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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)

Southeast Asian Ministers of Education Organization

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Appendix 4b

Country Report of Indonesia

for

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

Bangkok and South Thailand, March 29 - April 11, 1983

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, Manjusrigha, Pu Hawang Gelis, Bukateja, 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" (MISI, 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 Manjusrighra

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 Manjusrighra inscription as Chandi Sewu has been identified with the temple dedicated to Manjusri as mentioned in the Kelurak inscription of 782 A.D. (Bosch, 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 mā 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), pamapirnyangan (?) 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 aksamālā 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 padehanda 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 Saanghyang Wintang Prasada.

The relatives of Dang Karayan Partapan are also mentioned: his wife is Busu Iti, his mother is Jantakabbi, his mother-in-law is Panuahhan, his brother is Busu Tarba, his brothers-in-law are Busu Bajra and Busu Utara, his stepsons are Busu Taray and Busu Dandai, the stepbrother of the queen is Busu Huwuriyan, his uncle is Wisnurata. 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 constructed 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 Ciampaea 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 sabdakalānda rākryān juru pangāmbat i
kawihāji panca pasāgi marsāndesa barpulihkan hāji
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 He-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.

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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 Pallawa 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 roulettes 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 HAWANG GELIS (GANDASULI I), 749 S.

1. swasti śakawarsatīta
2. 749 jyestamāsa ti
3. thi astami śuklapaksa
4. wagai wara hri pa
5. hing tatkala [ta] ndda pu ha
6. wang glis anakwbī sīpirākhu
7. t wīki [nga] naya hu
8. minamahkan pangliwattan
9. 1 padamaran 1 pamapi [r] nya
10. ngan 6 curi [ng] 1 nihan praca
11. ktinda dang pu hawang glis
12. tatra sāksīt̄ dapunta likha
13. dapunta śurādrī hyang guru
14. gawai hyang guru gowar
15. likhita kubha dangan
16. di pabwaya y da
17. dang pu wang glis cihna
18. ndati palupadi sima
19. nda //

THE INSCRIPTION OF SOJOMERTO

1.
2.
3. namah śśiwaya
4. bhatāra paramēśwa
5. ra sarwā daiwa kna samwah hiya
6. ramih inan .is .ānda dapū
7. nta selendra namah santanu
8. namāndā bāpanḍā bhadravati
9. namāndā ayanda samūla
10. namāndā wināndā selendra namah
11. mamāgappāsar lempewaniḥ

THE INSCRIPTION OF GANDASULI, 754 S.

1. // namaśśiwaya, om mahājana di sahiñālas partapān tuha nuda laki
wini mandanar wuat tanta parāwis, dharma-
2. gatindā dang karayān partapān ratnamahēśwara sida busu plār namāndā
dang karayān laki busu iti namāndā dang karayān wini
3. atyanta dharmasta sida dua, ayāndāng karayān laki parpuanta jantakabbi
namāndā. ayāndā dang karayān wini parpuanta panuahhan nama-
4. nda. sida inan dua adhirāksa sida waranak putra maratna waranak strī-
ratna, adinda dang karayān laki busu tarbba namāndā. iparda dang
karayā-

5. n partapān busu bajra busūttara udanda sanak busu taray busu dandai
udanda sapopo busu huwuriyan pamāndā wiṣṇurata namāndā sarabhāra di
nāyaka watak bunut tathāpi udanda sapopo busu padarañan nāmāndā sara-
bhāra di nāyaka watak kahuluan tathāpi waranak sida busu putih padi.
6. pahik swasta pagarwassi awat-indu anakda kulaputri inan parāwis
tathāpi pagarwastu pagarduri si buha sampuh. witaka dadang winārah
rari inan sabāñā-
7. kaña anakda. dang karayān partapān punya prabhāwānda dang karayān
partapān kathamapi sukha subhikṣa. yang rājya dirakṣa iya sabāñākñā
yang deśa itas tatah
8. pūrwa dakṣina paścima uttara itas tatah iya manastuti gunanda dang
karayān partapān. tathāpi āda ācāryyānda dhalawa namāndā sthāpaka
sida tathāpi
9. bapuh munda dang karayān śiwarjita nāmāndā nayaka di prang kapulang
sida inan parāwis sida ta sahāyānda di dharma punya kusala. iya
makajādi pra-
10. tista di hyang haji tarkalaut sang hyang wintang prasāda suprayukta
ksair sahita iya matrāna winihnya kṣetra di tanah buna tlu barih
pragāluh ampa lattir
11. pamandyan tlu lattir tina ayun ampa lattir wunu tlu lattir pawijāhan
dua lattir kaywara mandir dua lattir wanur waharu sa lattir mundu
12. dua lattir kakalyan sa lattir tarukān sa lattir matrāna winih di tanah
buna parāwis ampa puluh sa lattir parttakan di walunuh pu posuh
13. di pragāluh parpuanta warpatih manulu namāndā nayaka di kyu bungnan
sahāyānda warpatih pu lihasin namāndā nayaka di mantyasih
14. dapunta marhyang jñānatatwa namāndā // 0 //
15. *hyang*

