

*Acta Orientalia* (1924) 2:12-21

A preliminary notice concerning

## Two Old Malay Inscriptions in Palembang (Sumatra).

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On the 17th of November 1920, at a distance of a few kilometers from Palembang, the capital of the district of that name, an inscription of 14 lines was discovered, of which the writing bears relation to that of Kota Kapur (608 Śaka) and of Canggal (Java) (654 Śaka).<sup>1</sup>

The discoverer, L. C. Westenenk, at that time Resident of Palembang, reported of his find in the periodical *Djawa*, 1st vol., no. I, p. 8; a photographic reproduction that he made gives a good impression of the kind of script, although the characters have been traced in chalk, before being photographed, which is always a dangerous procedure.

The chief of the Archaeological Service in Netherlands India, Dr. F. D. K. Bosch, read the date conjecturally—the signs for unites and hundreds are not quite certain—as 606. If this be correct, a very ancient inscription has come to light, upon a historic spot, and at the same time a specimen of Old Malay has been found, a large part of the inscription being expressed in that language.

Up to the present moment, all that was known of Old Malay was what appeared Malay-like in the uncertain idiom of the Bangka-inscription,<sup>2</sup> and what was distinctly recognizable in the inscription of 21 lines at Pagaruyung, of 1278 Śaka. Between this period and the time at which the oldest Malay manuscripts known to us were

<sup>1</sup> Cf. Dated inscriptions in Java, *Tijdschrift T. L. & V. K. v. N. I.*, vol. 53, p. 229—268; 56, p. 188—193, and *Oudheidkundig Verslag* 1915, p. 86—88.

<sup>2</sup> Cf. Kern in *Bijdragen t. d. T. L. & V. K. v. N. I.*, vol. 67, p. 393—401.

copied, the end of the 16th century, there does not lie such a length of time that the sameness of language need surprise us, but an almost complete similarity between 16th century (and to a great extent present day also) wordforms and those of the 7th century, in which the Palembang-inscriptions are written, is certainly a remarkable example of linguistic conservatism.

Dr. Bosch was so kind as to send me a transcription, taken from an off-print of the inscription, which I here reproduce:

1. swasti śrī śakawarṣatita 606 dīṅ dwitiya śuklapakṣa wulan caitra sāna tatkalāṇa parlak śra (?) kṣetra ini niparwuat
2. parwaṇḍa punta hyaṅ śrī jayanāsa ini prapīdhānāṇḍa punta hyaṅ sawaṇakūa yaṅ nitanāṅ disini nīyur pināṅ hanāu
3. rumwiya dngan samitraṇa yaṅ kāyu nimakan wuahūa tathāpi haur wuluh pattuṅ ityewamādi punar api yaṅ parlak wukan
4. dngan tawad talāga sawaṇakūa yaṅ wuatkna sucarita parāwis prayojanākan puṇyāṇa sarwwa satwa sacarācara waropāyāṇa tmu
5. sukha di āsannakāla di antaramārgga lai tmu muah ya āhara dngan āir niminuṅṅā sawaṇakūa wuatṇa huma parlak maṇ-cak (?) mu-
6. ah ya manghidupi paṣuprakāra marhulun tuwi wrddhi muah ya jāngan ya niknā i sawaṇakūa yaṅ upasargga pidanu swapna-wighna waraṅ wua
7. tāṇa kathamapi anukūla yaṅ grahanakṣatra parāwis diya nir-wyadhi ajara kawuatanāṇa tathāpi sawaṇakūa yaṅ bhṛtyāṇa
8. satyārjjava drdhabhakti muah ya dya yaṅ mitraṇa tuwi jāngan ya kapada yaṅ winiṇa mulaṅ anukūlabhāryya muah ya waraṅ sthā
9. nāṇa lagi jāngan cūri ucca wadhāṇca paradāra di sāna punarapi tmu ya kalyāṇamitra marwwangun wodhicitta dngan maitri ni
10. bodhi di daṅg hyaṅ ratnatraya jāngan marsarak dngan daṅg hyaṅ ratnatraya tathāpi nityakāla tyāga marṣilakṣanti marwan-gun wiryya rājin
11. tahu di samīraṇa śilpakāla parāwis samāhitacinta tmu ya prajṇa smṛti medhāwi punarapi dhairyyamāni mahāsarwwa

