



Wirataparwa and Abhimanyuwihaha: Transformation in the Form of Word Substitution

Sunarya

Universitas Persatuan Guru Republik Indonesia Semarang
sunaryo@upgris.ac.id

ABSTRACT

Pigeaud and Zoetmulder classify the AbhW kakawin as a minor kakawin. They believe it was written around the 16th century, while others, particularly Helen Creese, believe it was written around the 19th century. However, they have not yet thoroughly researched the AbhW kakawin text. Zoetmulder once stated that the AbhW kakawin is a very close adaptation of the Wirāṭaparwa.

This is a qualitative descriptive study that attempts to explain the comparison of the AbhW text with the Wirathaparwa in terms of textual transformation. The textual comparison is conducted binary, both from a linguistic and literary perspective. The linguistic perspective concerns words, phrases, and sentences, while the literary perspective concerns narrative sections.

Regarding the transformation of the AbhW kakawin from the Wirathaparwa, textually, it can be traced into two parts. The first part is the transformation of the text before Abhimanyu's marriage, while the second part is the transformation of the text during Abhimanyu's marriage.

Regarding the transformation of the AbhW kakawin from Wirāṭaparwa, textually, it can be traced into two parts. The first part is the transformation of the text before Abhimanyu's marriage, while the second part is the transformation of the text during Abhimanyu's marriage.

One form of transformation by replacing words can be found as follows: 1. The poet uses the same words and expressions. 2. The poet replaces words with other synonymous words, namely between Old Javanese and Sanskrit words.

Keywords: Abhimanyuwihaha, Wirataparwa, text transformation

INTRODUCTION

Kakawin Abhimanyuwihaha (AbhW) is an Old Javanese literary work in the form of poetry. This literary work is a composition of the prose form, namely Wirataparwa, the fourth part of the Mahabharata. The manuscript of the AbhW kakawin is stored in several places, including: in the Kirtya library, Singaraja, Bali, a palm-leaf manuscript is stored in Balinese script, and is coded Krt. 80; In the library of Leiden University, the Netherlands, there is a copy of the manuscript in Latin script made by Soegiarto from the manuscript Krt.80, with a manuscript size of 34 x 21 cm and coded BCB. prtf. 26; in the Jlantik collection, in Singaraja, Bali, there is a manuscript in Balinese script and the text is not finished, with a manuscript size of 17.5 x 29 cm and coded CB. 40 (Pigeaud, 1968: 766-794). In the private library of Zoetmulder, Kemetiran, Yogyakarta (now in the Sanata Dharma Library Yogyakarta), there is a copy of the manuscript BCB. prtf. 26 or a copy of the manuscript stored in Leiden, with a manuscript size of 34 x 21 cm.

Kakawin AbhW is considered a fairly long kakawin, consisting of 75 cantos, 853 stanzas, 3,400 lines, and 60,297 syllables. The number of stanzas in each canto varies, with the largest number of stanzas being 37 in canto II, and the smallest number being one in cantos XXXVIII and XLVI.

The *Abhimanyuwihāha Kakawin*, by Pigeaud and Zoetmulder, is classified as a “minor” kakawin (Zoetmulder, 1985: 480-484). Zoetmulder states that the writing period of the minor kakawin spans from the end of the Majapahit kingdom to the 19th century. Regarding their origins, some of them are certainly written in Bali.

Most of the stories found in the parvas (*Ādiparwa*, *Wirātaparwa*, *Bhīsmaparwa*, *Udyogaparwa*, *Āśramawasaparwa*, *Mośalaparwa*, *Prasthānikaparwa*), in one form or another are represented in the minor kakawins. Most of the minor kakawins are taken from the *Ādiparwa*, the first book of the Mahābhārata epic, such as the kakawins *Subhadrāwihāha*, *Hariwijaya*, *Kālayawanāntaka*, *Āstikāśraya*, *Dimbhiwicitra*, *Ratnawijaya* and others (Pigeaud, 1967: 175-192). While the kakawin Abhw is taken from the *Wirātaparwa*, the fourth part of the *Mahābhārata* epic.

In the transformation of the text from *parwa* to *kakawin* there is a process of text inheritance, and one of the texts becomes a source of creation, such as commenting, translating and adapting. In this process the copyist can be seen as a creative reader, who, thanks to his responses, also becomes the creator of the text. A text is read, understood and interpreted; the results of reading, understanding and interpretation are transformed into new texts, whether old, or in different languages, types and functions (Wiryamartana, 1990: 266-274).

In relation to the AbhW kakawin, the author of the kakawin can be seen as a reader and interpreter of the *Wirātaparwa* text. To understand the transformation process, this research will trace the level of transformation of the text, so it is necessary to compare the *Wirātaparwa* text with the AbhW kakawin text.

