SPAFA

FINAL REPORT

CONSULTATIVE WORKSHOP
ON ARCHAEOLOGICAL AND ENVIRONMENTAL
STUDIES ON SRIVIJAYA (T-W 3)
Bangkok and South Thailand
March 29 April 11, 1983

SEAMEO PROJECT IN ARCHAEOLOGY AND FINE ARTS (SPAFA)
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for

SPAFA Consultative Workshop on Archaeological and Environmental Studies on Srivijaya (T-W3)

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by Mr. Machi Suhadi

SEVEN OLD-MALAY INSCRIPTIONS FOUND IN JAVA

Introduction

In this paper an attempt is made to look for evidences in Old Malay inscriptions found in Java. Seven inscriptions were found, 6 of which in Central Java and one in West Java. Those from Central Java were issued in the 8th and 9th centuries while the inscription from West Java was issued in the 10th century. The existence of these inscriptions in Old Malay show that this language was indeed Lingua Franca in the Indonesian archipelago. Some scholars opine that inscriptions written in Sanskrit were meant to be read by Brahmins and high dignitaries, while Old Javanese was meant to be read by the common people. The Tuk Mas inscription which is very brief was written in Pallawa script and Sanskrit (6th century) and so was the Canggal inscription of 732 A.D. However an early inscription found at Sojomerto at the regency of Batang in the northern part of Central Java was written in Old Malay; which palaeographically could be dated to the 8th century. This important inscription made surprising news as the name Sailendra with the title Dapunta is mentioned. This person could have been the ancestor of the famous Buddhist Sailendras who reigned in Central Java circa 750 till circa 830 A.D.

The inscriptions discussed here are those of Sojomerto, Dieng III, Manjusriygha, Pu Hawang Gelis, Bukatada, Gandasuli and the Kebon Kopi inscription of West Java.

The Inscription of Sojomerto

This is the oldest Malay inscription found in Java. The edict was discovered in 1963 and published by Boechari in 1966 with the title: "Preliminary Report on the Discovery of an Old Malay Inscription at Sojomerto" (MIST, October, No. 3, pp. 241-251).

It contains a salutation to Siva, Bhatara Paramesvara and other gods. It mentions Dapunta Sailendra and the name of his father, Santanu, his mother Bhadravati and his wife Samula. Some phrases are illegible as the characters are damaged. On ground of its palaeographic character, it has been dated to the 7th-8th centuries A.D.
The appearance of the name Sailendra in this edict gives strong evidence that the Sailendra dynasty originated in Java not in other countries as some scholars have supposed. Besides the use of the Old Malay language shows that it was not only popular in the areas under the suzerainty of Srivijaya but also in Java. It is possible that Old Malay was used here to be read by Old-Malay speaking residents in Java who had come from other countries.

The Inscription of Dieng III

This undated inscription is written in Old Malay with a few Old-Javanese words. The inscription stone is kept at the National Museum in Jakarta with the number D. 11. The edict is written in two sides, the front part contains 10 lines, while the reverse side has 9 lines. The inscription contains a salutation to Siva and refers to slaves and various objects required in connection with worship. The numerals are among others: duapuluh (20), sapuluh (10), dua (2), lima (5) and tiga (3). Other words are: batu cermin (mirror stone), tambaga (copper), tanda-tanda (signs, marks) and bala (army).

The Inscription of Manjusrigrha

This stone inscription found on the compound of Chandi Sewu in 1960 is now kept at the Prambanan office for Historical and Archaeological Remains. It is called the Manjusrigrha inscription as Chandi Sewu has been identified with the temple dedicated to Manjusri as mentioned in the Kelurak inscription of 782 A.D. (Bösch, T.B.G., 1928).

The inscription of 792 A.D. is written in Old Javanese script and in Old Malay. Some building activities by order of a navaka (sea captain) named Lurawa are mentioned, presumably additional constructions to the Sewu temple (Dumarçay, 1981:133). There are also some Old Javanese words in this Old-Malay inscription.

It is remarkable fact that a sea captain was ordering the constructions just as in the inscription of Gandasuli (I) issued by Pu Hawang (sea captain) Gelis of 827 A.D.

This inscription has been transcribed by Mr. Boechari and is still unpublished.