12. wajraśarira anupamaśakti jaya tathāpi jātismara awikalendriya mañcak (?) rūpa subhagahāsin hālap — —  
 13. yawākya wraḥmaswara jādi laki swayaṅgbhu punapi tmū ya cintamaninidhāna tmū janmawāṅśita karimma waśita kleśawaśita  
 14. awasāna tmū ya anuttarābhisamyaksāṅwodhi

Before proceeding to an attempt at translation we will give a few notes on the Malay text.

#### Line 1.

*dīṅg* = *di* + the relative element that occurs in Malay *yang*, Jav. *ing*, &c., and in 17th century-Malay<sup>1</sup> before pronominal suffixes.

*wulan*, Malay *bulan*; the form of writing Malay words beginning with a *b* with a *w* occurs regularly in this inscription.

*parlak*, the word for 'garden', familiar in the Achinese and Batak languages.

*niparwuat*, in the Pagaruyung-inscription *diparbuatkan*;<sup>2</sup> the verbal prefix *ni*, equal to the Malay *di*, occurs also in the Batak, Nias and Makasar languages, and in the Bangka inscription.

#### Line 2.

*parwāṇḍa*; Dr. Bosch drew my attention to *parwāṇḍan* in line 4 of the Bangka inscription, to which Kern gives the note: 'Of *mulang* I am not certain nor of *parwāṇḍan*, from the prefix *par* and an untraceable foreign looking stem *wāṇḍan*.' Dr. Bosch made the tentative suggestion that in both inscriptions a title might be meant, from the prefix *par* and *bandan*, Sanskrit *bhāṇḍa*, which might be a substantivation of *berbanda* = *orang kaya*. It might also be read *parwaṇḍapunta* (see below), but then *parwaṇ* remains suspect as a form with a final *n* and of uncertain meaning. *Punta* is the word *pu*, lord, occurring in several languages; *nta* is the suffix of the 1st person plural preceded by the relative element. *Dapunta*, which occurs in Old-

<sup>1</sup> Bijdragen, vol. 75, p. 382.

<sup>2</sup> Oudh. Verslag, Bijlage H, on line 9. In the inscription mentioned there Malay is found in l. 10 (*jalan, barbuat ya*), l. 11 (*tyada mali(ā)samun tyada rabut rentak*), l. 12 and 13 (*yaṅ handak barbvinaṣa*), l. 14 and 15 (*yaṅ nuraṅ*), l. 16, idem.

Javanese inscriptions—Dr. Krom drew my attention to Old-Javanese Documents in *Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen*, vol. 60, p. 4, and Dr. Bosch to *ibid.*, p. 34 and 45—has the prefix of the pluralis honorificus, as in Javanese *datu*, *ratu*, Malay *datuk*, Jav. *raka*, *rayi*, &c., familiar as suffix in Malay *anakda*, *baginda*, Jav. *sira* &c., and further the suffix already mentioned above.

*praṇidhāna*, possibly Sanskrit *praṇidhāna*, desire, aspiration, vow, with suffix *an*; it is, however, not clear what this combination would mean, and a composition with *aṇḍa* is out of the question.

*nitanāṅ* = Malay *ditanam*; the stem *tanāṅ* does not occur beside *tanam*, but the variation between the final nasals *m*, *n* and *ṅ* is familiar.

*ṇiyur*, *pināṅ*, *hanau* and

#### Line 3

*rumwiya* are the familiar names of trees *nyiyur*, *pinang*, *enau* and *rumbiya*.

*samiśraṇa*, prefix *sa*, Sanskrit *miśra* (Malay *mesara*) and suffix of the 3rd person.