This research is within the framework of a text transformation study, with the aim of finding or tracing the level of text transformation that applies. Or looking for elements of difference and similarity between the *Wirataparwa* text as the source text of the transformation, and the AbhW kakawin text as the text resulting from the transformation.

METHOD

This research is qualitative descriptive, attempting to explain the comparison of two texts, the kakawin AbhW and *Wirathaparwa*. Both texts contain various linguistic and literary phenomena. In the context of this research, the kakawin AbhW text is viewed as a transformation of the *Wirathaparwa* text. The two texts are compared binary, both in terms of linguistic and literary aspects.

This research uses literature sources in the form of the *Adiparwa* text and the *Abhimanyuwihaha* kakawin text. The data used consists of words, phrases, and sentences that are the result of the transformation of the AbhW kakawin from the *Wirataparwa*.

The comparison of the AbhW text with the *Wirataparwa* begins with attention to the smallest elements, particularly linguistic elements such as words, phrases, and sentences. Literary elements related to the narrative include, for example, the summarization or expansion of the story, the addition of descriptions to certain parts of the story, or the omission of certain parts, the attention to or neglect of a character, and so on.

DISCUSSION

1. Transformation background

The text that became the source of the transformation of the AbhW kakawin is the *Wirāṭaparwa* text, namely the fourth part of the *Mahābhārata* epic. The *parwa* text was published by Juynboll (1912), Wulff (1916) and Fokker (1938; the first volume presents the text up to the story of Kicaka's death, while the second volume was never published (Zoetmulder, 1985: 16).

In the preface to the *Wirāṭaparwa* text, the phrase *mañjawakēna Byāsamata* appears. Zoetmulder (1985: 101-102) explains that the phrase means to translate the work contained in Byāsa's mind into clear Javanese. This meaning has a broad meaning; perhaps the author was attempting to create a translation, either literally or with whatever freedom he deemed appropriate. He could also have directed his interest to a work of original quality, but one that stemmed from a story borrowed from a Sanskrit epic. Ultimately, he decided to introduce the contents of the epics in a clear and readable form. Based on this explanation, it can be said that the *Wirāṭaparwa* text is not only a source of transformation for the AbhW kakawin, but it is also a result of a transformation of the *Mahābhārata* epic.

At the end of the *Wirāṭaparwa* text, after the story is finished, there is a review by Vaisampayana to King Janamejaya about the benefits of reading the story: *Ikā sañ agēlēm amaca Wirāṭaparwa, athawa hidēp añrēñō matra kunañ, ika ta wwañ mañkana, byakta luput sañka riñ papakarmma, sakaryyanya juga siddha saprayojana, wṛddhi tayānuwuhakēn kulasantana, kinasihan ta ya deniñ kulagotrawandhawa, jaya swabhawa ta ya nirwwikara, tan katēkan pwa ya satru marôpadrawa. Mañkana labha niñ gumacora Wirāṭaparwa , ri wihikana paramêśwara* (Wir. 97) (1912: 97). Translation: "So the person who wants to read *Wirāṭaparwa*, or pay attention and listen a little more, all work and goals will be successful, abundant and grow offspring, loved by family and relatives, superior in character and without interference, no enemies and adversities will come. Such are the benefits of reading *Wirāṭaparwa*, and will know the highest god."

After the review of the advice from *Vaisampayana*, there follows a section that has nothing to do with the story and was only added by the Javanese author. The form is an interview between the king and a Brahmin. In it there is a calendar which is presented quite complicatedly. Zoetmulder translates it this way (Zoetmulder, 1985: 110)

'Sorry wise sire, now I see why my ancestor wanted this story told to him. Since the reward is such as His Majesty explained to me, in my opinion even now reading it contains useful lessons. But there is a question that His Majesty's grandson wants to ask: How long have we gathered to hear the reading? Disappeared completely from the memory of Your Majesty's grandson, when Your Majesty started this story. Please count the number of nights.'

'Sire, this is how it goes as far as I remember. We start reading this story on the 15th day of the dark moon in the month of *Asuji*; *Tungle* day, *Kaliwon*, Wednesday, *Wuku Pahang* in the year 918 of the Saka calendar. And now it is *mawulu*, *wage*, Thursday in *Madangkungan* wuku, on the 14th day of the evening in the month of *Karttika*. So the time is one month minus one day. On the fifth day, His Majesty did not order a meeting to be held, because His Majesty was hindered by other matters. Translating this story into Old Javanese took quite a lot of time. I was expecting, so that the presentation does not exceed His Majesty's patience, and is not considered too long.'

2. Text transformation

In the transformation process of the *Wirātaparwa* text into the AbhW kakawin text, the *Wirātaparwa* (Wir) text published by Fokker (1938) was used using the text page number and text line number; the text published by Juynboll (1912) using only the page number (in the quotation of the Fokker published text, some of the differences in the words in Juynboll's text are shown in brackets with the symbol J). In this paper, we only demonstrate one transformation process: the substitution of words in a particular sentence. The substitution can be from Old Javanese to Old Javanese, Old Javanese to Sanskrit, or vice versa.