The Inscription of Pu Hawang Gelis (Gandasuli I)

This edict is dated 749 Saka (827 A.D.). The majority of words used here was Old-Javanese but there are some elements of Old Malay in the affixes ma and such words as: tatkala and dapunta. The edict mentions some objects which are used in religious ceremonies such as padamaran (lamp), pangliwattan (rice cooker), pamajirnyangan (?) and curing (bracelet or musical instrument). The ceremony was held in connection with the establishment of a freehold by Pu Hawang Gelis.
An Inscribed Plate from Bukateja

This very short inscription is engraved on a plate measuring 14.2 cm. high and 8.5 cm. wide. Most of the space on the plate is occupied by an engraved figure of a four-armed god in standing attitude. The god holds a camara in his front left hand, a trisula in his front right hand, an aksamāla in his back left hand and a kundi in his back right hand. These attributes are sufficient to define the figure as a Siva Mahādeva (De Casparis, 1956:207).

De Casparis by making a comparative study with other inscriptions: Karang Tengah (824 A.D.), Gandasuli (832 A.D.), Kuburan Candi (821 A.D.) and Nanggulan inscription (822 A.D.) came to the conclusion that considering the palaeography of the Bukateja inscription it could not have been issued later than about 841 A.D.

The Old Malay elements consist of words such as ini (this) and suffix nda. The word padhebanda is derived from deha a Sanskrit word meaning "body" with the prefix pa, while the suffix nda is a Malay element meaning "the place where the body is". Hawang is the title for high dignitaries, it is always followed by a name. The meaning of the inscription is "These (presumably the deposit of bhasma) are the corporeal remains of Hawang (title) Payangnan (name)" (De Casparis, 1956:209).

The Inscription of Gandasuli

The inscription was found in the regency of Temanggung in Central Java. It starts with salutation to Siva which is followed by a candrasangkala (chronogram): sahina alas partapan (which is equal to 754 Saka or 832 A.D.). On that date Dang Karayan Partapan established a freehold called Saaghyan Wintang Prasada.

The relatives of Dang Karayan Partapan are also mentioned: his wife is Busu Iti, his mother is Jantakabbri, his mother-in-law is Panuahhan, his brother is Busu Tarba, his brothers-in-law are Busu Bajra and Busu Uter, his stepsons are Busu Taray and Busu Dandai, the stepbrother of the queen is Busu Huwariyan, his uncle is Wismurata. Other high officials are also mentioned in this edict.

One could make a comparative study of this edict and the Srivijayan edicts of Sumatra with regard to the Old Malay language.

At the time, the ruler in Central Java was King Samaratungga whose name is mentioned in the Karang Tengah inscription (824 A.D.), originally called the inscription of Kayumwungan. The stupa of Borobudur was still being contructed and Java was a prosperous country which was sending missions to the Chinese court.
The Inscription of Kebon Kopi, West Java

It is still to be found in the village of Kebon Kopi, district of Leuwiliang, Bogor regency. In the same area were found the Purnawarman inscription stones of Ciaruteun, one carved with human footprints and an inscription and the other one with elephant footprints and an inscription as well as the Ciampea inscription with strange characters. The Purnawarman inscriptions are in Sanskrit date to the middle of the 5th century whereas the inscription we are discussing now was issued in the 10th century. It is written in Old Malay.

This inscription contains a suryasangkala (a chronogram to be read from left to right) runs as follows: "kawihaji panca pasagi", which is equivalent to: 854 (thus the date is 854 Saka or 932 A.D.). The edict has only 4 lines, mentioning Rakryan Juru Pangambat who in 854 Saka returned the King of Sunda to the throne. Here follows the complete text:

/ / Ini sabdakalanda rakryan juru pangambat i kawihaji panca pasagi marsandesas barpulihkan haji su nda / /.

I am of the same opinion with Dr. Bosch (Bosch, 1941) that before that date Sunda had been under the suzerainty of Srivijaya and that the king of Sunda was returned to power in 932 A.D. When Srivijaya emerged in the later half of the 7th century, the missions of To-lo-mo (Taruma, according to Moens, 1937) to China, which had been sent in 523 and 535 (Sui dynasty) as well as in 666 and 669 A.D. during the reign of the T'ang dynasty, were discontinued. Damais disagrees with Moens with regard to the rendering of To-lo-mo as Taruma as lo does not correspond with ru, but with ra. Wolters however agrees with Moens (Studying Srivijaya, 1979). Wolters located Ho-lo-tam (Ciaruteun) as well as Ho-ling also in West Java.

