</u> sakti.
847	WIJIL:	Uh! <u>Pancasila</u> sakti, munggah ring minakadi dasar <u>Negara Nusantara</u> .
848	LUH WEDANI:	<u>G30S hancur</u> .
849	WIJIL:	Uh! Bih! Déwa Ratu.
850	PANASAR:	Santukan <u>Pancasila</u> sané ngawé wenang.
851	LUH WEDANI:	Di agama alihang Pañcaśrada .
852	WIJIL:	Uh! Ada Pañcaśrada , lima dasar iraga pesajan maagama madasar antuk
853		srada.
854	PANASAR:	Taler.
855	LUH WEDANI:	Sakti.
856	WIJIL:	Sakti.
857	LUH WEDANI:	Adharmané kalah.
858	WIJIL:	Adharmané. Pañca Pandawa lalima menang masih.
859	LUH WEDANI:	Pañca Pandawa masih kèto.
860	WIJIL:	Patuh, lalima mula.
861	LUH WEDANI:	Kasal Pañca, sakti. Delod umahé Dadong Pañca!
862	PANASAR:	Aduh! Bèh! Luwung Pañcaśrada , Pañca Pandawa, delod umahé Dadong
863		Pañca!
864	WIJIL:	Sapunapi Dadong Pañca?
865	LUH WEDANI:	Sing sakti? ⁹³
866	WIJIL:	Ada Dadong Pañca mai? Lakar orang.
867	PANASAR:	Sakti. Dugas kajeng-klioné di pempatané tepuk.
868	WIJIL:	Nguda? Ngaturang canang?
869	PANASAR:	Aa.
870	WIJIL:	Nawang dogèn.
871	PANASAR:	Ento ngudiang tekedang Dadong Pañcan anaké sambat-sambat? Madakja
872		apang kecota bolné!
873	WIJIL:	Ah.
874	PANASAR:	Saja.
875	LUH WEDANI:	Sangkal ento suba ngaranang. Ené ada artiné lalima ené.
876	PANASAR:	Wènten artiné?
877	WIJIL:	Sapunapi? Sapunapi punika?
878	LUH WEDANI:	<u>Ini ibu jari</u> . ⁹⁴
879	WIJIL:	<u>Ibu jari?</u>
880	LUH WEDANI:	<u>Penggali</u> dana. ⁹⁵

⁹³ Luh Wedani's intonation is elegantly ambiguous and neither the commentators nor I could work out whether this was in the form of a question or a statement, or even the use of *sing* as a rhetorical 'no', which occurs frequently during the play. It is treated anyway by her servants as accusing Dadong Pañca of being having the witch.

⁹⁴ cf. Balinese for thumb 'inan lima'.

- 881 WIJIL: Aa.
- 882 LUH WEDANI: Ené penggali dana ibu jari. Yèn di jumah sing ada ibu, usak rumah
883 tanggaé.
- 884 WIJIL: Uh! Perlu ada ibu, ibu jariné ené penggali dana, Beli.
- 885 LUH WEDANI: Ené penggali dana.
- 886 PANASAR: Dados asapunika?
- 887 LUH WEDANI: Yé! Tegarang kemu ka bank, lamun sing ada cap jempol baanga cai
888 pipis?
- 889 PANASAR: Ais! Benéh masih. Ka bank lamun sing ada cap jempol, sing maan pipis.
- 890 WIJIL: Saja. Masih inget cang, Yèn tutur anak tua-tua pidan: 'Cening, buin
891 pidan, yèn cening malajahin agama, ené suba **pinaka simbul**.'⁹⁶
- 892 PANASAR: Aa.
- 893 WIJIL: **Pinaka simbul** kenéhé maagama, kenéhé pesajan masawitra. Ené. Saja,
894 ada sing anak nyambat sara tamu?⁹⁷ 'Ainggih! Durus.' Saja ené anggoa.
- 895 LUH WEDANI: Apang kéné.
- 896 WIJIL: Ainggih! Saja.
- 897 LUH WEDANI: Ené, tawang cai ené?
- 898 WIJIL: Aduh! Napi niki?
- 899 LUH WEDANI: Ené, tujuh ené.
- 900 PANASAR: Patut.
- 901 LUH WEDANI: Telunjuk ené.
- 902 PANASAR: Inggih.
- 903 WIJIL: Patut.
- 904 LUH WEDANI: Ené suba membantu Pak Klian.
- 905 PANASAR: Dados asapunika?
- 906 LUH WEDANI: Ené membantu Pak Perbekel.
- 907 WIJIL: Aluh-aluhang dadi klian. Dadi?
- 908 LUH WEDANI: Ené membantu Pak Camat.
- 909 WIJIL: Ais!
- 910 LUH WEDANI: Wantilané pragat ené. Panitiané ené suba membantu. Lamun sing ada
911 ené, sing pragat wantilané.
- 912 WIJIL: Yé! Dadi modèl.
- 913 LUH WEDANI: Sing pragat gaéné ento.
- 914 WIJIL: Yé! Kènkèn modèl abesik dogèn? Berek sing kena, ben.⁹⁸
- 915 PANASAR: Dados sapunika?
- 916 LUH WEDANI: Ené paling kuata, ené.
- 917 WIJIL: Kablinger cang ené, ento.
- 918 LUH WEDANI: 'Kemu', Pak Klian jani merintahang krama banjaré. Wé! 'Ené jemak
919 gaéné aba kemu. Ené ento tingting aba mai, aba mai.' Sangkal ené
920 anggon nuding? Sing biasa kéné. 'Ené jemak aba kemu.'

⁹⁵ *Dana* in Balinese usually connotes 'a generous person, philanthropist', from Skt. & O.J. **dāna** 'the act of giving, gift, generosity'; but here it is 'money', from Skt. & O.J. **dhana** 'wealth, riches, money'. As Balinese often consider it a Balinese word, I have not placed it in bold type.

⁹⁶ *Yèn* here is 'when' rather than the more usual 'if'. For reasons which will become clear as Wijil develops his theme, *agama* here, according to the commentators, is closer to *adat*, 'custom, customary practice' here.

⁹⁷ *Nyambat sara* is 'to greet or open conversation' with guests.

⁹⁸ The full phrase goes: '*apang berek sing tawang tiang*', 'may I be ill (rotten) (if) I don't know' i.e. I have not the faintest idea. It is used to affirm the truth of what one has previously said.

- 921 PANASAR: Bèh! Kemu lané lakuna. Anak mula tujuh, anu, anggon matujuang. Ada
 922 anak nujuang kéné? Bèh!
- 923 WIJIL: Beli! Ngaresep masih cang abedik. Ené dharma, ené **pinaka** tetujon.
 924 Mawinan hidup iraga hakékat hidup, dugané hidup ngalih ané madan
 925 pesajan. Ené nuntun iraga hidup. Yèn juang cara jani **guru wisésa**,
 926 mawibawa ené.⁹⁹
- 927 PANASAR: Praragan Sang Pemimpin beneh.¹⁰⁰
- 928 LUH WEDANI: Anak ada artiné ento makejang. Ené, tawang cai ené?
- 929 WIJIL: Ais!
- 930 PANASAR: Napi nika?
- 931 LUH WEDANI: Jari tengah. Ené pengadilan, ené.
- 932 PANASAR: Uh!
- 933 LUH WEDANI: Hakim ené.
- 934 WIJIL: Uh.
- 935 LUH WEDANI: Ené suba menentukan ené. Ené sing dadi lèngkong ené. Harus yèn beneh
 936 benehang, yèn pelih pelihang. Yèn ené lèngkong dadi sing baan magaaé!
 937 Kemu tegarang lèngkong barang cainé dadi baan magaaé.¹⁰¹
- 938 WIJIL: Beli!
- 939 PANASAR: Ia benehja! Aduh!
- 940 WIJIL: Ené ... Aba ka pengadilan, artiné ané mégang beneh pelih.¹⁰² Yèn juang
 941 ané madan di **Aṣṭabrata Yamabratané**, ené. Yèn beneh benehang, yèn
 942 pelih pelihang. Yèn ené goyah sing wug ia guminé.
- 943 PANASAR: Apang sing dadi lèngkong.
- 944 WIJIL: Apang eda lèngkong.
- 945 PANASAR: Apang tetep Leser terus.
- 946 WIJIL: Aa.
- 947 PANASAR: Yèn Leser terus, kèweh masih.
- 948 WIJIL: Bahaya masih.
- 949 PANASAR: Kija sing payu.
- 950 LUH WEDANI: Ah! Cai jalema kemu dogèn. Aba cai keneh cainé buang sajan.¹⁰³
- 951 WIJIL: Wih!
- 952 PANASAR: Sajané.
- 953 WIJIL: 'Ten dados, 'ten dados.
- 954 LUH WEDANI: Ené, ené, apa ené? Ené, ené?
- 955 WIJIL: Nah! Nika jari manis.
- 956 LUH WEDANI: Jari manis ené.
- 957 PANASAR: Uh! Wènten naler?
- 958 LUH WEDANI: Ené bank, ené. Bank panyimpenan ené.
- 959 PANASAR: Dados kabaos bank?

⁹⁹ **Wiśeṣa** is 'excellent, outstanding, paramount, supreme' and **jñāna wiśeṣa** is 'the superior or higher knowledge and its seat in humans'.

¹⁰⁰ *Praragan* here is not 'alone, by oneself', but a compound of *para* 'all' and *raga* 'bodies, people'.

¹⁰¹ *Barang* here is *prana, purus* 'penis'.

¹⁰² *Mégang* seems to be a hybrid word, from the Indonesian root pegang, given Balinese nazalization and intonation.

The reader who is familiar with Balinese will note that Wijil mixes his languages far more than the other actors and has greater difficulty expressing himself clearly at times.

¹⁰³ *Buang* is a very coarse expression, used of animals coupling. Here it that the Panasar is just interested in copulation and that his thoughts are always about sex.