*haur* and *wuluh* are evidently the Malay names of bamboo *aur* and *buluh*; *pattūṅ* is probably the Malay *betung* (large bamboo), in which *a* before the double *t* must represent the short *e*-sound (*shewa*) not indicated in the writing.

#### Line 4.

*tawad* is very probably identical with Malay *tebat* (the short *e*, *shewa*, as always represented only by *a*, the final *d* instead of the final 'tenuis') = dam. The word *wuatkna* presents difficulties; if we read, as in line 5, *wuatna*, the sense would be plain, if it is *wuatkna*, we might bring it into connexion with Javanese *watek*, boundary. A derivation with suffix *kan* from *wuat* (Malay *buwat*) is to my mind out of the question. The word *parawis* is a 'crux interpretum'. Dr. Krom's attempt at an explanation in *Tijdschrift* 59, p. 429 seems to me difficult to accept, also Dr. Rouffaer's guesses, which can hardly be taken seriously, in *Bijdragen* 74, p. 140. Accord-

ing to the form it might correspond to a Malay *per(h)abis* and lend a perfective strength to the verb, which, however, is here out of the question. Dr. Bosch pointed out to me that both in the Bangka inscription and in this inscription it follows upon a substantive, and that it might perhaps have the meaning of 'altogether' or 'all' (Bangka inscription line 9, this inscription line 7). Prof. Krom drew my attention to Old-Javanese Documents in *Verhandelungen*, vol. 60, p. 236—238, where instead of *pangawis parawis* may be read; I cannot decide whether this throws any light upon the subject. It may after all be asked whether the Malay word *perawis* in its ordinary meaning of 'a means to attain something' cannot lurk in *parawis*.

In the form *prayojanākan* the word *akan*, or the suffix *kan*, is included. *tmu* is formally equal to the Malay stem *temu*, from which words meaning 'to meet' are derived.

#### Line 5.

After the twofold prefix *di* and the two Sanskrit words follows *lai*, which in Minangkabau means 'to be, to be present'. The form *niminungña* is in its prefix and in the anomaly of the final nasal precisely similar to *nitanaṅg* in line 2. The word *mañcak* is not clear; neither the Javanese nor the Sunda word give any light here.

#### Line 6.

*muah*, which occurs here twice, may be considered as the same as Old-Javanese *muwah*, again.

*marhulun* is composed of the prefix *mar*, Batak *mar*, Minangkabau *ba(r)*, Malay *ber*, and *hulun*, slave, servant.

*tuwi* = Old-Javanese *tuwi*, yes, verily.

*niknāi* is the stem *kna*, Malay *kena*, hit, touched, with prefix *ni* (see above) and locative suffix *i*.

*pidanu* Dr. Bosch would like to restore to Sanskrit *piḍana*, torment, which would give a good sense.

#### Line 7.

If the word *kawwatanāña* is correct, it would have one syllable too much, unless it is a case of the lengthening with *an*, familiar in Javanese and especially in Sunda.

#### Line 8.

The Malay words *bini* and *barang* are easily recognized in *wini* and *warang*.

#### Line 9.

*maruwaṅgun* = Malay *berbangun*; here the prefix *mar* has the same causative strength as in words like Malay *berbinasa*; the same in line 10.

#### Line 10.

*daṅg* is the honorific *ḍa*, although not written with *ḍ*, with the relative element *ṅg*. *ṁarsarak* = Malay *bersarak*, to separate oneself; the same prefix, here a reflexive, occurs in *maṣṣilakṣanti* (read *-kṣānti*).

#### Line 11.

The Malay and Sanskrit words present no difficulties.

#### Line 12.

Here two Indonesian words occur, namely the unexplained *mañcak*, which is moreover followed by a question mark, and *halap* — —, in which perhaps the Javanese *halap*, beautiful, lovely, may be recognized.

#### Line 13.

The Malay words are familiar, but still the meaning is not altogether clear.

#### Line 14.

The words *tmu* and *ya*, which also occur in line 13, are the Malay terms *temu* and *iya*. *saṅgwodhi* is Sanskrit *saṁbodhi*.