Though epigraphical remains were lacking between the 5th and 10th centuries, there were proofs of religious activities and trade relations with countries outside West Java in the form of monuments and statues.

1. Chandi Cangkuang

This small temple in the district of Leles, west of the town of Garut, has been restored. This Hinduistic monuments shows a simple architecture and was probably erected in the 8th or 9th century A.D.

2. The Durga Statue from Temjolaya

Tenjolaya is a village near the town of Cicalengka, east of Bandung. It is a Durga fighting the steer demon, the Durga-mahisasuramardini. Judging by the style and dress, it is contemporaneous with Central Javanese statues of the 9th century A.D. The statue is kept at the National Museum in Jakarta.
3. The Vishnu Images from Cibuaya

At first only one statue was found, followed by another one a few years later. Both statues are now at the National Museum in Jakarta (Photo in Bernet Kempers: Ancient Indonesian Art). The statues are thought to be made in a style influenced by Pallava art which flourished in South India in the 7th century A.D. (Bernet Kempers, 1959).

4. The Ruins of Brick Foundations near Cibuaya (Karawang)

As the foundations are very damaged it is hard to make a reconstruction of the original ground plan. An excavation was carried out there in 1957. These ruins are thought to be those of religious monuments of the period prior to the 10th century A.D. In the Buni area, sherds of Romano-Indian rouletted pottery were also found, connects the area with South India of the 7th century (Walker and Santoso, 1977). On ground of these finds, Wolters revised his location of Ko-ying (which he previously located in Sumatra but instead is located in) from Sumatra to the Karawang area (Studying Srivijaya, 1979).
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THE INSCRIPTION OF PU HAMANG GELIS (GANDASULI I), 749 S.

1. swasti śaknārātīca
2. 749 vyēpanātā tī
3. thi āstami aklapakṣa
4. vaigai wara hri pa
5. hing tatkala [ta] sūḍa pu ha
6. wang glis anabōki siprākhu
7. t wūkī [nga] naya hu
8. minamaḥan pangliwattan
9. 1 padamara 1 panapi [r] nya
10. ngan 6 curi [ng] 1 nihan praca
11. ktinda dang pu hamang glis
12. tatra stōgu ḍapunta likha
13. ḍapunta būkārī byang guru
14. gawai byang guru gosar
15. likhitā kuḥa ḍangan
16. di pabuwa y dā
17. dang pu wang glis cihna
18. otātī paluḍāvī alma
19. ṇḍa //

THE INSCRIPTION OF SOJOMERTO

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. 

THE INSCRIPTION OF GANDASULI, 754 S.

1. // namahśūya, on mahājana dhī sahīdālas partāpān tuha nuda laki
2. wini māṇjanār tuwa tanta prāvīs, dharmā-
3. gatindā dang karayaṁ partāpān ratnaśeśwara sīda busu plār nāmāndā
dang karayaṁ laki busu iti nāmāndā dang karayaṁ wini
4. atyanta dharmāsta sīda du, ayāṇāyā karaṇān laki purpuanta jantaubhī
5. nāmāndā. ayāṇā dang karayaṁ wini purpuanta manahāhan nāmā-
dā, sīda iti nama ḍaḥitirākṣā sīda waranak putra maratna waranak strī-
treṇa, eśāțā dang karayaṁ laki busu tarba nāmāndā. ipaṛā dang
karayaṁ-