- 960 LUH WEDANI: Ené suba panyimpenan, ené.
 961 PANASAR: Kabaos bank?
 962 LUH WEDANI: Yé! Mu tegarang cai lakar ngadep gabah di carik...
 963 PANASAR: Inggih.
 964 LUH WEDANI: Suba kèto beliang bungkung... Terang dini ejang, cai.
 965 PANASAR: Uh!
 966 LUH WEDANI: Ngelah jinaran akatih dini ejang. Sing ada anak ngejang dinia.
 967 WIJIL: Bèh! Sing, dibi tiang nepukin anak meli mas di batisné bebeda.¹⁰⁴
 968 LUH WEDANI: Nah! Ento, sing, anak saudagar ès ento! Anak nyem-nyeman, ento.
 969 WIJIL: Bèh! Jeg menang dogèn nagih, sing dadi kalah. Ainggih, saja.
 970 LUH WEDANI: Ené, apa ené?
 971 WIJIL: Nika, napa nika?
 972 PANASAR: Nah!
 973 LUH WEDANI: Ené.
 974 PANASAR: Kacing.
 975 LUH WEDANI: Kacing ené.
 976 PANASAR: Wènten naler gunané?
 977 LUH WEDANI: Yé! Ené mautama ené suba ngaranang...
 978 PANASAR: Napa nika?
 979 LUH WEDANI: Bersih guminé, bersih kotaé, bersih désaé, bersih banjaré, ené suba
 980 ngaranang.
 981 PANASAR: Ento, ngudiang kacing nyidang mersihang désa?
 982 LUH WEDANI: Ené suba yèn di Buana Agung. Lèn yèn di Buana Alit, di ukudan cainé
 983 ené masih mersihang.¹⁰⁵
 984 PANASAR: Uh! Ring Buana Alit?
 985 LUH WEDANI: Nang, tegarang cungguh cainé daki. Ené suba anggon ngurek kuping daki,
 986 ené suba anggon ngurek. Nang, ené anggon ngurek cungguhé, mèh! wug
 987 cungguhé.
 988 PANASAR: Aduh!
 989 WIJIL: Nyakja masih. Yèn alih **pinaka simbul**, buka onyang hidup iragaé anak
 990 pawakan **simbul**.
 991 PANASAR: Duweg masih ngadung-ngadung dané.
 992 WIJIL: Mula mawinan **hidup** agamané **sanjkanij simbul**. Ada pangango
 993 **sanjkanij simbul**, ada raos **sanjkanij simbul**.¹⁰⁶ Jero Mekelé sing anak
 994 mula tosin anak pradnyan.¹⁰⁷
 995 LUH WEDANI: Cang mimpin P.K.K. né, sangkal maju.
 996 WIJIL: Sira?
 997 LUH WEDANI: Cang.

¹⁰⁴ *Bedbeda* is 'wrapped round'.

¹⁰⁵ cf. Skt. **bhuwana** 'the world, the earth', and more specifically **bhuwana aguj** 'the macrocosm, the universe' and **bhuwana alit** 'the microcosm, the human body' (cf. Hooykaas 1964: 98). *Ukudan* is a coarse expression for 'body'.

¹⁰⁶ *Pangango* are the wooden containers, usually carved in the shape of different animals, according to caste and descent group, in which corpses are burned during the crematory rite of *tiwa-tiwa*. On the crematory vehicles for the main groups in Tengahpadang, see Hobart 1979: 422.

¹⁰⁷ *Sing* here, as on many other occasions in this play, does not stand for 'not'. Wijil is not saying that she is not wise, but that she is. The '*sing*' is to *nyekenang raos*, to affirm the truth of what he is saying. Perhaps the closest in English is the rhetoric expression: 'isn't that so?' This usage was very confusing for me when I was translating the play, because I kept on wondering whether I should not be introducing negatives, where the sense of the sentence clearly indicated this was not so.

- 998 Katala: Wènten P.K.K. di Nusa?
 999 LUH WEDANI: Cang.
 1000 WIJIL: Wènten 'Karang kitri' di Nusa?
 1001 LUH WEDANI: Cang.
 1002 WIJIL: Wènten 'Dapur'?
 1003 LUH WEDANI: Cang.
 1004 WIJIL: Uh!
 1005 LUH WEDANI: Cung.
 1006 WIJIL: Sangkal...
 1007 PANASAR: Onyang.
 1008 WIJIL: Mara oranga 'cang, cang'. Mara ané jelèk 'cung'.
 1009 LUH WEDANI: Sangkal ené. Ené jalema lengeh. Nènèng!¹⁰⁸
 1010 PANASAR: Punapi?
 1011 LUH WEDANI: Saja ené. Suba orin jani anak masan anak lakar 'Lomba Désa' ...
 1012 PANASAR: Patut.
 1013 LUH WEDANI: 'Warung Hidup', 'Apotik Hidup', 'Karang Sari', ento ingetang ento.
 1014 WIJIL: Aduh!
 1015 LUH WEDANI: 'Mamula anaké', bena anaké.¹⁰⁹
 1016 PANASAR: Men, somah titiangé kadèn sampun salemah peteng ka balé banjar.¹¹⁰
 1017 LUH WEDANI: Subaja jumah cainé sing ada entik-entikang apa. Anak suba ngalapur tekèn cang, Mèn Jantuk caié.
 1018 PANASAR: Bèh! Jeg.
 1020 LUH WEDANI: Takonin cang Mèn Jantuk: 'Nyai, ngudiang teka mai?' Kèto. "Jero Mekel, (a)sapuniki Jero Mekel. Tiang ten nyidang ten mamula napi-napi jumah tianga. Napija celekang tiang jeg abuta tekèn Pan Jantuk." Uh!
 1021 Sabilang celekang nyai abuta tekèn ia. "Inggih, celekang tiang buin abuta, celekang tiang buin abuta."¹¹¹
 1022 Aduh! Amat 'Tut!
 1023 Uwuh.
 1024 Amat ia belog Mèn Jantuké ngalapur, teked ané kèto-kèto lapuranga tekèn Gustiné.
 1025 WIJIL: Sing keneh iané sing lamun benehné, ento madan anak jujur. Sangkal hati-hati ngaraos ngajak anak jujur. Encèn ané rahasia, encén ané sandi, sing tawnga.
 1026 PANASAR: Kéwala beneh masih. Mawanan telah buin abut, kènkèng pelih Beli mamula.
 1027 WIJIL: Kènkèng ento?
 1028 PANASAR: Biasané anak bongkolné pulana. Muncukné bakat pula Beli.
 1029 LUH WEDANI: Badah! Cai jalema lengeh, kènkèng men?
 1030 PANASAR: Aduh!

¹⁰⁸ *Ené* is 'him' rather than just 'this' (i.e. this person) here. *Lengéh* in this context is 'stupid'. It is also used of the effects of poison on behaviour, so I have used the term 'dope' the first time as it has similar additional connotations in English. As this is an expression Luh Wedani uses repeatedly in rather different ways, I have glossed it thereafter as 'fool', 'idiot' or 'imbelice' according to the context. *Nènèng* is literally 'this-ing', 'going this, this, this'.

¹⁰⁹ *Bena* is used in theatre, as is *gelah* by royals to refer to themselves. In daily life in Low Balinese *bená* is 'you' and rather higher than *cai*, so more acceptable; *iba* is lowest of all.

¹¹⁰ *Salemah peteng* is not 'every day and night', but an expression for 'often'.

¹¹¹ *Celekang* is 'to poke in with one's finger'.

- 1038 WIJIL: Sajan mamula ubi, balain anaké kepitang ubiné.
 1039 PANASAR: Men! Keneh Beliné sing kèto.¹¹² Men, suwud pula sing abut, nyen terus
 1040 sing, anu, nyen sing maabut-abut, kèweh masih kèto kenehé.
 1041 LUH WEDANI: Bèh! Lanturané.
 1042 WIJIL: Inggih.
 1043 LUH WEDANI: Aduh! Jalema lengeh. Ajain anaké somahé, tawang? Apang nyak rapi
 1044 jumah, apang nyak indah, apang nyak asri.
 1045 WIJIL: Beli.
 1046 PANASAR: Titiang ten bakat baan ngurusang somah. Sampunja Jeroné dados klian
 1047 P.K.K., 'ten, Jeroné anaké ngajain somah titiang.
 1048 WIJIL: Patut nikain napi.
 1049 LUH WEDANI: Ento suba orin cang ené. Buin besik, somahné Mèn Kembungé...
 1050 PANASAR: Bèh!
 1051 WIJIL: Teked masih dumané. Suba tambak-tambakin.
 1052 LUH WEDANI: Saja suba tombaang cang. 'Eda masang-masang PORKAS.'¹¹³ Suba kèto
 1053 terus masang SDSB, apa adané?¹¹⁴
 1054 PANASAR: Ipun?
 1055 LUH WEDANI: Ené suba.
 1056 PANASAR: Kurenané sareng taler?
 1057 LUH WEDANI: Luh muani.
 1058 PANASAR: Badah! Ené suba jalema pokok judi.¹¹⁵
 1059 LUH WEDANI: Wé! Mèn Kembang matakon tekèn cang.
 1060 WIJIL: Sapunapi?
 1061 LUH WEDANI: "Ratu, anak ten dadi tombaang tiang. Tiang anak jeg makita dogèn tiang
 1062 masang masih." 'Men, kènkèn nyai? Taèn nyai ngukup?' kètuang cang.
 1063 "Tenja. Bapané ngukup, tiang kena terus kèto."¹¹⁶
 1064 PANASAR: Aduh!
 1065 WIJIL: Bèh! Jeg telah teked ka akah-akahné maebèt. Inggih, mangkin sampun
 1066 ngalintang ané pelih-pelih, sané kuwang-kuwang. Mangkin Jero
 1067 nganikain sapunapi patuté.
 1068 LUH WEDANI: Sangkal jani...
 1069 WIJIL: Inggih.
 1070 LUH WEDANI: Di cariké ento, teked ka carik bakat baan cang ngurusang.
 1071 WIJIL: Uh!
 1072 LUH WEDANI: Teked ka balang sangit.¹¹⁷
 1073 PANASAR: Pertaniané?
 1074 LUH WEDANI: Pertaniané, apang ada Tumpang Sari perkebunan.
 1075 WIJIL: Uh! Sapunapi?

