

too, since any pointed object will do. One does not need a *tanah*. This is seldom mentioned in connection with *pudak*; perhaps because most of the writers are not "carriers of the *tanah*", not poets by profession. The ivory pin, worn in the ear, or even the thorn of the pandan itself suffice.

There are many passages alluding to the use of *pudak*'s as there is hardly a kakawin without a love story, and hardly a love-story without *billets d'amour* going to and fro on *pudak*'s. "There was a *pudak* lying with a fragment of poetry not yet finished, and an ivory pin, obviously what it had been written with," says *Parthayajna* 33,12. "On a stone in the woods lie the remains of withered flowers and chewed betel-leaf. One could guess somebody had rested there after having abducted a woman. An indication could be seen in some lines of complaint, left behind on the petals of a *pudak*."

"In despair he wrote down a poem (kakawin) on a *pudak*, the expression of his passionate love." "There is not room enough for her beauty on a *pudak*; it has to be put down on *karas* through the point of a *tanah*." A woman separated from her beloved, will take a *pudak* in her lap and fondle it as a baby, addressing it with words of endearment, in which indirectly the supposed rather is blamed for having left it behind; and we can guess what the name of the drawings, which are said to be on that *pudak* are about. And to close our collection of quotations this protestation of unwavering and unbreakable faithfulness and love: "When you should become a *pudak*, I'll be the writing on it."

We have tried to reconstruct from some scattered data in Old Javanese poems, how those poems were written and by doing that, to lift the veil of a small part of cultural and literary history of Old Javanese court-life. It seems worth while to do the same for other parts. When the kakawins, a considerable part of which have not yet been published and translated in a satisfactory way, or published at all, will have become more accessible; and, more important still, when there will be a more reliable Old Javanese dictionary, some of the impediments, which hamper the performance of that work, will have been removed.

### *Preliminary Report on the Discovery of an Old-Malay Inscription at Sodjomerto.*

Boechari

(Lembaga Purbakala dan Peninggalan Nasional)

1. It is a wellknown fact that inscriptions have been found issued by Çailendra kings in Central-Java, dating from 778 A. D. to approximately the middle of the 9<sup>th</sup> century. From these inscriptions it appeared that the Çailendras were adherents of the Buddhist religion, especially the Mahâyâna in its later phases of development (Casparis, 1950). And it was to these buddhistic Çailendra kings that we owe the inheritance of such lofty monuments like the Barabudur, Mendut, Sewu and others.

But we also have their çivaitic counterparts, such as the Candi Lara Jonggrang, the Gedong Sanga and Dieng temples, and no less numerous çivaitic inscriptions. The names of the çivaitic kings issuing these inscriptions, a list of which is found in the inscription of Mantyasih dated 907 A.D. (Stutterheim, 1927), are different from those found in the buddhistic inscriptions. All these facts had induced several scholars to assume that there were two dynasties reigning in Central-Java from the 8<sup>th</sup> to the beginning of the 10<sup>th</sup> century A. D. (Vogel, 1918; Bosch, 1928; van Naerssen, 1947). The çivaitic dynasty was supposed to have been the indigenous one, whereas the buddhistic Çailendra dynasty was a conqueror from somewhere.

As to the place of origin of the Çailendras there are some conflicting opinions. Indian scholars like R.C. Majumdar (Majumdar, 1933) and K. A. Nilakanta Sastri (Sastri, 1935) were of the opinion that the Çailendras were immigrants from India, though both scholars did not agree as to the region of origin. J. L. Moens posed the opinion that the Çailendras were refugees from India, who had settled in Palembang at the beginning of the 6<sup>th</sup> century A. D., but were driven out by Çrivijaya (= the Malay Peninsula) in 683 A. D. and emigrated to Java (Moens, 1937, pp. 435 ff.). Another opinion was posed by G. Coedès who has tried to make it plausible that the Çailendras were of Founanese origin (Coedès, 1934). And it is to this opinion of Coedès' that the *communis opinio* still adheres up till now (Casparis, 1950; 1956; 1958; Bosch, 1952).