Even when all Sanskrit words and most of the Malay words are made certain, the meaning of the sentences is still not altogether clear. We cannot help asking which is the connexion between the laying out of a garden and the admonitions and invocations. We may share Prof. Krom's opinion that here there is the same connexion as in the Aśoka-edicts, in which the planting of trees and laying out of ponds is counted a good work, and the conclusion is similarly an admonition.

The important thing is the date, the place where the stone was found, the proper name and the Buddhist (Mahāyānist) character.

With hesitation and reservations, we venture upon the attempt at translation below, without daring to flatter ourselves that it always reproduces the sense correctly. In the interpretation of some Sanskrit words and Buddhist terms Dr. Bosch and Prof. Krom have given me useful hints.

### Translation.

1 Hail! In the Śaka-year 606 (?) on the second of the light half of the month Caitra, then was this garden Śrī(?)kṣetra there founded 2 by the noble lord and Prince Jayanāśa. This is the prayer of His Majesty: everything that is planted here, palms, pinang-trees, arèn- and 3 sago-palms, as well as all the trees whose fruit is eaten, but also the aur- and petung-bamboos—although the garden be not 4 with dams (and) ponds—all well laid out and kept, are intended and meant for the property of all creatures, animals and plants, as best use thereof, for 5 enjoyment in the immediately succeeding time, upon the intermediate way, where they will find food and drinking water. All is to be made into garden-ground, and 6 the cattle shall be bred as servants. Then shall there be growth, and shall all never more be struck by misfortunes, torment, sleep-hindrance (?) in all their 7 deeds. Moreover shall be propitious the planets and stars, so that healthy and eternally young shall be what is made there. But all servants thereof 8 must be true and upright, of faithful truth, and they must be their friends, and not return to their wives, as willing servants, and they may at no 9 place deceive, nor kill, nor commit adultery. And there also they will meet good friends, establishing the bodhicitta as well as the maitrī of the 10 bodhi in the sacred triratna. Never may they part from the triratna, but they must be constantly sacrificing, and with rock-like patience they shall accomplish strength, industry 11 and knowledge in all manner of handicrafts, for the expression of all good thoughts. Then they shall be wise, with good memory and acute, moreover holding seriousness in honour, all

with 12 diamond-bodies of incomparable strength and conquest, but retaining the remembrance of (former) births, of unblemished senses, of... stature, laughing with joy, lovely... 13... speaking the Brahma-word, becoming men sprung from themselves; moreover they shall possess cintāmaṇi, have power over birth,<sup>1</sup> karma and kleśa. 14 At last they will reach the unsurpassed perfect illumination.

Historical significance does not seem to attach to this inscription. Of greater importance is the record, which came to light soon after the first, and according to date, language and place of discovery<sup>2</sup> (Palembang) shows great affinity to the first.

The text runs as follows:

1. swasti śrī śaka warṣatita 60? ekadaśi śu-
2. klapakṣa wulan waiśakha ḍapunta hyāṅ nāyik di
3. sāmwo mangalap siddhayātra di saptamī śuklapakṣa
4. wulan jyeṣṭha ḍapunta hyāṅ marlapas dari mināṅga
5. hāmwar mamāwa yāṅ wala dualakṣa dangan ko?
6. duaratus cāra di sāmwo dangan jalan sariwu
7. tmu rātus sapulu dua wañakña dātāṅ di mataya (?)
8. sukacitta di pañcamī śuklapakṣa wulan.....
9. laghu mudik dataṅ marwuāt wanua.....
10. śrīwijaya siddhayātra subhikṣa

A few notes upon peculiar words may follow here; terms that can be recognized at once we shall not discuss.

### Line 2.

*ḍapunta* has already been dealt with above.

### Line 3.

Can the term *sāmwo* throw light upon the enigmatic name Samboja(ya?) beside Śrīwijaya? Or is meant Sambo, mentioned in the *Sajarah Malayu*, ed. Shellabear, p. 39?