¹¹² The Panasar unusually makes a slight slip here. It should be *wantah* rather than *sing*, otherwise it reads as 'that isn't what I wanted. Of the slip the commentators remarked *tetujon manut, pikayun manut, laksana kirang* 'his intention was correct, his idea was correct, the execution was lacking'.

¹¹³ PORKAS is the acronym for Pekan Olahraga untuk Kesejahteraan Sosial, the equivalent of football pools.

¹¹⁴ SDSB is the successor to the pools, the Sumbangan Dana Sosial Berhadiah, a national lottery.

¹¹⁵ Pokok has several related senses here, 'main activity, to be set on, live by'.

¹¹⁶ Because Luh Wedani is reporting speech, she does not use the self-abasing form of *titiang* which presumably Wijil's wife would have used of herself, but just gives the Middle Balinese *tiang*. *Ngukup* has two quite different referents, on which there is a play here. It is first 'to win', as in gambling; second it is 'to put one's arms around'.

¹¹⁷ *Balang sangit* is an insect with a strong smell which kills the swelling seeds because it is said to secrete a fluid which enters the young pannicles and kills them.

- 1076 LUH WEDANI: Tumpang Sari peternakan.
 1077 PANASAR: Sapunapi? Tumpang Sari peternakané?
 1078 WIJIL: Uh! Aluh, alih dogèn I Sari tumpangin.
 1079 LUH WEDANI: Jalema lengeh.
 1080 WIJIL: Yé.
 1081 LUH WEDANI: Yèn Tumpang Sari peternakan, jeg makeneh ngubuh siap kandangin
 1082 siapé, eda lèbanga, opaka tekèn pisagaé.
 1083 WIJIL: Uh!
 1084 LUH WEDANI: Kandangin siapé beneh. Suba ngelah kandang siap, betèn kandang siapé,
 1085 ento apang ngelah kandang cèlèng. Disamping kandang cèlèngé ento,
 1086 nyidang apang ada telaga, apang maguna onyangan. Ejin siap ditu, tainé
 1087 amaha tekèn cèlèngé.
 1088 WIJIL: Uh!
 1089 LUH WEDANI: Yèn cèlèngé meju, anyud ka telagaé.
 1090 PANASAR: Bé anu polih.
 1091 LUH WEDANI: Bée ngamah.
 1092 WIJIL: Uh!
 1093 LUH WEDANI: Suba kèto, yèn bée meju, cai ngamah!
 1094 WIJIL: 'Tain bée cai ngamah!' Tain niki nika ia ngamah.
 1095 PANASAR: Aé!
 1096 WIJIL: Men, saja ené, tain bé cang ngamah...
 1097 PANASAR: Ah.
 1098 WIJIL: Mangkin ten asapuniki, tiang ngusul betèn siapé cèlèng...
 1099 LUH WEDANI: Beneh.
 1100 WIJIL: Betèn cèlèngé bé, suba tain siapé amaha tekèn cèlèngé, ento tain cèlèngé
 1101 amaha tekèn bée. Titiang ngusul, betèn kolamé punika pangorèngan.
 1102 LUH WEDANI: Nguda kèto?
 1103 WIJIL: Apang acepok gaéné. Apang lantàs gorèng tendasné onyangan. Bes
 1104 sajaé...¹¹⁸
 1105 LUH WEDANI: Jalema lengeh saja. Ento Tumpang Sari adané.
 1106 PANASAR: Uh.
 1107 LUH WEDANI: Jani ada Tumpang Sari perkebunan.
 1108 PANASAR: Perkebunan tios malih?
 1109 LUH WEDANI: Yèn bena ngelah punyan nyuh...
 1110 PANASAR: Inggih.
 1111 LUH WEDANI: Beténé ento apang ejin, yèn apa patutné, yèn cengkèh ejangin...
 1112 PANASAR: Séla bun dados dagingin.
 1113 LUH WEDANI: Tumbeg ento terus, séla bun. Yèn mula bena jagung ento ejin séla bun, ia
 1114 bena jagung mupu, séla bun mupu.¹¹⁹
 1115 WIJIL: Aduh! Cocok mula.
 1116 LUH WEDANI: Eda besik-besik pulana.
 1117 PANASAR: Nyuh beténé ejin séla, séla ejin jagung.
 1118 WIJIL: Aa.
 1119 PANASAR: Disamping jagungé ejin bojog!

¹¹⁸ *Tendasné onyangan* is 'its head and everything', i.e. the whole fish. The commentators added *apik* 'neat and tidy', to complete his last sentence.

¹¹⁹ *Ia* here is a *tanggún raos*, literally 'the tip (end) of speech', an indicator of the point between two utterances. Such terms are considered to make speech sweet (*manis*).

- 1120 WIJIL: Ah! Pelih! Disamping punyan jagungé ubuhang siap.
- 1121 PANASAR: Yéé!
- 1122 LUH WEDANI: Siapé suba makandang. Cang ngatur onyangan. Yèn mula bena panili
- 1123 cara janié...
- 1124 PANASAR: Inggih.
- 1125 LUH WEDANI: Ékspor non-migas ento.
- 1126 PANASAR: Patut punika.
- 1127 LUH WEDANI: Lurus-lurusang mamula selag-selagané ejin salak.
- 1128 PANASAR: Aduh! Aa. Luwung-luwung ento.
- 1129 WIJIL: Ah.
- 1130 PANASAR: 'Panili ejin salak.' Apang nyak ngalap panili telah kena duin salak!
- 1131 WIJIL: Sajané.
- 1132 PANASAR: Ento teked ané kèto-kèto dogèn, urusanga insinyur pertanianné.
- 1133 WIJIL: Sing, Beli. Eda anaké kemu abana. Tegarang Beli kenehang adèng-
- 1134 adèng. Apa panikan Jeroné anak saja ento. Mapan jani iraga anak ngelah
- 1135 tanah abedik apang buka onyang nekaang guna kawigunan. Beneh masih,
- 1136 eda anaké kemu dogèn abana.¹²⁰
- 1137 LUH WEDANI: Ené jalema lengeh.
- 1138 WIJIL: Saja Beli, tiang dumun sampun polih...
- 1139 PANASAR: Inggih! Bes wikané kadi Jeroné mapaica.
- 1140 WIJIL: Durus-durus. Napi wènten malih?
- 1141 LUH WEDANI: **Sukan Nira né kalangkun.**
- 1142 WIJIL: Uh.
- 1143 LUH WEDANI: Liang cang. Apa karena liang?
- 1144 WIJIL: Paman.
- 1145 LUH WEDANI: Cang sayanganga tekèn belin cangé.
- 1146 WIJIL: Aduh!
- 1147 PANASAR: Napi sané makahawinan?¹²¹
- 1148 WIJIL: Ah.
- 1149 LUH WEDANI: Sangkal kéné boné bunguté karbit dogèn!¹²² Dadi?
- 1150 PANASAR: Aduh! Kadèna panyekeban biyu, jenenga.
- 1151 WIJIL: Beli. Suba orang anak sing ada anggon beneh.
- 1152 LUH WEDANI: Anak cang, anak saling asah saling asih saling asuh ajak belin cangé.
- 1153 PANASAR: Sareng I Raka.
- 1154 LUH WEDANI: Cang taèn tuturina pidan tekèn anak lingsir cangé.
- 1155 PANASAR: Inggih.
- 1156 WIJIL: Inggih. Sapunapi?
- 1157 LUH WEDANI: 'Ayu-ayu jegèg I Déwa...'
- 1158 WIJIL: 'Cening, Cening ayu...'
- 1159 LUH WEDANI: 'Yèn ada anak nyen buin pidan...'
- 1160 WIJIL: 'Dipradéé pèt...'

¹²⁰ **Guna kawigunan** is actually 'useful and useless' (cf. O.J. **wiguna** 'without good qualities, worthless, poor, miserable', **kawigunan** 'deficiency, imperfection, worthlessness'). According to the commentators the expression here refers to using the land according to what it is good for and recognizing what the land is not good for.

¹²¹ *Makahawinan* is considered by the commentators to be a very elevated (*singih*) form of *awinan* 'reason' (of which *awanan* is the Low). It seems to relate to O.J. **makahawan** 'using as way (means, vehicle), by means of, via'. The prefix **maka** usually connotes 'to have as, serve as'.

¹²² *Bungut*, as noted, is coarse, and is used of animals.

- 1161 LUH WEDANI: 'Ngambil I Dèwa...'
- 1162 WIJIL: 'Nganggo...'
- 1163 LUH WEDANI: 'Sing dadi I Déwa bani-bani tekèn anak muani...'
- 1164 WIJIL: Uh!
- 1165 LUH WEDANI: 'Yèn bani tekèn anak muani, yèn bani tekèn somah muania...'
- 1166 PANASAR: Patut.
- 1167 LUH WEDANI: 'Mati bena buin pidan dadi entip kawah, dadi uled tendasé namitis.'¹²³
- 1168 WIJIL: Aduh!
- 1169 PANASAR: Nah!
- 1170 WIJIL: (*Sings*) **Apan ikaṅwaṅuttama juga iya. Nimitaniya maṅkana...**
- 1171 Apang eda disubané dadi manusa, buin ngadug-ngadug ané boya-boya
- 1172 bakat gaé. Apang eda disubané dadi manusa, buin...¹²⁴
- 1173 PANASAR: Aratu! Jero Mekel.
- 1174 WIJIL: Bih! Patut.
- 1175 PANASAR: Punika patut kagega kadi pangandikan anaké lingsir, mangda 'ten purun
- 1176 tempal.¹²⁵
- 1177 LUH WEDANI: Sangkal cang sing bani tekèn belin cangé; belin cangé kèto masih sing
- 1178 bani tekèn cang. Yèn cai, somah cainé sing bani tekèn cai, cai sing bani
- 1179 tekèn anak luh!
- 1180 PANASAR: Inggih. Dumadakja apang kènten, titiang.
- 1181 WIJIL: Mula, mula.
- 1182 PANASAR: Uling pidan anak¹²⁶ miegan kéwanten, titiang.
- 1183 LUH WEDANI: Eda mieg-miegan. Yèn bena masakaya aji siu, kingsanang sik somahé.
- 1184 Yèn masakaya aji duang tali, kingsanang sik anak luh.¹²⁷
- 1185 PANASAR: Sampun, anu, icèn...
- 1186 WIJIL: Bèh!
- 1187 LUH WEDANI: Eda amaha didian. Anak luh-luh anak demen kingsanin. Tegarang cai
- 1188 aminggu sing taèn makingsan barang cainé!¹²⁸
- 1189 PANASAR: Bah! Matagenan lakar ngingsanang hasil karya maan ngadep togog,
- 1190 kingsanang atenga pipisné... Yé! Jeg lèn aminggu sing makingsan!
- 1191 WIJIL: Saja masih, Beli.
- 1192 PANASAR: Aduh!
- 1193 WIJIL: Anak mula kèto.
- 1194 LUH WEDANI: Durung puput ucap-ucap, Beli Agung mirib matangiiii.¹²⁹
- 1195 WIJIL: Dong sangkal...
- 1196 SRI AJI PALAKA: (*Sings in Pupuh Sinom Uug Payangan*) Gelis manampekin...
- 1197 PANASAR: Bé! Ngudiang kenceng? Ais!