One scholar, however, the late Prof. Dr R.M. Ng. Poerbatjaraka, fervently defended the opinion that there was only one dynasty in

Central-Java, the Çailendras. According to Poebatjaraka the Çailendras were formerly çavites, but for unknown reasons Sanjaya, a çivaitic Çailendra king whom we know to have erected a *lingga*-temple in 732 A. D., had ordered his son, Rakai Panangkaran, to abandon the faith of his ancestors and to become a buddhist<sup>1)</sup>. Another branch of this dynasty, however, still held to the çivaitic religion, and consequently had to migrate to East-Java (Poerbatjaraka, 1952 a ; 1958).

2. Some time ago a new discovery was made which might throw a new light upon this problem. In January 1963 the Archaeological Institute received a message from the regent of Pekalongan, to the effect that a stone inscription had been found at the village of Sajamerta (Sodjomerto) by a reporter, Mr V. Soekandar Hadiwiyana. A facsimile of the inscription was attached to the letter.

Although it was made by a layman, so that a reading of the whole inscription was impossible, some very interesting features immediately drew our attention. Several characters, e.g. the *ma* and the *ya* show archaic forms. The *ma* resembles the older Pallava types from Kutei and Târumâ (Kern, 1917 a ; 1917 b ; 1917 c ; Chhabra, 1949 ; Casparis, 1949 ; Vogel, 1925), whereas the *ya* reminds us of the *ya* of the Çrivijaya inscriptions, especially the Kedukan Bukit inscription dated 683 A. D. (Coedès, 1930), but this form can still be observed in the Dinaya inscription dated 760 A. D. (Bosch, 1916 ; 1925 ; Casparis, 1941). Based on these palaeographical considerations it is very likely that the inscription has to be dated in the 7<sup>th</sup> century A. D.

A more interesting fact is the frequent occurrence of the ligature *nda*, suggesting to us that the language of the inscription is Old-Malay. Up till now only a small number of Old-Malay inscriptions are known from Central-Java, viz. the stone inscription of Sa $\eta$  Hy $\eta$  Winata $\eta$  (Gondosuli I, O.J.O., CV ; Casparis, 1950, pp. 50 — 73), the stone inscription of Da $\eta$  Puhâwa $\eta$  Glis (Gondosuli II, O.J.O., III), a stone inscription from the Diëng O.J.O., XCVI), a small fragment from Bukatedja (Casparis, 1956, pp. 207 — 211), and a recently discovered inscription at the temple grounds of Candi Sewu, dated 792 A.D. (Damais, 1963).

We immediately had an estampage and photographs made of this new piece of historical evidence. Unfortunately the photographs are not good enough, but the estampage turns out to be excellent. And though the reading of some characters is still doubtful, we are able to make a provisional transcription. Some more palaeographic features can be observed. The *ra* has a very peculiar form, having an elaborate curl to the right, as if a *ra* with *danda* was meant. To our limited knowledge this form is unknown from other inscriptions<sup>2)</sup>. The *sa* and the initial *a* also look like that on the Kedukan Bukit inscription. The same form of the initial *a* can be seen in a short inscription on the back of a stone