The transformation process is as follows.

2.1 The Poet use the same words and expressions:

- a. Wir. 9. 9 : *haywa mada – madani pahyas in tuhan* ;
AbhW. II. 1 : *tan amada-mada riñ hyas pahyas sañ pinakatuhan*
- b. Wir. 9. 9 – 1 : *haywa maññanakñ (J : maññanakñ) byaya irikañ*

karma;

AbhW. II. 2 : *t aněhěri **mañēnakēn byayēñ** kārya.*

c. Wir. 10. 5 : *tēlas pwa sira **pinagawayakēn**
prasthanamaṅgala;*

AbhW. II. 4 : *karma **pinagawayēñ** prasthamaṅgala.*

2.2 The poet replaces certain words with other synonymous words. There are changes in words from Old Javanese to Old Javanese, from Sanskrit to Old Javanese, from Old Javanese to Sanskrit, and from Sanskrit to Sanskrit.

2.2.1. Word changes from Old Javanese to Old Javanese, for example:

a. *wuri* becomes *walakañ* ‘behind’:

Wir. 8. 30 – 31 : *haywatâñaw**wuryakēn** ;*

AbhW. I. 25 : *haywêkâ**malakañ***

b. *pañku* becomes *ěmban* ‘lap’ :

Wir. 10. 28: ***pinañkwakēn** dewi Dropadī desañ Arjuna;*

AbhW. III. 6 : *Parthâñ**ěmban** i sira*

2.2.2 Word changes from Sanskrit to Old Javanese, for example:

a. *citta* becomes *manah* ‘heart’ :

Wir. 9. 13 : *santusta ni (J : niñ) **citta**;*

AbhW. II. 3 : *santusti ri **manah** ira.*

b. *suka* becomes *girañ* ‘happy’ :

Wir. 21. 1 : *tatan wuwusēn **suka** mahāraja Wirāṭa;*

AbhW. X. 10 : *śrī Matsyanatâ**girañ**.*

2.2.3 Word changes from Old Javanese to Sanskrit, for example

a. *hati* becomes *manah* ‘heart’

Wir. 10. 10 : *rěměk ta manik nikañ **hati**;*

AbhW. VII. 10 : *rěměk juga těnyuh **manah** nira.*

b. *ñaran* becomes *nāma* ‘name’

Wir. 21. 20 : *Kicaka **ñaran** ira*

AbhW. XI. 4 : ***nāma** Kicaka sira.*

2.2.4 Pergantian kata from Sanskrit to Sanskrit, example :

a. *maṇi* or *maṇimaya* becomes *ratna* ‘gemstone’

Wir. 12. 5 : *waidurya* ***maṇimaya***

AbhW. IV. 3 : ***ratna*** *widurya*

b. *śūra* becomes *wīra* ‘brave’

Wir. 12. 5 : *syapa ta kunañ* ***śūra*** *mapagakēna saktinikê;*

AbhW. IV. 3 : *syapêki tañ* ***wīra*** *susāra śakti*

CONCLUSION

The transformation model exemplified above is only a small part of the transformation process from the *Wirataparwa* to the *Abhimanyuwihaha kakawin*, while other forms of transformation processes are numerous. Based on the analysis, it can be concluded that the author of the *Abhimanyuwihaha kakawin* attempted to create several words by replacing them with other words that have similar meanings or are synonymous. This transformation method proves that the *Abhimanyuwihaha kakawin* text still shares similarities with the *Wirataparwa* text.

REFERENCES

- Creese, Helen. 1991. “Surawīrya, Dewa Agung of Klungkung (c. 1722 - 1736) : The Historical context for dating the Kakawin Pārthāyana”, dalam *Bijdragen tot de taal-, land- en volkenkunde* (BKI)
- Creese, Helen, 1981. *Subhadrāwihāha: An old Javanese Kakawin*. Philosophy of the Australian National University
- Fokker, 1938. *Wirātaparwa*. Den Hag.
- Juynboll, 1912. *Wirātaparwa: Oudjavaansch prozageschrift*. ‘S Gravenhage: Martinus Nijhoff
- Teeuw, A. 1984. *Sastra dan Ilmu Sastra : kata Pengantar Teori Sastra*. Jakarta: Pustaka Jaya
- Wiryamartana, Kuntara. 1990. *Arjunawihāha : Transformasi Teks Jawa Kuna Lewat Tanggapan dan Penciptaan di Lingkungan Sastra Jawa*. Yogyakarta: Duta Wacana University Press
- Zoetmulder. 1982, *Old Javanese – English Dictionary*, vol. I – II. Martinus Nijhoff

Zoetmulder. 1985. *Kalangwan : Sastra Jawa Kuna Selayang Pandang*.
Terjemahan Dick Hartoko. Jakarta: Djambatan