¹²³ *Entip kawah* is the bottom of hell, which the commentators also paraphrased as *dakin-dakin kawah*, the dirt of hell. This is worse than hell itself. Add note about how remnants or what is left over is extremely derogatory, e.g. *laad gumi*, the remains of the world. (Check in obscenity file.) Her use of *tendas*, literally 'head', here is coarse for 'person'.

¹²⁴ **Nimita** is 'sign, omen, cause, reason', here the commentators thought it was best glossed as 'reason'. The expression *dadi manusa* is not, as it literally suggests 'become a human', but to be grown-up or, perhaps more fully, to become a morally aware adult, capable of a fair measure of control of one's actions through the will.

¹²⁵ *Purun tempang ring pangandikan* is a set expression, 'I do not dare to disagree' with whomever (to a superior).

¹²⁶ His wife and he.

¹²⁷ *Masakaya* is 'to receive the results/yield of one's work'.

¹²⁸ *Amaha* here is not 'eat', but 'consume, use up'.

¹²⁹ *Beli Agung* is slightly oxymoronic, because the former is a colloquial way of referring to one's husband, the latter is formal.

- 1198 WIJIL: Dija lakuna Jero Mangkuné? Niki ngawag-ngawag lunga praragan.
- 1199 LUH WEDANI: Jalema lengeh! Cang lemu, not! Cang lemu, not!
- 1200 WIJIL: Aduh! Inggih!
- 1201 SRI AJI PALAKA: Kadèn nyèn magagonjak?¹³⁰
- 1202 PANASAR: Kayunang Cokor I Déwa sira? Puniki sampun Ida I Ari sakadi bulan purnama.¹³¹
- 1203
- 1204 LUH WEDANI: Uduh! Paman, lengkejut tiang.
- 1205 WIJIL: Sampunang 'lengkejut', 'tengkejut'.
- 1206 LUH WEDANI: Yèn anak di puri 'lengkejut'. Yèn anak jaba mara 'tengkejut'.
- 1207 WIJIL: Badah!
- 1208 PANASAR: Ngelah dogèn. 'Lengkejut' anak!
- 1209 WIJIL: Ené sembilan puluh persén suba.
- 1210 LUH WEDANI: (magending) Jeg, macepol...¹³²
- 1211 PANASAR: Bé! 'Kadèn titiang niwang.' Kènéta. Aduh!
- 1212 LUH WEDANI: Dados wawu Beli **prapta**?
- 1213 PANASAR: 'Singgih pedek rauh.' **Sira** Sugriwa pacang tangkil ring **Sira** Sri Ramadéwa.
- 1214
- 1215 LUH WEDANI: Kapluk cang tendasné.
- 1216 WIJIL: Wé! Isinin ngoré! Maan masih ngalih gaé.
- 1217 LUH WEDANI: Kadèna sendratari ené?
- 1218 WIJIL: Siepang ibané.
- 1219 PANASAR: Bes kéné nangkil. Bèh! Sing! Nyak cara Sugriwa? '**Singgih akşama akèna** Sugriwa.' Aduh! Becikan anaké matur.
- 1220
- 1221 LUH WEDANI: Titiang nyantos kanti...garang, garang, garang!
- 1222 PANASAR: Aduh! Jeg seneb basangé. Ada urung matur 'titiang nyantos...'?
- 1223 Sri Aji Palaka: (magending, but inaudible)
- 1224 PANASAR: Ah! Ah! Eda! Tengilang ragaé, tengilang ragaé.
- 1225 WIJIL: Beli, saja ento.
- 1226 PANASAR: Sengkala!
- 1227 WIJIL: Aduh! Sengkala kènkèn?
- 1228 PANASAR: Dong luwung abetné ngatrèk. Tuwahja daérah pariwisata, silitné ngaba 'Pelis'!
- 1229
- 1230 WIJIL: Kènkèn ento?
- 1231 PANASAR: 'Plis' kèto. Semprota bungut Beliné.¹³³
- 1232 SRI AJI PALAKA: Bes bebèki tekèn parekan.¹³⁴
- 1233 WIJIL: Saja, bes bebèki.
- 1234 PANASAR: Aa.
- 1235 WIJIL: Dija ada unduk? Karuwan parekan sayangang mangkin.¹³⁵
- 1236 PANASAR: Ais! Ais! Kauh, kauh, kauh! Nah! Kaja, kaja, kaja! Nah!

¹³⁰ *Magagonjakan* differs from *marerembukan* which is ordinary talk, discussion. *Gagonjakan* is a popular form of exchange among people sitting at coffee or food stalls in the village. It often includes sexual innuendo, quite different from the kind of talking which tends to take place in peoples' homes.

¹³¹ In full the appropriate expression is *Ida I Ari Ayu*.

¹³² *Macepol* is literally 'to fall', but here is to fall over in a faint.

¹³³ Here the Panasar uses *bungut* for his own mouth, meaning she farted straight in his face.

¹³⁴ *Bebèki* is a strong word for badly behaved. It is used of the sort of behaviour of someone who refuses any assistance on being asked for help with loading by a person about to shoulder a heavy burden, or who shoves a mad person out of their way.

¹³⁵ On the use of the word *unduk*, see note above.

1237	WIJIL:	Kangin, kangin, kangin!
1238	PANASAR:	Menèk, menèk, menèk. Tuwun, tuwun, tuwun. Luwung cara nyetèl, anu, cara nyetèl, apa adané?
1239		
1240	WIJIL:	Plalian-plalianang.
1241	PANASAR:	Cara robot.
1242	SRI AJI PALAKA:	Nyèn ngelah ragané lumlum? ¹³⁶
1243	PANASAR:	'Adi, nyènké ngelah ragané lumlum?'
1244	LUH WEDANI:	Cang ento.
1245	WIJIL:	Inggih.
1246	SRI AJI PALAKA:	Nyèn ngelah bangkiangé ramping?
1247	PANASAR:	'Ragané lumlum.' Bih! Maan kernèté nyèrep. ¹³⁷
1248	SRI AJI PALAKA:	Muané nyampuah. ¹³⁸
1249	PANASAR:	Ais! Kadèna apa ento? Ngudiang kènten? Anak ambila tekèn I Raka becikang anaké. Eda jeg cara jair sambuin wot kèto. ¹³⁹
1250		
1251	SRI AJI PALAKA:	Nyèn ngelah susuné rumpiang? ¹⁴⁰
1252	PANASAR:	'Sapa sira madrebé susuné rupih?' ¹⁴¹ Yé! Napi ten misi! Napi susu rupih?
1253		Asah!
1254	LUH WEDANI:	Badah! Jalema lengeh! Singja, jani asah, anak suba dibi sanja klecota, not. ¹⁴² Apa ia kadèna? Kadèna jaja apem nyonyoé? ¹⁴³
1255		
1256	SRI AJI PALAKA:	Nyèn ngelah rambuté samah?
1257	LUH WEDANI:	Aa! Dingeh cai, Punta! Wé! Dingeh cai!
1258	PANASAR:	Titiang.
1259	LUH WEDANI:	Bengong belin cangé. Ento nyèn ia ené <u>gadis manis berkèpang dua?</u>
1260	PANASAR:	Inggih. Aduh! 'Nyènja <u>gadis manis berkèpang dua?</u> ' Inggih, anak wantah kènten, bengong wiakti titiang.
1261		
1262	SRI AJI PALAKA:	Kadi méga ngemu ngararis. ¹⁴⁴
1263	PANASAR:	Sakadi gulemé ngemu ujan.
1264	LUH WEDANI:	Beli, Beli! Eda suba tiang ajum-ajuma, Beli. Yèn ada anak ningeh lek atiné, 'puk.
1265		
1266	PANASAR:	Aduh! Luwung cara celepuk ngataarang anak beling. ¹⁴⁵

¹³⁶ Usually it is *lumlum gading*, *gading* however is omitted because it does not fit the flow of the song. The colour is sometimes compared to the flesh of the salak fruit (see above, *sakadi salak lumaadin*).

¹³⁷ The station wagons Balinese use for much public transport often carry a man who collects fares and keeps a tight eye out for prospective passengers, known as a *kernèt*. If he drives as well, he is known as a *kernèt nyèrep* a 'reserve driver'.

¹³⁸ *Nyampuah* is the ideal shape of the female face, often compared to that of an inverted egg, tapering delicately to the point of the chin.

¹³⁹ A *jair* is a fresh water fish some nine inches long or so, which is well known for pouting, with its mouth working in and out, when it is eating from the water's surface.

¹⁴⁰ The usual word for well-formed breasts when speaking is *nyangkih*, in song it is often *rupit*.