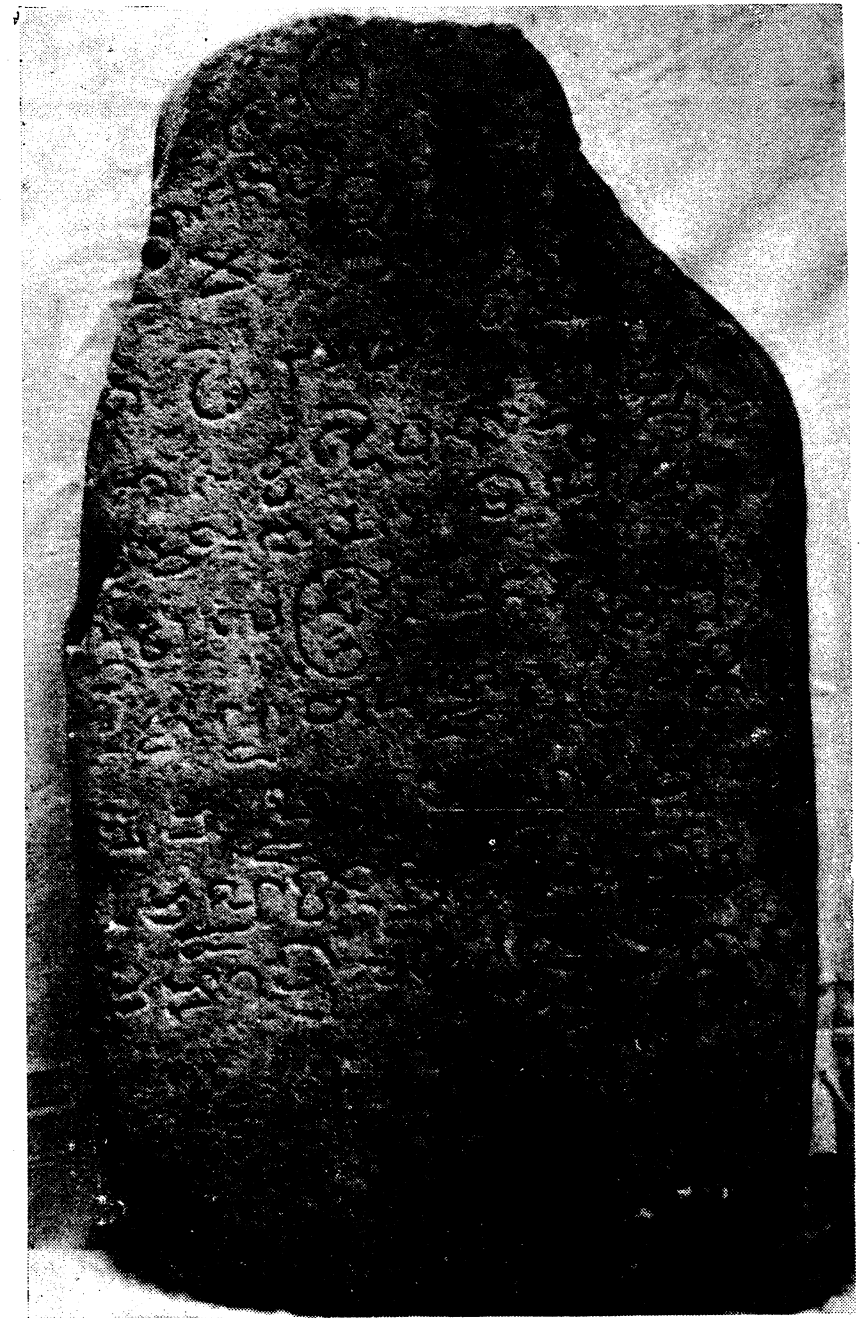


image of *Lokeçvara* originating from Jambi (Jakarta Museum no. 247; Schnitger, 1936, p. 5, pl. 1), which reads *dan âcârÿya cyuta*. This inscription has never been mentioned before except by Mr Soekmono, but he erroneously referred to this inscription as stating a date with four ciphers (Soekmono, 1958, p. 262). The *na* resembles that of the inscription of Kedukan Bukit, too. The middle foot of the *ka* is longer than the two others like the *ka* in the Kutei and Târumâ inscriptions; it also still has a small horizontal stroke above the middle foot which may be supposed to be a remnant of the so-called 'blockhead' of the older Pallava types; this small horizontal stroke can also be observed above the *ta*. Our first impression that the inscription must be dated in the 7<sup>th</sup> century A. D. is thus strengthened by these features. And we think it more likely to place the inscription at the beginning of the 7<sup>th</sup> century; at any rate it must be older than the Kedukan Bukit inscription.

3. In March 1965 we had the opportunity to visit the inscription on the spot, together with our assistants Mr. A.S. Wibowo and Mr. Ajatrochaedi. The stone is not very neatly shaped, especially its back part. It measures 80 cm. in height and ca. 45. cm. in width at the base, and it is 30 cm. thick. The right and left upper parts are broken off. Only the front is inscribed with 11 lines of script, which run a bit slantingly upwards. Though we were able to verify some doubtful readings based on the estampage, there are still three or four characters the reading of which is uncertain. So it is still a provisional transcription which we are presenting here.