5. n partāpān busu bāja buśūttra uṇḍa naṇāk busu taray busu daṇḍāi
udāṇa sāppō busu buśūttraṇa pāṇāna jāṣṭrātu namaṇa saṃbhāra dhī
dāya kāta kātan bāhuṃkāra tabhāpi parāvīs
tathāpi parāvīsunti pagudrānti ahu sampuḥ. vitakā daṇḍā viśabara
rāri iti sāmabhā-
6. kāṇa anākā, dang karayaṁ partāpān punya prabāhāṇā dang karayaṁ
partāpān kathāṃpu suka suhīkṣa, yāng rājya dirākṣa iti saṃbhāna
yaṃ dēka ita tataḥ
7. āpāriva daṇḍā paścātra uttara ita tataḥ iṣya maṇaśāytrī gunāna dang
karayaṁ partāpān. tathāpi śācāryapā ḍhalaiva nāmāndā jāṭhāpa
sīda tathāpi
8. bāpūṃ muṇḍā dang karayaṁ śāvājīta nāmāndā nayaka dhī prang kapulān
sīda iti parāvīs sīḍa ta saṃbhānda dhī dharmā punya kulaiva. iti
maṇaśāytrī pra-
9. tiṣṭā dhī hyang bāji tarkālaut saṅg hyang vintag prāṣāda suprayukta
kṣaṭā sahita iti māraṇā vināṇavya ḍatra dhī tanaṇa bhū tuḥ bhāri
praṅgūḥ ampa ḍaṭṭār
10. pāṇāṇāya ḍuḥ lāṭṭār tiṇa aṣṭāḥ ampa ḍaṭṭār ḍuḥ lāṭṭār pavajāhan
duḥ lāṭṭār karyār maṇḍir duḥ lāṭṭār naḥu ḍaṭṭār mahāviṃśān
11. duḥ lāṭṭār kākāṣa sa ḍaṭṭār tārāṇu sa ḍaṭṭār maṭrāṇā vināṇāh
12. iṣṭā ḍaṭṭār kaputāna wārpatāḥ namāḥta nāmāndā nayaka dhī kyu bhādan
saṃbhānda wārpatāḥ puḥ ḍaṭṭār nāmāndā nayaka dhī maṇtyāṭāḥ
13. ḍaṭṭār mahāviṃśān jāmātāta nāmāndā // 0 //

THE INSCRIPTION OF DIENG III (undated)

a. 1. namāṃśūya dhawatra
du 2. nya bulun ṣupuluh
3. karbo sappūlah alas
4. kacāhan du, padyuṣan
5. du / gagan / karha padma
6. tu / tatas lanang / karanti li
7. ma / watu / parasariṇa
8. yan tambaḥ / sapuluh wu
9. tā / mā ṛutahili / jang mi
10. tīga padwatu / caturanggeng

b. 1. kal laki / sajugala //
2. lunggar savatat // vitā
3. du watu / tanḍa tanḍa
4. duŋalapan / surya ga
5. ḍiŋgar / karun / batu cārmi
6. n / súngwung bala / karantiga ḍu
7. a / saṃduk du / guci
8. pacwatu / watu kākāyab
9. ḍu / ḍang / ḍa teja ḍang hyang
8. satyârîjava drohbhakti muh yah dya. yah mîrstyâ tvu jiñâ ya kapata yah wintiâ mlan angulî bharîyâ muh yah waam sâh.
9. nána lägi jânâ cûrî ucca mîrâvâ paraðârâ di sâhâ. punârâpi tvu yah kalâyânemîtra mîrâvâ marâvâtita dham matri
10. udhâni di dang hyang ratnâtraya jânâ marâdâk dham dang hyang ratna
traya. tathâpi nîtyâkâla tyâga marâli kusánti marâvâmar mîrîya râjân.
11. tâhu di samârikâalî arîkâla parâvî. samâhitâ cintâ. tvu ya praît
gusî mîrîya. punârâpi bhîrâyamâmâ niyâhautum.
12. wajrââcitra. anupamâkâti. jaya. tathâpi jhatiâra. avikalendriya.
13. mîcâk rûpâ. subhaâ hânâ halap. âde
14. yaswâkya. wraamaawarâ. jadî lâki swayambhu punâ [ka] pi tvu ya cintâ
nâni niyâhâ. tvu jamanâkâti. karamâswâti. kleswâswâti.