THE INSCRIPTION OF DIENG III (undated)

- a.
1. namaśśiwaya dewadra
 2. wya hulun duapuluh
 3. karbo sapuluh alas
 4. kacānan dua, padyusan
 5. dua / gagun / karaha padwa
 6. tu / tatas lanang / carantī li
 7. ma / watu / parsarinasi
 8. yan tambaga / sapuluḥ wu
 9. ta / mās dutahil / jang mi
 10. tiga padwatu / caturanggang
- b.
1. kail laki / sajugalā //
 2. lungsir sawatu // witā
 3. dua watu / tanḍa tanda
 4. dualapan / suruy ga
 5. ding / carmin / batu cērmi
 6. n / wungwung bala / karantiga du
 7. a / sanduk dua / guci
 8. patwatu / watu kākkyab
 9. dua / dāng / ika teja dang hyang

THE INSCRIBED PLATE FROM BUKATEDJA
(Purbalingga, Central Java)

// ini padéhanda hawang payangnān //

THE INSCRIPTION OF KEBON KOPI, 854 S.
(Bogor, West Java)

// ini sabdakalanda rākryān juru pañāmbat i kawihāji pañca
 pasagi marsā ndeśa barpulihkan hāji su ḥā //

THE INSCRIPTION OF KEDUKAN BUKIT

1. swasti śrī śakawarsatita 605 ekādaśi ṣu
2. klapakṣa wulan waisākha ḫapunta hiyang nāyik di
3. samwau maṇalap siddhayatra di saptami śuklapakṣa
4. wulan jyeṣṭha ḫapunta hiyang marlapas dari mināna
5. tāmwan mamāwa yang wala dua lakṣa dana koṣa
6. dua ratus cāra di samwau danan jālān sariwu
7. tlu ratus sapuluh dua wahakna datang di matayap
8. sukhacitta di pāñcami śuklapakṣa wulan
9. laghu mudita dātang marwuat wānua
10. śrīwijaya jaya siddhayatra subhikṣa

(Poerbatjaraka: Riwayat Indonesia, I, 1952)

THE INSCRIPTION OF TALANG TUWO

1. swasti śrī śakawarsatita 606 ding dwitiya śuklapakṣa wulan caitra sana tatkalāna parlak śrī ksetra ini nipaṛwuat.
2. parwānda punta hiyang śrī jayanāga. ini pranidhānānda punta hiyang sahakha yang nitanang di sini niyur pinang hanā ru-
3. mwiya dnan samiśrāna yang kāyū nimākan wūhna, tathāpi. hāur wuluh pattum itywamadi, punarapi yang parlak wukan
4. dnan tawad talāga sawāna yang wuahka sucarita parāwis prayojanākan punyāna sarwwa satwa sacāracara, waropā yañā tmu
5. sukha di āśānnakāla di antara mārgga lai. tmu muah ya āhāra dnan āir niminumāna sawānakāna wuahna huma parlak mañcak mu-
6. ah ya manghidupi paśuprakāra. marhulun tuwi wrddhi muah ya jānān ya niknāi sawānakāna yang upasarga. pīḍanna swapnawighna. warang wua-
7. tāna kathamapi. anukūla yang graha naksatra parāwis di ya. nirwyadhi ajara kawuatānāna. tathāpi sawānakāna yang bhṛtyēṣa.

8. satyārjjawa drdhabhakti muah ya dya. yang mitrāna tuwi jāna ya kapata yang winiña mulang anukūla bharyyā muah ya waram sthā.
9. nāna lāgi jānan cūri ucca wadhāna paradāra di sāna. punarapi tmu ya kalyānamitra marwanun wodhicitta dñan mattri
10. udhāni di dang hyang ratnatraya jānan marsārak dñan dang hyang ratnatraya. tathāpi nityakāla tyāga marśila ksanti marwanun wīryya rājin.
11. tāhu di samiśrāna śilpakāla parāwis. samāhita cinta. tmu ya prajñā smṛti medhāwi. punarapi dhairyayāñi mahāsattwa.
12. wajrasarira. anupamaśakti. jaya. tathāpi jatismara. awikalendriya. mañcak rūpa. subhaga hāsin halap. āde
13. yawakya. wrahmaswara. jadi laki swayambhu puna [ra] pi tmu ya cintāmani nīdhāna. tmu janmavaśitā. karumawaśitā. klesawaśitā.
14. awasāna tmu ya anuttarābhishamyakṣamwodhi.