*Transcription :*

1. .... -- ryayon çrî sata .....
2. .... — â kotî
3. .... namah ççivaya
4. bhatâra parameçva
5. ra sarvva daiva ku <sup>a)</sup> samvah hiya
6. -- mih inan -is-ânda <sup>b)</sup> dapû
7. nta selendra namah santanû
8. namânda bâpanda bhadravti
9. namanda ayanda sampûla
10. namanda vininda selendra namah
11. mamâgappâsarlempewângih <sup>c)</sup>

*Notes :*

- a) Instead of *ku samvah* the reading of *kna samvah* is also to be considered. But the small curl to the right is too high for a *na*, of which the small curl to the right is always found at the base. This curl is thus to be interpreted as the *suku* itself, as is the case in the older Pallava types, because the middle foot of the *ka* is longer than the two others.

- b) The first consonant of this word forms part of a ligature with the final *na* of the preceding word. With its pointed end at the left it looks like a *ca*, but the possibility of *dha* is not to be left out. The second part of the second ligature looks like a *na*. But this reading meets with the difficulty that the first part of the ligature is a retroflex (*sa*); and since it is an internal cluster, the second part should be a retroflex, too. It does not, however, resemble one of the retroflex characters.
- This word very likely denotes a kinship terminology, stating the relationship between Dapūnta Selendra and Hiya η -- mih, a certain deity or deified person as can be inferred from the title hiya η
- c) The reading of this whole line is certain. But since we do not grasp its meaning, we can not give the right separation of words. The only word at whose meaning we may guess is *mamāgap*; but what it exactly means is still unknown.

#### Translation :

- 1) ..... a)
- 2) ..... ? b)
- 3) Homage to Ćiva
- 4) Bhatāra Paramēṣva
- 5) ra and all the gods c) I honour. Hiya
- 6) -- mih is the ..... ? d)
- 7) of the Honorable Dapūnta Selendra e). Santanū
- 8) is the name of his father. Bhadravati
- 9) is the name of his mother. Sampūla
- 10) is the name of the wife of the Honorable Selendra.
- 11) ..... ? f)

#### Notes :

- a) We expect to find the date on this first line, especially when we see the word *ṛī sata* ..... We have been tempted to read *ṛī saka* (varsa) ..... But the last character is undoubtedly a *ta*, since the left part is closed at the base.
- b) The reading of *koṇi* is certain; of the preceding word only the *danda* is left. And because the whole context is unknown, we can not decide which meaning we have to attach to this word, which may mean 'curved tip', 'point', 'height', 'highest degree', or 'ten millions'.
- c) We can not explain why the composer of the inscription used the derivative form *daiva*, which has an adjectival meaning.

- d) As we have said in note *b* of the transcription we expect to find a kinship terminology denoting the relationship between Dapūnta Selendra and Hiya η -- mih.
- e) We translate Selendra *namah* with 'the Honorable Selendra', taking *namas* in the sense of 'adoration' or 'obeisance'. It is to be noted, however, that the composer might have meant Selendranāmā. Such a mistake is understandable since we see that he had made other mistakes, e.g. *namah ṣṣivaya*. But we think the first alternative to be the more acceptable.
- f) As we have said in note *c* of the transcription the meaning of this entire line is unknown to us.
4. The most interesting evidence in this new inscription is the occurrence of the name Selendra, which is undoubtedly an Indonesianized form of Ćailendra. Could it be that the illustrious Ćailendravamṣa had derived their family-name from this person? In this connection we think it useful to cite J. Przyluski's article when he contested Coedès' theory on the origin of the Ćailendras (Przyluski, 1935, p. 30): "Since Indonesian epigraphy mentions a Ćailendravamṣa, if the question is asked, what is here the *vamṣakara*? — the answer necessarily is: the "Ćailendra" and it is already understood that the Ćailendra must be a divine personage. In the epics and elsewhere Ćiva is called Giriṣa and this term is synonymous with Ćailendra. It may, therefore, be presumed that Ćailendra, the divine ancestor of the Ćailendravamṣa, is one of the forms of the god Ćiva". Well, it turns out that the Ćailendra is a personal name, and that he is not one of the forms of the god Ćiva, but an ardent worshipper of Ćiva. Another example of a personal name used as family-name is Girīndravamṣa(ja) found in the Old-Javanese *kakawin* Lubdhaka (Poerbatjaraka, 1952 b). According to Prof. Dr P.J. Zoetmulder this king is one of the Girīndrawardhanas whom we know to have reigned in the last decades of Majapahit<sup>3)</sup>.