¹⁴¹ Earlier I noted that *madrebé* 'to own, have', is the form used to inferiors or to abase oneself (*ngasor*). Here it is the appropriate term because when asking a general question, or referring to an inspecific person (or one yet to be identified by the question) one should use this, for instance when asking who owns something in a ward (*banjar*) meeting. Usage varies somewhat from one part of Bali to another.

¹⁴² *Klecot* is 'to suck', as of a baby at the breast.

¹⁴³ *Jaja apem* are a kind of rice flour cake of which children are fond.

¹⁴⁴ *Méga ngemu ngararis* is a phrase for clouds full of water which falls as light rain. *Méga* is often used of thunderclouds.

¹⁴⁵ *Ngataarang* (or *ngateerang*) is to carry on doing something. Here it is an owl continuously calling, which signals a pregnancy.

- 1267 LUH WEDANI: Punta! Wé!
 1268 PANASAR: Titiang.
 1269 LUH WEDANI: Punta! Wé! Yèn cai teked jumah, ajum-ajum cai somah cainéa?
 1270 PANASAR: Ten naenin tiang ngajum-ngajum somah.
 1271 LUH WEDANI: Badah! Ento suba kèto. Ento suba somah cainé kènkèng, men? Yèn
 1272 bilang cai mulih teked jumah somah cainé ngenang suba bubu, suba
 1273 tujuh bungutné, suba. Béé! Kamené suba daki cuil, sabukné pegat, sing
 1274 suba maBH. Kènkèng men? Wé! Punta, Wé!
 1275 PANASAR: Yèn Jeroné sapunapi?¹⁴⁶
 1276 LUH WEDANI: Yèn ada anak muania,
 1277 PANASAR: Inggih?
 1278 LUH WEDANI: Demen ngalih mitra...
 1279 PANASAR: Ais!
 1280 LUH WEDANI: Ané muania sing pelih, entoa.
 1281 PANASAR: Sira iwang?
 1282 LUH WEDANI: Ané luh pelih.
 1283 PANASAR: Dados sapunika?
 1284 LUH WEDANI: Sing ia bisa ngurusang somahné jumah.¹⁴⁷ Sing kapisaga ia ngalih amik-
 1285 amikan? Yèn cang suba, belin cangé suba bisa ngurusang.
 1286 PANASAR: Uh!
 1287 LUH WEDANI: Yèn enu di bancingah...
 1288 PANASAR: Punapi?
 1289 LUH WEDANI: Cang jumah suba makenyir.
 1290 PANASAR: Bèh! Bes ngencot. Rakané enu dibancingah ené Jeroné di puri suba
 1291 makenyir. Men? Yèn titiang kènten kurenan titiangé di peken, titiang enu
 1292 di peken, kurenané jumah sampun kenyir-kenyir, sih, masrangkaban
 1293 anaké 'ené uling pidan bebainan?' sih, kènten, aé.
 1294 LUH WEDANI: Cai sing ngelah keneh. Cai apang bisa anaké bena ngayahin, tawang cai?
 1295 PANASAR: Uh! Kènten mangda uning ngay(ah)in Ida I Raka?¹⁴⁸
 1296 LUH WEDANI: Ento suba. Kènkèn cang sing sayanganga? Cang bisa cang.
 1297 PANASAR: Bèh!
 1298 LUH WEDANI: Semengan mara bangun kopi susu, taluh setengah mateng misi mica
 1299 gundil.
 1300 PANASAR: Uh! Lengkap resépné misi mica gundil. Punika semeng?
 1301 LUH WEDANI: Ento semengan. Yèn icang buin pidan matunangan... Kadèn cai dugasé
 1302 enu bajang?
 1303 PANASAR: Punapi?
 1304 LUH WEDANI: Laguté nyen goban cangé kèné.¹⁴⁹
 1305 WIJIL: Sapunapi?

¹⁴⁶ The use of *yèn*, which is normally glossed as 'if', in the present exchange seems to have something in common with what is known as the *arealis*, or *irrealis* in Old Javanese. It is used to indicate that what is said is not represented as actually having (yet) taken place, that one does not wish to stress its factuality, that it is appropriate or a potentiality, but as yet unrealized, or in the full *irrealis* that something is not the case (for a detailed discussion, see Zoetmulder 1983: 150-63). Here the Panasar is asking Luh Wedani what her view is and she replies by talking about a general tendency or potentiality (of males). Under these circumstances I have not glossed *yèn(ing)* as 'if'.

¹⁴⁷ *Ngurusang* here is *ngayahin* 'to wait on, serve, take care of'.

¹⁴⁸ For the use of *uning* 'to know' here, see discussion of *uning* in notes.

¹⁴⁹ *Lagut* is 'although, only because'. She formulates the statement this way to avoid the trap of saying '*pidan*', 'before, earlier', which would leave open the implication that she used to be ugly, but no longer was necessarily.

- 1306 LUH WEDANI: Srandang-srèndèng, nyen.
 1307 WIJIL: Bèh!
 1308 LUH WEDANI: Lamun sing memenuhi syarat cang sing nyak, sing, juwanga. Cang sing
 1309 ngalih anak muania. Nomor satu syaratné, tawang cai?
 1310 WIJIL: Inggih.
 1311 LUH WEDANI: Mengajukan surat permohonan!
 1312 WIJIL: Bèh!
 1313 LUH WEDANI: Dua: siap melakukan percobaan tiga bulan.
 1314 PANASAR: Berat pesané ngalamar misi melakukan percobaan tiga bulan.
 1315 LUH WEDANI: Siap ditempatkan dimana saja.
 1316 PANASAR: Malih.
 1317 LUH WEDANI: Tawang cai siap ditempatkan dimana saja? Kadèn cai diseluruh
 1318 Nusantara?
 1319 PANASAR: Artiné diseluruh Nusantara?
 1320 LUH WEDANI: Sing.
 1321 PANASAR: Punapi?
 1322 LUH WEDANI: 'Siap ditempatkan dimana saja.' Artiné: 'samping kanan, samping kiri,
 1323 atas maupun bawah.'
 1324 PANASAR: Aduh! Kadènja dija jeg ejang apang nyak.
 1325 LUH WEDANI: Tawang cai anak muani-muani cara jani anak lèn?
 1326 PANASAR: Punapi?
 1327 LUH WEDANI: Anak mula lain di hati, lain di mulut. Yèn nepukin anak cenik dimargaé,
 1328 inget suba tekèn panakné jumah.
 1329 WIJIL: Uh! Kènten?
 1330 LUH WEDANI: Yèn nepukin anak jegèg-jegèg dimargaé, engsap suba tekèn somahné
 1331 jumah.
 1332 PANASAR: Bèh! Sampunang anaké carukanga asapunika.
 1333 LUH WEDANI: Sangkal cang ngalih anak muani pidan, takonin cang: 'Beli, Beli. Cinta
 1334 tekèn iang, Beli? Cinta, cinta apa, men, Beli. Beli?' Yèn cinta modern
 1335 tawang cai?¹⁵⁰
 1336 PANASAR: 'Ten. Napi nika?
 1337 LUH WEDANI: Jeg semengan ia kenal...
 1338 PANASAR: Inggih.
 1339 LUH WEDANI: Tengaia merayu, sanjaé merayap.¹⁵¹
 1340 PANASAR: Aduh! Dija kadèn keniana resèp abodag?¹⁵² 'Cinta modèren semengan!'
 1341 LUH WEDANI: Ada cinta gerilya, apang tawang cai.
 1342 PANASAR: Napi?
 1343 LUH WEDANI: Cinta gerilya.
 1344 PANASAR: Napi nika?
 1345 LUH WEDANI: Petengné nèmbak, semengan malaib!
 1346 PANASAR: Aduh! Nyak sajan.
 1347 LUH WEDANI: Yèn cang ajak belin cangé, lamun sing cinta kuku kangguwang cang
 1348 sing-a.¹⁵³

¹⁵⁰ Once again she uses the slightly precious form *Iang* (see above) to indicate the kind of relationship.

¹⁵¹ One might note the play on similar sounding words merayu and merayap, which gives the progression an interesting twist.

¹⁵² *Abodag* is 'a basket full', but has the implication of an assortment of unrelated items.

¹⁵³ *Sing'a* here completes the sentence (*tanggun raos*).

- 1349 PANASAR: Uh! Cinta kuku, Jeroné?
- 1350 LUH WEDANI: Cinta kuku, tawang cai?
- 1351 PANASAR: 'Ten.
- 1352 LUH WEDANI: Cinta kuku: biar dia dipotong dia tetap tumbuh lagi.
- 1353 PANASAR: Nah! Apang kènten anaké.
- 1354 SRI AJI PALAKA: Tuwah mula ané kapuji.
- 1355 PANASAR: Sampunang kènten.
- 1356 WIJIL: Aduh! Kedèkina tekèn panjak-panjaké.
- 1357 LUH WEDANI: Cang bergaya, not.
- 1358 PANASAR: Beneh. Teka jeg solah, bakta ka soléh, bakta ka Bangli.
- 1359 LUH WEDANI: Cai jalema lengeh.
- 1360 SRI AJI PALAKA: Ené ané mula mautama, manut kadi di jagaté.
- 1361 PANASAR: Waluya Sang Hyang Sri manumadi ring praragan Jero Mekelé.
- 1362 LUH WEDANI: Tawang cai ané ngaranang cang cara Sri?
- 1363 PANASAR: Punapi?
- 1364 LUH WEDANI: Liang cangé bes sanget. Uling pidan belin cangé kija pra sing nunas ica.
- 1365 PANASAR: Nah.
- 1366 LUH WEDANI: Telah pura-puraé.
- 1367 PANASAR: Aduh! Manawi wènten...
- 1368 LUH WEDANI: (magending) Uduh! Bapa iang manawegang.
- 1369 PANASAR: Aduh! Anaké lingsir!
- 1370 LUH WEDANI: Bapa. Kènkèn nènèng kéné? Jeg ka sisi suba lingsir, suba orin ngoyong.
- 1371
- 1372 PASEK BENDÉSA: Déwa Ratu!
- 1373 LUH WEDANI: Wé! Bapa. Wé! Nyapliir, nyapliir ento nyapliir.¹⁵⁴
- 1374 PANASAR: Aduh!
- 1375 PASEK BENDÉSA: Cening! Bapa tua, sing, pantes Bapa nangkil mai.
- 1376 PANASAR: Icèn-icèn malinggih anaké.
- 1377 LUH WEDANI: Nah! Negak-negak-negak-negak.
- 1378 PASEK BENDÉSA: Aduh!
- 1379 PANASAR: Sajjan, anak lingsir.
- 1380 PASEK BENDÉSA: Eda salah tampi.
- 1381 PANASAR: Ngudiang sing benengang-benengang? Nah!
- 1382 LUH WEDANI: Wé! Wé! Ento songné, songné ngalih!
- 1383 PASEK BENDÉSA: Cening! Disubané cening dadi rabi, dadi Wang Jero, eda anaké jengking-jengking ajak Bapa tua. Jani Bapa suba tua kapah-kapah anak nyapliir.
- 1384 Cening, anak kenceng taèn sing nyapliir-nyapliir.
- 1385
- 1386 LUH WEDANI: Eda anaké nyokcok. Suba kerengan nyapliir, oyongang ragaé.¹⁵⁵
- 1387 PASEK BENDÉSA: Cening. Yèn Bapa tua sing baang nyokcok... Pan Cening!
- 1388 PANASAR: Napi?
- 1389 PASEK BENDÉSA: Yèn sing Bapa awainé maan nyokcok apang telu, sing lega bayué.¹⁵⁶