THE INSCRIPTION OF KOTA KAPUR

1. // siddha // kitang hanwan vari awai. kandra kāyetni paihumpaan numuha ulu lawan tandrun luah maka matai tandrun luah winunu pai-humpaan hangkairu muah kāyet nihumpa unai tuñai.
2. umenteng bhakti ni ulun haraki. unai tuhai // kita sawānakta dewata maharddhika sannidhāna. mangrakṣa yang kadatuan śrīwijaya. kita tuwi tandrun luah wañak ta deawata mūlāñā yang parsupuhan
3. parāwis. kadāci yang urang di dalangā bhūmi parāwis drohaka wāñun. samawuddhi lawan drohaka. mañujāri drohaka. niujāri drohaka tahu ding drohaka. tida ya
4. marpadah tida ya bhakti. tida ya tatwārjjawa diyāku. dñan di iyang nigalarku sanyāsa datúa. dhawa wuahka urang inan. niwunuh ya sumpah nisuruh tāpik ya mulang. parwāndan dātu śrīwi-
5. jaya. tālu muah ya dñan gotra santānāna. tathāpi sawānakāna yang wuahka jahat. maka lanit urang. naka sākit. maka gila. mantrāgada wiśaprayoga. ūpuh tūwa tāmwāl
6. sarāmwat. kasihān. waśikārana itywamādi. jānan muah ya siddha. pulang ka iya muah yang dosāña wuahka jāhat inan. tathāpi niwunuh ya sumpah. tuwi mulan yang mañu
7. ruh marjähāti. yang marjähāti yang wātu nīpratistha ini tuwi niwunuh ya sumpah tālu muah ya mulang. sārangbhāna urang drohaka tida bhakti tida tatwārjjawa diyāku dhawa wua
8. tūlu niwunuh ya sumpah. ini grang kadāci iya bhakti tatwārjjawa diyāku. dñan di yang nigalarku sanyāsa datúa. sānti muah kawuatānā. dñan gotra santānāna.
9. samrddha swastha niroga nirupadrawa subhikṣa muah yang wanuāna parāwis // śakawarsatita 608 ding prati pada śuklapakṣa wulan waisākha. tatka-lāna
10. yang mangmang sumpah ini. nīpāhat di welāna yang wala śrīwijaya kaliwat manāpik yang bhumi jāwa tida bhakti ka. śrīwijaya. // // 0 // //

THE INSCRIPTION OF KARANG BRAHI

1. // siddha // kitang hamwan wari awai. kandra kāyetni
2. paihumpaan namuha ulu lawan tandrun luah maka matai ta
3. ndrun luah wununu paihumpaan. hangkairu muah kāyet nihumpa u
4. nai tuñai. umenteng bhakti ni ulun haraki. unai tuñai // kita sawañakta de
5. wata maharddhika sannidhāna. mangrakṣa yang kadatuan śrīwijaya.
6. kita tuwi tandrun
7. luah wāñakta dewata mūlāñ yang parsumpahan parāwīs. kadāci yang urang
8. di dalangña bhumi ajñāñā kadatuanku ini parawis. drohaka wanun. samawuddhi la
9. ya marppādah tida ya bhakti. tatwārjjawa diyāku. dñan di iyang nigalarku sanyāsa datūa. niwunuh
10. ya sumpah nisuruh tāpik ya mulang. parwāndan dātu śrīwijaya. tālu muah ya dñan
11. gotra santāñāna. tathāpi sawañakna yang wuatñā jāhat. maka lanit urang. maka sā-
12. kit. maka gīla. mantrāgada. wiśaprayoga. ūpuh tūwa. tāmwāl. sarāmwat. kasi
13. han. waśikarana ityewamādi. jāhan muah ya siddha. pu lang ka iya muah yang dosā
14. na wutāñā jāhat inan. ini grang kadaci iya bhakti tatwārjjawa diyaku. dñan di iyang ni
15. galarku sanyāsa datūa. santi muah kawuatāna. dñan gotra santāñāna. samṛddha
16. swastha. niroga. nirupadrawa subhikṣa muah yang wanuāñ parawis // mangmang sumpah ini. nipahat di welañā yang wala śrīwijaya