And if our supposition might prove correct, it follows that the Ćailendras were native Indonesians. This may be inferred from the fact that Dapūnta Selendra used the Old-Malay language in his inscription. Also the many mistakes when using Sanskrit forms may be an indication that the composer was not an Indian priest thoroughly versed in Sanskrit grammar<sup>4)</sup>.

Also worthy to note is the title *dapūnta*. In the Ćrīvijaya inscriptions we have the titles *dapunta hiya η* and *punta hiya η* which were considered royal titles by G. Coedès (Coedès, 1930; cf. Yamin 1958; Wirjosoeparto, 1958, p. 225). De Casparis, however, threw some doubt on the validity of this opinion (Casparis, 1956, p. 9, esp. note 52). And indeed, we have a large number of instances in Old-Javanese epigraphy where the titles *punta*, *dapunta* and *dapu hya* were never used by royal personages, but in most cases by clerical functionaries. In Sindok's inscriptions the title *dapunta* is frequently borne by a

*samgat tiruan* (e. g. O.J.O., XXXVII; XXXVIII; XLIII; XLVII; LII), one of the 7 *upapattis* in the Majapahit period (Naerssen, 1933). Even in the Old-Malay inscription of Da η Puhāwa η Glis the titles *dapunta* and *dapu hya* were not used by a royal personage<sup>5)</sup>.

But this does not need to be considered as a serious drawback to the supposition that Dapūnta Selendra might be the *vamçakara* of the Çailendras. We have instances in Javanese history in which the reigning dynasty was descended from a commoner, e.g. the dynasties of Singhasāri and Majapahit were descended from Ken Arok<sup>6)</sup>, and the They were, however, given a divine ancestry. And it seems that this is kings of Moslim Matarām are descendants of Ki Ageng Pemanahan<sup>7)</sup>. also the case with Dapūnta Selendra, since we can see that he was supposed to be in a certain relationship with Hiya η -- mih, a deity or deified person. If it were only possible to give the exact reading of *-is-ānda* we should be able to find out whether it denotes a kinship terminology in the ascending line.

As we have said above, Dapūnta Selendra was an ardent Çaivite. This evidence strongly supports Poerbatjaraka's theory about the existence of only one dynasty, the Çailendras, the first members of which were Çaivites. In this connection it is to be noted that all the existing data used by Vogel, Bosch and van Naerssen to support their views do not exclude other interpretations. The Sanskrit inscription of Kalasan dated 778 A.D. (Bosch, 1928) was thought to contain two parties, viz. the anonymous Çailendra king and his *gurus* who had a Tārā-temple and a *vihāra* built, and Panamkaran (a), Javanese vassal of the Çailendras, who donated the village of Kālaça to these buildings. This was based on the peculiar structure of the text in which every statement was repeated twice or more in slightly different versions. But if we read it without preconceived ideas, especially strophes 5, 6 and 7, we necessarily will come to the conclusion that Panamkaran was the Çailendra king who had the Tārā-temple and *vihāra* built and had made the village of Kālaça a freehold<sup>8)</sup>. Moreover, it is not very likely that a vassal king should use such lofty *epitheta ornantia* like *mahārāja(m)* *tejahpūrnāpanna(m)* *papamkarana(m)*.