<sup>1</sup> Prof. Krom suggests *janmawasitā* instead of *-wanṅsitā*, as also in the two following words.

<sup>2</sup> The discoverer has pointed out to Dr. Krom on the map of 'Djāwā' the exact spot of the discovery.

*mangalap* is the word, especially common in Sunda *alap-ngalap*, which must formerly have been very frequent in Malay, witness also the numeral 8 *delapan*, really *duwa(a)alapan*, cf. Sunda *salapan* = nine.

*siddhayātra*, magic, is that which in the Campa inscription (9th century) is called the peculiar science, for the study of which a royal official betook himself to Java (Tijdschrift 59, p. 149), which is treated in Krom's Barabudur monograph on p. 754.

Line 4.

*marlapas*, Malay *berlepas*, here it would seem to be reflexive.

Line 5.

In *Mināṅgahāmwar* we suspect the name of a place, formed, like so many others, with the infix *in*; the newer form would probably be *Minanga ambar*, which, however, cannot be traced. In *mamāwa*, from the stem *bawa*, the phenomenon is displayed of the transition of the media-labial into the nasal, which frequently occurs in 17th century texts and still survives in the exceptional form *memunuh*, from *bunuh*.

*wala*, = Malay *bala*, well known from the compound *balatantera*.

Line 6.

*cāra* is probably the Sanskrit word for spy, guide.

*dangan* is written *dngan* in the first inscription, which Kawi-like monosyllabic way of writing represents the pronunciation *dengan*, with short *e*.

Line 7.

*tmu* is not clear. In the first inscription we thought we might translate it: with, along with. The indicator of the number of 100 it is not likely to be.

*sapulu dua* is remarkable for the general Indonesian *duwa belas*, as in Karo-Batak. The place-name is uncertain.

Line 8.

The *w* in *wulan* corresponds with that in *marwuat* in line 9, = Malay *berbuat*. *wanua* = Malay *benuwa*, Old-Jav. *wanwua*.

Line 10.

Although the three Sanskrit words are known, the sentence, owing to the absence of the end, is not clear.

In so far as the inscription can be translated its meaning is as follows:

1 Hail! In the Śaka-year 60?, on the eleventh of the light half of the 2 month<sup>1</sup> of Waiśakha, our lord and prince climbed up 3 the Sambo<sup>1</sup> to acquire magic power. On the 7th of the light half of the month 4 Jyēṣṭha our lord made himself free from Minanga 5 hamwar leading with him an army of 200.000 men, with..... 6 200 in number and guides on the (or, at?) Sambo, and the road a thousand 7 with (?) a hundred and twelve in number. Coming to Mataya (?) he was rejoiced, on the fifth of the light half of the month 9 Laghu he fared upwards; on arrival he made the fortress 10 Śrīwijaya, richly endowed with the magic power of conquest.

It is tempting to conclude that this announces the establishment of the much discussed Śrīwijaya, but this consideration alone does not furnish sufficient proof.

What can we now notice concerning the Malay language of these long past days? In the first place that it even then possessed the word-form and the affixes which it still possesses at the present day. Further, that the prefix-formation with *mar* now known principally in Batak, and surviving in a few Malay words as *merubi*, *meruwap*, here takes the place of the Malay prefix *ber*. From this to draw the conclusion that formerly Malay was Batakizing would be absurd, as we know nothing of the Batak language of that date, and moreover one inscription is not sufficient proof. In any case, all conclusions must be postponed until a photograph appears taken either from a good estampage ('Abklatsch') or from the original. The scientific unreliability of the reproduction in the journal Djāwā is obvious, liquid chalk having been used, so that grooves, taken for letters, may have been made white, and what is writing, but looks like grooves, been left out.

Let us hope that the Archaeological Service in Netherlands India will speedily supply us with more reliable reproductions.

In any case it seemed to us important that the first publication upon the Indonesian field in the new journal should be dedicated to a new and interesting discovery.

<sup>1</sup> or went ashore at Sambo?