¹⁵⁴ *Nyapliir* is 'to miss a target', here referring to the Bendésa's *panglocokan*, the small container in which he pounds the ingredients for betel-chewing. *Nyapliir* is the hidden reference of a popular *bladbadan* q.v., the lead and intermediate terms of which are Indonesian: Bulan empat → April → *nyapliir*; i.e. the fourth month (which is) April (which is a chiasmus of) *apliir* (so) 'miss the target'.

¹⁵⁵ *Kereng* is usually 'strong', but here is 'often'.

¹⁵⁶ *Bayu* is normally 'energy', but some people use it to speak of their feelings. As Balinese do not split mind and body in a Cartesian manner, there is an obvious connection between the state of one's health and energy, and how one feels.

- 1390 PANASAR: Inggih. Anak wantah kènten. Dresta ngiunang canang sané ngaranayang
 1391 untuné kereng.
- 1392 PASEK BENDÉSA: Mamitang lugra, titiang parekan werda, titiang. Titiang I Bandésa Nusa
 1393 tuaé tua tuwuh titiang ring Nusa.¹⁵⁷ Bengong titiang ngantenang pidabdab
 1394 **anggan** Palungguh I Ratu kasarengin antuk pianak titiang, Wang Jeroné,
 1395 Pan Cening.¹⁵⁸ Miragi titiang orta **anggan** Palungguh Dalem **mürdhanij**
 1396 jagat jagi naur sasangi, **dèniñ** sampun paican Ida Batara Gua Lawah.
 1397 Unteng kairing?¹⁵⁹ Ené dadi macanda-canda? Ené dadi maplalian? Puraé
 1398 suba bakal odalan. Ené gaéné pragat ben macanda dong kènten? Sarat
 1399 Bapa tua...
- 1400 PANASAR: Aratu Déwagung! Patut ngan(d)ika anaké. Cokor I Déwa wènten
 1401 pawungu paman druwén.¹⁶⁰
- 1402 SRI AJI PALAKA: Anggèn titiang panglengkara.¹⁶¹
- 1403 PANASAR: Aduh! Bapa.
- 1404 PASEK BENDÉSA: Men? Men?
- 1405 PANASAR: 'Eda nyen Bapa salah sengguh, adan tiangé dini ajak I Adi. Raosang
 1406 Bapa macanda, sing ada kèto. Suba anaké tiang minehin lakar mayah
 1407 penauran tiangé, sawirèh suba prasida tiang ngawetuwang preti santana.'
- 1408 SRI AJI PALAKA: **Dèniñ** sami sampun puput.
- 1409 LUH WEDANI: Bapa, eda Bapa sebet. Anak suba pragat, ento baan tiang makejang. Apa
 1410 buin, anak suba madabdab baan tiang.
- 1411 PASEK BENDÉSA: **Mejēt-mejēt, uwus karēñö śabda**, Pan Cening. Mamitang lugraha,
 1412 sampunang **mungah piduka, anggan** Palungguh Cokor I Déwa. Titiangé
 1413 tuaé tua tuwuh. Yèn nyakja tua lingsir luwung, titiang 'ten **jāgra winuñu**
 1414 mapainget.¹⁶²
- 1415 PANASAR: Patut.
- 1416 PASEK BENDÉSA: Kéwanten **mānuṣa kaliput dèniñrajaḥ m(u)wang tamah**. Yèn nyakja
 1417 **satwamé** ngaliput ia melah, apang eda kadung **rajaḥ tamah** ngaliput
 1418 engsap tekèn yadnya.¹⁶³ Ngorang dogèn magagé sing bakat jemak. Nah!
 1419 Yèn suba **saṅkaniñ sumēñḍia**, yèn suba sarat lautang, Bapa lakar
 1420 madiolas tekèn nyama braya.
- 1421 PANASAR: Nah!
- 1422 PASEK BENDÉSA: Apang nyak pañjak Nusa sami buka onyang lakar aturang.¹⁶⁴
- 1423 PANASAR: Mangda nyarengin naler **rimēñpēñ** jagi ngalaksanayang panauran puniki.

It is the more so here as the hidden referent is intercourse three times a day, which requires a certain amount of energy and inclination.

¹⁵⁷ *Werdā* is 'old, mature' and is often linked with the name of the younger of the two servants of the Pandawa, Merdah; cf. Skt. **wṛddha** & O.J. **wṛēdah** 'advanced in years, old, senior; experienced, wise, learned'. *Tuaé, tua tuwuh* is a saying, *sesenggak* q.v., which is literally 'old, old (only in) age'. It is used of a person who may be advanced in years but whose mind and abilities are still as good as ever.

¹⁵⁸ *Wang Jero* is 'a person of the court', here a reference to his daughter's elevation from humble status through marriage.

¹⁵⁹ *Unteng kairing* is literally 'the main point (key matter in which you are) to be followed'.

¹⁶⁰ *Pawungu* is from O.J. **wuñu** 'to waken, arouse' and so 'to remind'.

¹⁶¹ *Titiang* is too self-abasing a term for the prince to use to his minister, but is necessary to fit the demands of the song's metre.

¹⁶² **Jāgra winuñu** is a formula used when speaking about something, or making a criticism, humbly to a superior (in knowledge).

¹⁶³ Check the terminal '-m' in **sattwam** with Sanskritist.

¹⁶⁴ One strictly needs to add *aturang ayah*, 'perform service'.

- 1424 PASEK BENDÉSA: Benéh, odalan lantes di Pura Dalem Mengwi.
 1425 PANASAR: Inggih! Sedeng becika odalan mangkin.¹⁶⁵ Ida Déwagung jagi naler
 1426 marika.
 1427 LUH WEDANI: Bapa ka puri malu nunas wèdang. Bapa edaja maileh, edaja madiolas
 1428 suba malu-malu.
 1429 PASEK BENDÉSA: Kèné demen atiné ngelah panak dadi rabi. Mara ka puri suba gaènanga
 1430 kopi.
 1431 PANASAR: Inggih. Meneng anaké, eda jeg...
 1432 SRI AJI PALAKA: Bapa anggon tiang panua, ento koné dini.¹⁶⁶
 1433 LUH WEDANI: Suba dingeh, Bapa?
 1434 PANASAR: Bapa maka panglingsir. 'Bapa nyen idin tiang tulung, apang magehang
 1435 masih yadnyan tiangé, Bapa.'
 1436 SRI AJI PALAKA: Saiwangné Bapa matutang.
 1437 PASEK BENDÉSA: Mamitang lugra, mamitang lugra! Katibakin **mṛta sañjiwani** Bapa.
 1438 Mamitang lugra titiang, I Bandésa Nusa, **bandha ingaraniṅpangikēt**
 1439 **śāsana**, banget ampura. Yèn kawèntenan ané wènten ring **aṅgan**, napi
 1440 watané – dèwèk titiang – ten wènten malih titiang subakti ring **aṅgan**
 1441 Palungguh Dalem.¹⁶⁷
 1442 PANASAR: Nah! Apang kèntenté.¹⁶⁸
 1443 PASEK BENDÉSA: Ngiring cihnayang karyaé, Pan Cening.¹⁶⁹
 1444 PANASAR: Inggih.
 1445 PASEK BENDÉSA: Apang eda **saṅkaniṅ tuna**.
 1446 SRI AJI PALAKA: Yèning kèto, nunas Bapa pada dabdab.
 1447 PASEK BENDÉSA: Inggih. Lautang Pan Cening.
 1448 PANASAR: Inggih.
 1449 PASEK BENDÉSA: Bapa lakar nedehang nyama brayané Bendésa Pasek para.
 1450 PANASAR: Durusang-durusang.
 1451 SRI AJI PALAKA: Adi, juwa I Dèwa, yan ten anak tua ngawangsitin.¹⁷⁰
 1452 LUH WEDANI: Wantah niki, wantah niki. Pikenoh anak lingsir ené sambatin makejang
 1453 nyèn patutné bakal ngayah ajak ka pura.
 1454 PANASAR: Inggih. Titiang jagi nauhin pañjak-pañjaké mangkin ngiring dabdabang.
 1455 SRI AJI PALAKA: Para istriné Adi nabdab.¹⁷¹

¹⁶⁵ *Sedeng becika* is an interesting and difficult construction. Literally it is something like 'in the course of coming good'. However, the terminal '-a' on *becik* is curious, because in Balinese it normally indicates what grammars treat as the passive. But this looks decidedly odd for what is described as an adjective, 'good'. I would conjecture that the terminal '-a' might usefully be treated as closer to an *arealis*, especially as the expression is used to indicate something in the course of realization, the grounds for which are unclear. For this reason the expression has aspects of 'by coincidence' in English.