The difference between the names in the buddhistic inscriptions and in the çivaitic ones may also be explained in another way. As can be seen on the list in the inscription of Mantyaśih all the kings were mentioned only with their *rakai*-titles, except for Sanjaya whose personal name was added to it. On the other hand the kings in the buddhistic inscriptions bore Sanskrit titles except for Panamkaran. But we see that Rakai Kayuwangi pu Lokapāla, Rakai Watukura dyah Balitung, Rakai Laya dyah Tulodhong, and Rakai Sumba (or Pang-kaja) dyah Wawa had titles consisting of three parts, viz. the *rakai*-title, the personal name preceded by *pu* or *dyah* and the Sanskrit part which may be considered the *abhiseka*-name (Stutterheim, 1927; see

also the list of dated inscriptions arranged by Damais, 1952, pp. 35 — 57). It is thus possible that the different names were in fact complementary to each other<sup>9)</sup>.

5. In conclusion we admit that the data contained in the Old-Malay inscription from Sajamerta is not yet sufficient to prove beyond dispute Poerbatjaraka's theory on the existence of only one dynasty in Central-Java, and our supposition that Dapūnta Selendra was the *vamçakara* of the Çailendra dynasty. Still so many problems have to be solved, e.g. the place of Rakai Patapān pu Palār in the royal lineage, the identification of Dhranindra or Sanggāmadhanāñjaya in the inscription of Kelurak dated 782 A.D. (Bosch, 1928) and the possible connection of this inscription with the recently discovered Old-Malay inscription from Candi Sewu dated 792 A.D., in which the enlargement of a Maniucrighra by a *nāyaka* is mentioned whose name is unfortunately very difficult to read, and lastly the identification of Rakai Walai η pu Kumbhayoni, who was an ardent Çaivite, and whose ancestors were mentioned in a fragmentary inscription from Ratu Baka (Casparis, 1959, pp. 341 — 343<sup>10)</sup>).

## NOTES

- 1) It is to be noted that before 1947 nearly all scholars thought Sanjaya and Panamkaran to be Çailendras.
- 2) The only known example which resembles this form is found in the inscription of Poh Dulur dated 890 A.D., which is undoubtedly a copy. But the curl of the *ra* in the Sajamerta inscription is more elegantly drawn.
- 3) Prof. Zoetmulder has expressed his opinion in a paper read at the 2nd National Congress for Sciences held at Jogjakarta in 1962. The Girindrawamçaja mentioned in the Lubdhaka is *dyah* Suraprabhāwa whose name is also found in the inscription of Pamin-tihan dated 1473 A.D. (Bosch, 1922; Muusses, 1923; Damais, 1952, p. 81).
- 4) We will leave it an open question whether Dapūnta Selendra originated from Java or Sumatra. For the writing of the National History of Indonesia it is sufficient to prove that he was a native Indonesian, and not a refugee or conqueror from abroad.
- 5) We also have the variant *rapunti*, e.g. in the inscription of Humandi dated 875 A.D., and of Taragal dated 881 A.D. (both still unpublished). It looks like a feminine form of *dapunta*, but in both cases the title *rapunti* is used by a *tuhān* who was charged with the execution of the foundation of the freehold. And it seems that they were males.
- 6) This story is found in the Pararaton edited by J. L. A. Brandes (Brandes, 1897; 1920).
- 7) In the Babad Tanah Jawi (Olthof, 1941) Ki Ageng Pemanahan

was said to be a descendant of Brawijaya, the last king of Majapahit, and his ancestry was brought back even to Adam.