THE INSCRIPTION OF KOTA KAPUR

1. // siddha // kita khatam wari avari. kandara kâyênti païhmpana
nusma ule waan tondar lâhu maka matai tondar lâhu vinûnu paï
humpaan hangatku muh kâytet nihamma unai tuhâ.
2. umenteng bhakti ni ulun haraki. unai tuhâ // kita sáwanâkta dawat
mahardhika samândhâna. mántragâka yang kadatuwa arâvijaya. kita tuvi
tondar lâhu mûraek ta dawakta mâkâna yang pramâpanam
3. parâvî. kadâcî yang urang di dalangâha bhunî parâvî drohakâ waun.
samâwódhi lawan drohakâ. mûnâji drohakâ. niyâji drohakâ tuhu
4. marpadah tida ya bhakti. tida ya tatwârîjava diyâku. dhan di iyang
nigalaru sanyasa datuâ. bhava wtásra urang inan. niunuho ya sumph
nisuruh tãpi yah mulâng. parwândan dâtu sâlvâ
5. jaya. tâlu muh yah dhan gotra santânâna. tathâpi sâwanâkta yang
wustîa jahat. maka lenit urang. maka sâkî. maka gila. manâgrâda
swâsayagya. âpuh tuwa tâmval
6. sarâsmai. kaisah. w siècleya iteyamâdi. jâân jäh muh yah siddha.
pulang ka tya mulah yang doûsaâ urâta jäh itan. tathâpi niunuho
yah sumph. tuvi mulan yang adi
7. ruh marjâhâti. yang marjâhâti yang witu niyâtita ini tuvi niwu
nuho ya sumph tâlu muh yah mulâng. sârânâhâra urang drohakâ tida
bhakti tida tatwârîjava diyâku bhava wua
8. tida niunuho ya sumph. ini grang kadâcî ya bhakti tatwârîjava diyâku. dhan di yang
nigalaru sanyasa datuâ. ânti muh kawasâna. dhan gotra
santânâna.
9. samâdhi swârtha niroga nirupadrawa subhâkâ mahe ya wamuna parâvî
// khakwârâsâta 608 ding prati pada skulapaka wolun wâlakâ. tâkâ
lânâ
10. yang mangang sumph ini. niyâhat di wêlânâ yang wla arâvijaya kalivat
mânîk yang bhumi jawa tida bhakti ka arâvijaya. // //
THE INSCRIPTION OF KARANG BHAKI

1. // siddha // kitang hanuman varai avi. kandra kayethi
2. palumpaan namaha ulu lawan tandrun luah maka matai ta
3. nörun luah wununu palumpaan. hangakuru muh kayet nhumpa u
4. nai tuhau. umenteng bhakti ni ulun haraki. una tuhau // kita sawaikaka de
5. wata mahardhika samnidhaha. mangaka yang kadatan ariwijaya. kita tuvai tandrun
6. luah wäacksona dewata mula yang parespahan paraivis. kadac i yang urang
7. di dalangna bhumi ajñana kadaatunuku ini paraivis. drohaka wairan. sawadhi la
8. wan drohaka. mahujjaa drohaka. niujjaa drohaka tahu ding drohaka. tida
9. ya marpdaah tida ya bhakti. taturwirvaa dyaikku. dhan di iyang niga- 
   laku sanyasa datua. nivunnu
10. ya sumpaah nishuruur tapik ya mulan. parwändan datu ariwijaya. tuhau muh ya dhan
11. gotra saktanaha. tathäpi sawäikaka yang wununu jhatah. maka lahit urang. maka së-
12. kit. maka gia. mantrageaa. vişaprayoga. upuñ tiwa. täämah. sarwanaat. kaai
13. han. wåistikaraa ityewaaśa. jhanaa muh ya siddha. pu lang ka iya muh yang 
   dbhag
14. na wununu jhatah inan. ini urang kadac i ya bhakti taturwirvaa dyakku. dhan di iyang ni
15. ya sumpaah sanyasa datua. santi muh kawatuna. dhan gotra saktanaha. sampda
16. swastha. niroga. nirupadrawa subhika muh yang wamanaha paraivis // 
   mangap mangap sumpaah in. nipahat di welaana yang wala ariwijaya

THE INSCRIPTION OF PALAS PASMAN

1. // siddha kitang hanuman varai avi. kandra kayeth. ni pailu [paasam]
2. namaha ulu lawan tandrun luah maka matai tandrun luah u [nunu pal-
   humpa]
3. an hangakuru muh. kayet nhumpa una tuhau. umenteng [bhakti ni ulun]
4. haraki una tuhau. kita sawaikaka dewata mahardhika san nidadha mangra 
   [ka yang kadatan]
5. di ariwijaya. kita tuvai tandrun luah wäacksona dewata mula yang parausun-
   naha [n parausin. kaadi]
6. ci urang di dalangna bhumi sjsjana kadaatunuku ini paraivis. drohaka wänku 
   [n. sawadhi la]
7. wan drohaka. mahujjaa drohaka. niujjaa drohaka. tahu din drohaka 
   [. tida ya marpdaah]
8. tida ya bhakti tawaa arijjawa di ykuu dhan di yang nigaila ku sanyasa 
   datua nivunnu ya su [apaah n]