¹⁶⁶ *Panua* is 'an elder'. Here it is a senior person called upon to give advice, oversee details etc. to ensure that the ceremony is performed correctly. The commentators noted that this line was a little clumsy (*kekehan akidik*), they presumed because it was necessary to fit the metre. *Ento koné* is strictly unnecessary and *dini* 'here' is 'on this occasion'.

¹⁶⁷ The *Bendésa* makes a slip, by referring to himself as **aṅgan**, 'body' or, perhaps better, 'being', which is the appropriate term to refer to a king not a humble village head.

¹⁶⁸ '-té' is a *tanggun raos*.

¹⁶⁹ *Cihnayang* has two related senses. It is 'to show, underscore, prove', but also 'show how to do something', in the manner that Balinese terms for signification often carry gerundive implications (as in the two senses in English of 'prove'). cf. Skt. **cihna** 'mark, spot, sign, characteristic, symptom' and O.J. 'mark, proof'.

¹⁷⁰ *Ngawangsitin* is 'to be warned by'.

- 1456 PANASAR: 'Jeroné, para istriné mangda dabdab sami.'¹⁷²
- 1457 SRI AJI PALAKA: Paman, pangayahé pada kinkinang.
- 1458 OLD VILLAGER: Magending (kirang jelas).
- 1459 PANASAR: Yé! Ené jalema bangka teka ené! Yé! Mèh, Mèh! Aduh! Uèk kenalpotné,
1460 anu... Kènkèn? Kènkèn? Nah! Nah!
- 1461 OLD VILLAGER: Dadi, Wayan sing nyambat? Ais!
- 1462 PANASAR: Apa 'Ais'?
- 1463 OLD VILLAGER: Apa ené makelèp?
- 1464 PANASAR: Bèh! Makesiab ia mara makelèp.
- 1465 OLD VILLAGER: Apa makelèp? Aduh! Aduh!
- 1466 PANASAR: Ngudiang sebet?
- 1467 Bondès B: Sing pelut baan Bapa ngaturang nang apa jani.
- 1468 PANASAR: Uh! Mapan karyané ané jani.
- 1469 OLD VILLAGER: Buin, lain sekali, tumbèn lantàs maduwé putra lanang.
- 1470 PANASAR: Beneh, itungan ragaé kènkèn?
- 1471 OLD VILLAGER: Keneh cangé, sing, yèn sing upamané ngelah putra lanang, cang baang
1472 aturang cang iban cangé ka puri, kèto.
- 1473 PANASAR: Bèh! Ené jalema solèh, awak wong tani kelen aturang ibaé ka puri
1474 anggona putra!¹⁷³
- 1475 OLD VILLAGER: Wayan! Ené karyaé suba ngunteng jani?
- 1476 PANASAR: Aa.
- 1477 OLD VILLAGER: Apang eda, nyen cang dadi pañjak, mirib sing bisa narima pasuwècan
1478 Ida.
- 1479 PANASAR: Nah! Apang kèto, suba.
- 1480 OLD VILLAGER: Aduh! Wayan.
- 1481 PANASAR: Bèh! (*The old villager coughs*) Wé! Mati! (*The Panasar begins to sing*)
1482 'Atha sèdèṅnira mantuk
1483 Saṅsura laga riṅayu
1484 Tucapa aji Wirāta...'¹⁷⁴
- 1485 Yé! Hidup poloné buin! Apang bangka pragat tendasné. Kènkèn?
1486 Nyidang lakar ngaturang ayah? Aduh!
- 1487 OLD VILLAGER: Kèné suba, Pan Wayan. Mati bakal cang buin pidan.
- 1488 PANASAR: Yé! Mula manusa lekad lakar mati, kèto.
- 1489 OLD VILLAGER: Kènkèn kadèn karyaé? Pokokné cang lakar ngayah.
- 1490 PANASAR: Yé! Suba bantené di pura suba dabdab.
- 1491 OLD VILLAGER: Ené nu ada klian désaé. Cang lakar ngayah.
- 1492 PANASAR: Beneh! Kaukin apang bareng Pak Klian nyaksiang panaurané.¹⁷⁵ Saksana!
1493 Mulana jalema gelem, lebihan takeh. Pelut baana masih makikèn mulih.
1494 Bèh! Ngèngkogang jit.

¹⁷¹ Properly *nabdab* should be *nabdabang* 'to organize', but the last syllable is cut to fit the requirements of the metre. As the result, the meaning is actually reversed (*bading arti*).

¹⁷² In fact while paraphrasing the prince he makes a similar mistake in what were very quick exchanges. It should be *kadabdab* 'to be organized'. As it stands it means 'slowly, carefully'.

¹⁷³ *Tani kelen* is a strong expression for 'ignorant and thick-skinned peasant'. Here the stress is both on the fact that he is a *sudra* and that he is simple-minded.

¹⁷⁴ The commentators and Déwa Madé Sayang took **ayu** as a contraction of **ayuddha** 'to fight' from **yuddha** 'battle, war', although they also said it could be (**h**)**ayu** 'good, rightness, virtuousness' and so a reference to how they fought.

¹⁷⁵ The designation 'Pak' of a *klian* is an Indonesian form, which is now very common. Some of the older villagers still use 'Jero Klian'.

- 1495 VILLAGE ELDER: (*Sings kakawin*) **Warnaniḡ Ratu wiwitan Nira...**¹⁷⁶
- 1496 PANASAR: Aduh! Jalema lebihan gaya. Bèh! Ené suba jenengné! Bèh! Cara anak
- 1497 taruna: kumisé suba uban, alis suba uban. Ené adané napsu keras, tenaga
- 1498 kurang.¹⁷⁷
- 1499 VILLAGE ELDER: Nyèn orang Wayan kèto?
- 1500 PANASAR: Ais!
- 1501 VILLAGE ELDER: Ané jani Bapa teka mai, singja ada lèn. Uh! Endèn malu negak.
- 1502 PANASAR: Berek kèweh nimpalin jalemané ené! Bèh! “Mai ‘Yan,” Bèh! “Mara teka
- 1503 ‘Yan.” Yéé! Anggon anaké tata susila abedik, eda nyujukang entud kèto!
- 1504 Kènkèn? Apa ada itungan?¹⁷⁸
- 1505 VILLAGE ELDER: Kena baan Wayan ngingetang ajin Bapa.¹⁷⁹ Uling makelo sing taèn
- 1506 katemu ajak Wayan. Kènkèn mirib kabaré dini? Makelo suba akudang
- 1507 warsa kadèn, suba iraga nah mamarekan tekèn Ida Déwagung dini di
- 1508 Nusa?
- 1509 PANASAR: Nah! Aduh! Jeg ubera, jeg wug awaké ngomong ngajak jalema kéné.
- 1510 VILLAGE ELDER: Kena baan ngingetang? Kena?
- 1511 PANASAR: Anak kènkèn? Cai ené jeg nugtug.
- 1512 VILLAGE ELDER: Uh! Eda ‘macai-cai’.
- 1513 PANASAR: Ih! Nyèn? Nah!
- 1514 VILLAGE ELDER: Bapa mula ené Dukuh, ané nongos di Sakènan.
- 1515 PANASAR: Uh!
- 1516 VILLAGE ELDER: Nyaman Bapané ané nengil di Pecatu, Uluwatu, Kedongané. Mawinan
- 1517 ada di Paguyangan nyaman Bapané...
- 1518 PANASAR: Uh! Bapa di Sakènan maan pidan?
- 1519 VILLAGE ELDER: Pidan. Mawinan ada gumi Jimbaran **sanjkanig** Bapa ngalinggihang Ida
- 1520 Dalem Batu Putih di Jimbaran.
- 1521 PANASAR: Uh! Pindah lantes ka Nusa?
- 1522 VILLAGE ELDER: Ka Nusa Bapa ngempi. Mapan mawinan goban Bapané wayah, anak batu
- 1523 dogèn maman Bapané.¹⁸⁰

¹⁷⁶ This short section is in the metre (*pupuh*) **Mālinī**. Both the commentators and Déwa Madé Sayang knew of **warnaniḡ** (or **warnanaḡ** as ‘I shall narrate’, but mostly used in the negative **tan warnaniḡ** (often with the **tan** omitted) to signal that one will *not* continue on that subject. It is used in theatre as a signal to the orchestra to play louder and to the person about to exit to begin their departing dance. They were all clear that **wiwitan** was ‘descendants’ although O.J. **wiwitan** is ‘origin, beginning’; cf. **ka(w)witan** ‘progenitor, ancestor’. I was told that it referred to forebears or descendants according to context.

¹⁷⁷ Napsu keras, tenaga kurang is ‘full of lust, but too little energy (left). For more detail on what this signifies, see the note on *payas*.

¹⁷⁸ *Berek* is ‘rotten’, but is also used, with a succeeding word or phrase, as a somewhat vulgar exclamation of something being really the case. *Tata susila* is usually ‘morals’, here it better glossed as ‘manners’.

¹⁷⁹ *Ajin* here seems not to be from the root *aji* which has several senses and occurs as part of an expression which may suggest disappointment. It is unclear whether it relates to *ajin* ‘to know’ or ‘see’ (Kersten 1984: 142). For instance, if one goes to someone’s house and they are not there, one may say ‘*ajin tiang jumah dogèn masirep*’ ‘my ‘?’ at home and just sleeps’. Quite why this is an appropriate response, let alone what it ‘meant’, no one was able to explain to me. It is quite possible this is just the kind of slip that happens in such extemporized dialogue on stage and he simply meant *ngingetang ajak Bapa* ‘remember me’.

¹⁸⁰ *Wayah* is both ‘mature’ and ‘dark’ of a colour (as opposed to light, *nguda*). *Maman* is extremely coarse and self-abasing. It is possible that the elder is referring to his dire poverty, but the commentators inclined to the view that, in the rapid exchanges between himself and the Panasar, he made a slight slip. Be that as it may, the Panasar retorts by using *cai* again to address the elder, whether because he is being chased round the stage again or to meet the vulgarity of the elder’s speech is unclear.