- 8) For the sake of clarity we will quote the three strophes :
- (5) rāṇye pravarddhamāne rājñah çailendravamçatilakasya  
çailendrarājagurubhis tārābhavanam krtam krtibhih //
- (6) çakanrpakālātītair varsaçataih saptabhir mmahārājah  
akarod gurupūjārtham tārābhavanam panamkaranah //
- (7) grāmah kālāsānāmā dattah samghāya sāksinah krtvā /  
pankuratavānatīripadeçādhyaksān mahāpurusān //
- i.e. :
- (5) In the prosperous kingdom of the Jewel of the Çailendra-dynasty a Tārā-temple was built by the pious (or learned) *gurus* of the Çailendra king.
- (6) In the evolved çaka-year 700 Mahārāja Panamkaran made a Tārā-temple for the worship of his *gurus*.
- (7) Having made as witnesses the *pangkur*, *tawān*, and *tirip*, the eminent village superintendents, (he) donated the village of Kālāsa to the *samghā*.
- 9) This is, however, no more than a guess. We have a Dharmmatunggadewa in the inscription of Ratu Baka dated 792 A. D. (Casparis, 1950 ; 1961, pp. 241-248), in which also the name of Panamkaran seems to be found, Samaratungga in the inscription of Kayumwungan dated 824 A.D., in which his daughter Prāmodawarddhanī is mentioned and also Rakai Patapān pu Palār with his wife (Casparis, 1950), and Bhūjayottunggadewa in the Pre-Nāgari inscription from Candi Plaosan (Casparis, 1956, p. 180). In this case we could at the utmost identify Rakai Panamkaran with Dharmmatunggadewa, and may be Rakai Pikatan with Bhūjayottunggadewa, since we know that the Plaosan temples were built during the reign of Rakai Pikatan (Casparis, 1958). The identification of Samaratungga with Rakai Patapān pu Palār, however, meets with serious difficulties.
- 10) Unfortunately the names of Kumbhayooni's ancestors (father, grandfather, great-grandfather) are lost. But this data is sufficient to disprove de Casparis' theory about the identification of Rakai Walajñ pu Kumbhayoni with Rakai Pikatan (Casparis, 1956, pp. 244-279).

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ABBREVIATIONS

- B.E.F.E.O. : Bulletin de l'Ecole Française d'Extrême Orient. Imprimerie Nationale. Paris.
- B.K.I. : Bijdragen tot de Taal-, Land- en Volkenkunde. Koninklijk Instituut voor Taal-, Land- en Volkenkunde, 's-Gravenhage — M. Nijhoff.
- J.G.I.S. : The Journal of the Greater India Society. Calcutta.
- K.V.G. : Verspreide Geschriften van Prof. Dr H. Kern. 's-Gravenhage — Martinus Nijhoff.
- O.J.O. : Oud-Javaansche Oorkonden. Nagelaten transcripties van wijlen Dr J. L. A. Brandes. Uitgegeven door Dr N. J. Krom. V. B. G., dl. LX. Batavia- Albrecht and Co./ 's-Gravenhage — M. Nijhoff.
- O. V. : Oudheidkundig Verslag van den Oudheidkundigen Dienst in Ned.-Indie. Weltevreden — Albrecht and Co./ 's-Gravenhage — M. Nijhoff.
- P. O. D. : Publicaties van den Oudheidkundigen Dienst in Ned.-Indie. Weltevreden — Albrecht and Co.
- T. B. G. : Tijdschrift voor Indische Taal-, Land- en Volkenkunde. Uitgegeven door het Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen. Batavia — Albrecht and Co./ Den Haag — M. Nijhoff / Bandoeng — A. C. Nix and Co.
- V. B. G. : Verhandelingen van het Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen. Batavia — Albrecht and Co. / 's-Hage — M. Nijhoff.

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## Pembitjaraan Buku

Winfred P. Lehmann, *Historical Linguistics; an Introduction*. Holt, Rinehart & Winston, Inc. New York. 1963. 297 halaman; *Exercises to accompany Historical Linguistics, an Introduction*. idem 1963. 98 halaman.

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Sekalipun studi linguistik historis telah mentjapai umur lebih dari 150 tahun, namun — hingga terbitnja buku Prof. Lehmann ini — belum sekali djua terbit karja lengkap jang bersifat elementer maupun pengantar (sebagai keketjualian adalah pasal 38-62 dari Hockett 1958: *A Course in Modern Linguistics*). Buku<sup>2</sup> jang ada entah bersifat teknis dan tidak untuk studi permulaan (seperti Hoenigswald 1960: *Language Change and Linguistic Reconstruction*) ataupun sangat terbatas lapangannja (seperti Meillet 1937: *Introduction à l'étude comparative des Langues Indo-Européennes*). Oleh karena itu kehadiran buku ini dapat diterima oleh para peminat linguistik historis dengan gembira.

Pertama-tama djudul buku ini. Tepatkah?

Di Universitas Indonesia nama resmi untuk ilmu jang termuat dalam buku ini kini ialah *linguistik bandingan*. Djelas ini adalah terdjemahan dari *comparative linguistics* atau *vergelijkende taalkunde*. Nama lama ialah *ilmu perbandingan bahasa*. Menurut anggapan penulis pertimbangan buku ini *comparison* atau *perbandingan* hanja merupakan salah satu aspek dari tjabang linguistik ini; bahkan salah satu metodenja disebut *metode komparatif*. Tudjuan ilmu ini ialah *menjusun sedjarah bahasa dengan segala aspeknya*. Meskipun anggapan sematjam ini tidak dikemukakan oleh Lehmann, namun penulis dapat menjetudjui istilah *historical linguistics* atau *linguistik historis* (Perhatikan istilah Meillet 1925: *La Méthode comparative en Linguistique Historique*. Istilah de Saussure *linguistique diachronique* djarang<sup>2</sup> dipakai).

Sistimatik dan isi buku ini adalah sbb.:

1. Introduction. Diuraikan studi tentang "differences in languages between two points of time" maupun "two or more points in space". Pasal ini memberikan gambaran sekilas tentang djangkauan buku ini. The classification of languages.
2. Genealogical classification of languages. Sesudah menguraikan kekrabatan bahasa<sup>2</sup> dunia, ia menjimpulkan: "Genealogical classification was admirably suited to determine the interrelationships of languages such as the Indo-European for which we have many records from several millennia. For languages attested only today we may be limited to classification based on typology" (hal. 49) — walau bukan pendapat baru, namun kita sependapat inilah jang mesti kita lakukan terhadap bahasa<sup>2</sup> di Asia Tenggara dan Oseania.
3. Typological classification of languages. Disini diuraikan klasifikasi Finck jang kwalitatif, klasifikasi Greenberg dan Householder jang kwantitatif.
4. The use of written records. Sedjarah dan djenis<sup>2</sup> sistim tulisan.
5. The comparative method. Teknik<sup>2</sup> rekonstruksi-luar — salah satu metode jang hingga kini menguasai linguistik historis.
6. The method of internal reconstruction. Teknik<sup>2</sup> rekonstruksi-dalam.
7. Study of loss in language; lexicostatistics. Dengan singkat dipaparkan sebuah metode linguistik historis jang amat penting dan paling baru dalam abad ke-20 — sumbangan metode ini dan kekurangan-kekurangannja.
8. Broadening of language materials; dialect geography. Prinsip<sup>2</sup> serta kepentingan dialektologi bagi sedjarah bahasa.
9. Models of language. Teori silsilah, teori gelombang, idiolek, dia-sistim. Change in language.
10. Change in phonological systems.
11. Change in grammatical systems; analogical change.
12. Change in semantic systems.  
Pasal 10-12 menguraikan prinsip<sup>2</sup> "linguistic change" sebagai aspek perspektif dari linguistik historis.
13. Borrowing: influence of one language or dialect on another.
14. Conclusion.  
Annotated bibliography, symbols, technical terms and abbreviations. Index.  
Tiap<sup>2</sup> pasal diikuti petundjuk<sup>2</sup> batjaan landjutan.

Dari isi buku ini kita melihat, bahwa seluruh lapangan linguistik historis ditjakup, ketjuali teori migrasi. Pada hal. 29 dan 33 ada disebut-sebut migrasi bangsa Junani dan bangsa<sup>2</sup> German, tetapi tidak kita dapati uraian tentang metode "*Wörter und Sachen*", *center of gravity method* dari Edward Sapir, ataupun *migration theory* dari Isidore Dyen. Pada tjetakan kemudian tentulah bab jang amat penting ini dapat ditambahkan.

Tampak bahwa pengarang menghindarkan hal<sup>2</sup> jang masih di-