- 1524 PANASAR: Ah! Ngoyong! Jeg nengil. Terus cang kètuwanga, 'wug cang. Nah!
 1525 Kètuwang suba. Anak kènkèn cai sujatiné kèné?
 1526 VILLAGE ELDER: Buin Bapané ngorang 'cai'.
 1527 PANASAR: Yé! Badah! Engsap suba, ben kapah-kapah.
 1528 VILLAGE ELDER: Mawinan mara kèné, sing kena? Lèn taruna jani kalawan taruna pidan.
 1529 PANASAR: Uh! Pidan lèn ajaka jani?
 1530 VILLAGE ELDER: Umur Bapané anak suba wayah.
 1531 PANASAR: Akuda suba umuré?
 1532 VILLAGE ELDER: Sembilan puluh.
 1533 PANASAR: Bih!
 1534 VILLAGE ELDER: Min.
 1535 PANASAR: Misi 'min'?
 1536 VILLAGE ELDER: Min lima belas.
 1537 PANASAR: Badah!
 1538 VILLAGE ELDER: Kéwala bayun Bapané yèn ngalawan Pan Cening maadok.
 1539 PANASAR: Aa! Bayuné enu seger.
 1540 VILLAGE ELDER: Bayu enu seger.
 1541 PANASAR: Aa! Kèné yèn tua-tua malué, luwung jaminané. Semengan ka carik numbeg, ajeng-ajengané soroh don-donan.¹⁸¹
 1542 VILLAGE ELDER: Bih! Jeg serba ènak.
 1543 PANASAR: Sing pati ngajeng bé.
 1544 VILLAGE ELDER: Sing pati ngajengang bé, mapuasa. Yèn Bapa suba maan malali, patunina nasiné.¹⁸²
 1545 PANASAR: Uh!
 1546 VILLAGE ELDER: Yèn suba Bapa maan malali ka désa-désa, patunina nasiné.
 1547 PANASAR: Dadi apa, sayur? Liu ajengan?
 1548 VILLAGE ELDER: Sing nasiné ajaka béé patunina.
 1549 PANASAR: Patunina, kènkèn ené?
 1550 VILLAGE ELDER: Benehné jam sia, jam pitu nasié!
 1551 PANASAR: Yéé!
 1552 VILLAGE ELDER: Ané pamekas, ngudiang lèn satuaé?
 1553 PANASAR: Yé! Kènkèn? Kènkèn?
 1554 VILLAGE ELDER: Bapa kanikang antuk Ida Dalem, Pan Cening.
 1555 PANASAR: Aa.
 1556 VILLAGE ELDER: Dukuhé ané mula ngukuhin, kètuwanga nyaman Bapané. Ané jani karyaé naur sasangié.
 1557 PANASAR: Ah! Ento pesan suba.
 1558 VILLAGE ELDER: Sing nyen dadi Ida Déwagung lipia.
 1559 PANASAR: Uh! Tekèn sasangié malu.
 1560 VILLAGE ELDER: Suba telah puraé. Nganteg ka Sakènan, nganteg ka Pulaki. Nganteg dija Pura Dang Kahyangané, tunas icain Ida.¹⁸³
 1561
 1562
 1563
 1564

¹⁸¹ Jaminan is 'guarantee, assurance', but is used in Balinese as a modern word for the nutrient value of food. The nearest Balinese term is *sari*, which has quite different connotations and is a complicated term. When I asked for paraphrases, I was often given the English 'vitamin', which has entered the vocabulary via local health programmes. On *sari*, see Hobart 1987: 40-42)

¹⁸² *Mapuasa* is 'to abstain from certain kinds of food', as opposed to *mabrata* which is to lay off certain foods for a short period, as on the advice of a local healer (*balian*).

- 1565 PANASAR: Naah!
- 1566 VILLAGE ELDER: Sagèt-sagèt disamping puriné di Guwa Lawah Ida nunas ica. Tur jani ada
1567 putra suba ané madan duwur. Yèn saihang, suba ada limang tiban, yèn
1568 cara Bali. Heh! Heh! Heh! Demen atin Bapané, apang ada buin pidan
1569 ngentinin kaagungané di Nusa, kèto.
- 1570 PANASAR: Berek kèwehjié ngajak anak kéné ngomong. Jeg sing tawanga ngoyong.
- 1571 VILLAGE ELDER: Pan Cening. Bayué, sing nawang bayun anak seger?
- 1572 PANASAR: Uh! Kèto baan bayuné seger?
- 1573 VILLAGE ELDER: Bayun Bapaé tua kakéné.
- 1574 PANASAR: Eda patuhanga cang. Sing seger bayun cangé.
- 1575 VILLAGE ELDER: Beneh! Negak malu.
- 1576 PANASAR: Suba kèto?
- 1577 VILLAGE ELDER: Ida Padanda, cai caraka, suba mapuja, suba nangkil?
- 1578 PANASAR: Uh! Ida suba munggah?
- 1579 VILLAGE ELDER: Suba munggah ring Balé Pawèdan.
- 1580 PANASAR: Naah!
- 1581 VILLAGE ELDER: Jani, yèn dadi baan nunas sajeronang ngawèntenang yadnya.¹⁸⁴
- 1582 PANASAR: Aa.
- 1583 VILLAGE ELDER: Jani, ada piceket uling di Jawatan. Bapan Cening kalawan Bapa sing
1584 nyen dadi upacara di marajan, di Jeroan, I Umat dijaba pasaliwer.
- 1585 PANASAR: Uh!
- 1586 VILLAGE ELDER: Sing beneh kèto?
- 1587 PANASAR: Sakèng Pangemong Agama ada uger-uger.¹⁸⁵
- 1588 VILLAGE ELDER: Ada uger-uger?
- 1589 PANASAR: Ada perintah apang iraga sregep seleg ngalaksanayang.
- 1590 VILLAGE ELDER: Apa buin jani, wewongkon karya nganteg ka Nusa, nyanggra karya
1591 Panca Wali Krama bebutané, apang nyak luwung.
- 1592 PANASAR: Uh!
- 1593 VILLAGE ELDER: **Deniṅ** tanggalné laku teka purnama, karya Batara Turun Kabèh, apang
1594 nyak luwung kenehé.
- 1595 PANASAR: Enah!
- 1596 VILLAGE ELDER: Mawinan Ida Déwagung naur sasangi jani, galahé luwung.
- 1597 PANASAR: Uh! Ida Peranda suba munggah.
- 1598 VILLAGE ELDER: Sampun.
- 1599 PANASAR: Aé!
- 1600 VILLAGE ELDER: Mawinan Bapan Cening jani jalan ka marajan, jalan ka, apa adané,
1601 jeroan.
- 1602 PANASAR: Nyaksiang jani.
- 1603 VILLAGE ELDER: Nyakupang lima.
- 1604 PANASAR: Nah!
- 1605 VILLAGE ELDER: **Bhaktimārga, Karmamārga.**
- 1606 PANASAR: Nah!

¹⁸³ *Nganteg* is 'reach as far as, including, as far as'. The significance of its use in this sentence is discussed in the translation.

¹⁸⁴ For completeness one should add: *Sapunapi patutipun* 'whatever is appropriate'. *Sajeronang* or *sajeroning* here is 'while, during'.

¹⁸⁵ *Uger-uger* is most literally rendered as 'requirements, guidelines'. It is what is proper for people who belong to a given religion to do.

- 1607 VILLAGE ELDER: Jalan-jalan, laksanakan.
 1608 PANASAR: Jalan-jalan, ènggalang.
 1609 VILLAGE ELDER: Sakéwala kènè, kirang langkung nyen baan Bapa ngaraos ngajak Pan
 1610 Wayan.
 1611 PANASAR: Nah.
 1612 VILLAGE ELDER: Eda nyen ento sangetanga.
 1613 PANASAR: Enah!
 1614 VILLAGE ELDER: Pamekas sing, Ida Déwagung Dalem mapaica apang pragatja naur
 1615 sasangié ring Ida Sasuwunan di Dalem Mengwi.
 1616 PANASAR: Pamekas apang sing enu macatet di kedituané, mutang.
 1617 VILLAGE ELDER: Apang eda buin mani katanjung cokoré di jalan. Aduh! Kadèn ditu apang
 1618 eda makadèn agamané bakat anggon makadèn kadèn.
 1619 PANASAR: Jalan-jalan jani.
 1620 VILLAGE ELDER: Jalan dabdabang matur ring Ida Dané, jalan apang eda kasèp.
 1621 PANASAR: (*Makakawin*) **Oṃ, sēmbahniṅ anātha, tiḡhalana dé Trilokaśaraṇa.**¹⁸⁶
 1622 VILLAGE ELDER: Ento ramé di Jero, ramé.
 1623 PANASAR: (*Sings kakawin*) **Wāhya (a)dhyātmika sēmbah iḡulun niṅ jēḡ tanana**
 1624 **waneh.**
 1625 VILLAGE ELDER: Pangacepé ring Ida Sang Hyang Widi Wasa, ané jani suba madan...
 1626 PANASAR: Sakala niskala pangubaktin titiang, dumadak sampun kasaksinin
 1627 panauran Ida Déwagung.
 1628 VILLAGE ELDER: Aa.
 1629 PANASAR: Duaning sampun manut kadi semayané.
 1630 VILLAGE ELDER: **Tri Pinaka Sākṣi.**¹⁸⁷
 1631 PANASAR: Aa! Saksi geni.
 1632 VILLAGE ELDER: Surya suba **pinaka** sinar agung.
 1633 PANASAR: Nah!
 1634 VILLAGE ELDER: Manusa masaksi suba masyarakat.
 1635 PANASAR: Beneh.
 1636 VILLAGE ELDER: Buta saksi galahé.
 1637 PANASAR: Aa.
 1638 VILLAGE ELDER: Yèning kèto, jalan.
 1639 PANASAR: Ainggih! Wantah amunika. Kirang langkung nunas ampura.
 1640

¹⁸⁶ O.J. **nātha** is 'lord, protector'; **trilokaśaraṇa** 'the protector of the three worlds'.

¹⁸⁷ On the use of **pinaka** here, see note.