THE INSCRIPTION OF PALAS PASEMAH

1. // siddha kitang hamwan wari awai. kandra kāyet. ni pahi [mpaan]
2. namuha ulu lawan tandrun luah maka matai tandrun luah wi [nunu pahumpa]
3. an hangkairu muah. kāyet nihumpa unai tuñai. umenteng [bhakti ni ulun]
4. haraki unai tuñai. kita sawañakta dewata maharddhika san nidhāna mangra [ksa yang kadatuan]
5. di śrīwijaya. kita tuwi tandrun luah wāñakta dewata mūla yang parssum-paha [parawis. kadā]
6. ci urang di dalangna bhumi ajñāñā kadatuanku ini parawis. drohaka wāñu [n. samawuddhi la]
7. wan drohaka. mañujāri drohaka. niujāri drohaka. tāhu din drohaka [tida ya marpādah]
8. tida ya bhakti tatwa ārjjawa di yāku dñan di yang nigalar kku sanyāsa datūa niwunuh ya su [mpah ni]

9. suruh tāpik muang parwā / ndan dā / tu śrīwijaya tālu muah ya dñan gotra santāñāna. tathāpi sa [wañā]
10. kñā yang wuatna jāhat maka lanit urang maka sākit ma ka gīla mantrā-ganda wiśaprayoga ūpuh tūwa tā [mwāl sa]
11. rāmwat kasihan waśikarana ityewamādi jāhan muah ya siddha pulang ka ya muah yang dosānu wu [a]
12. tñā jāhat inan. ini grang kadāci ya bhakti tatwa ārjjawa di yāku dñan di yang nigalar kku sanyāsa datūa sānti muah [ka]
13. wuattāñā dñan gotra santāñāna smṛddha swastha niroga niroga padrawa subhikṣa muah yang wanuāñ parawis.

THE INSCRIPTION OF TELAGA BATU

1. // om siddam // titāñ hamvan vari avai. kandra kāyet nipaihumpa. an umuha ulu
2. lavan tandrun luah makamatai tandrun luah an hakairu muah kāyet nihumpa unai tuñai. ume-
3. ntem bhakti ni ulun haraki. unai tuñai // kāmu vanak = māmu rājaputra. prostāra. bhūpati. senāpati. nāyaka. pratyaya. hājī pratyaya. dandan-āyaka.
4. mūrdhaka. tuhā an atak = vuruh. addhyāksai nījavarna. vāśikarana. kumārāmātya. cāthabhata. adhikaraṇa. karma kāyastha. sthāpaka. puñavām. vaniyāga. pratīsāra. da...
5. kāmu marsel hājī. hulun = hājī. vanak = māmu uram vinunuh sumpah dari mammām kamū. kadāci kāmu tida bhakti dy = āku nivunuh kāmu sumpah. tuvi mulam kadāci kamū drohaka vanun luvi yam marvuddhi
6. lavan śatruñku. athavā lariya ka dātu paracakṣu lai nivuruh kāmu sumpah. tuvi mulam kadāci kāmu mākānucāra dari śatruñku dari datu paracakṣu lai. dari kulamāmu mitramāmu. dari vaduamāmu. dari hulu vukan paracakṣu
7. lai. mañujāri kāmu drohaka vanun = dy = āku malūn āda di kāmu. tida ya marppādah dy = āku di huluntuhāñku. kadāci kāmu lai lari nivunuh kāmu sumpah. tuvi mulam kadāci kāmu miāyuāyā mammām dari vātu....
8. athavā marcorakāra hīnamdhymottamajāti. yadi makalānit = tāmva yam prajā nīrakāñku. athavā makatālu muah uram kalpita pūrva katālu muahñā uram ārambha kadātuanku nivunuh kāmu sumpah. tuvi mulam dari kāmu....
9. kāmu marvuat vini hājī an tāhu an tñāh rumah mañujāri yam māmāva mas dravya athavā mañujāri diriñā uram an tñāh rumah malūn uram māmlāri yam jana māmāva dravya di luat huluntuhāñku lai varopāya ka kāmu lari-yakan ka śatruñku ka dātu paracakṣu lai nivunuh kāmu sumpah // athavā kadāci kāmu māti malūn māmruruā athavā kāmu lariya māmlāriya lai kāmu. nivunuh kāmu sumpah // athavā kāmu nicāri lai marvuat = nicāri pardātuan
11. mānlit mas mani malūn māmruruā kadātuanku. marvuddhisarana ri lai kamū. uram vukan vaidika tāhuñā kamū marvuat sākit. tida kāmu marpādah dari huluntuhāñku. nivunuh kāmu sumpah. kāmu tuvi nigalarmāmu mārsamīnavuddhi kulañāmu māncaru.....

12. n̄ku kāmu āda p̄stra dañan darsañ nivunuñ kāmu sumpah. tuvi mulam tāhu kāmu di sthānāna ḫatruñku lai nipiñanña makaśriyantra di kata luar samsthāna tīda kāmu..... marppādah dy = āku di huluntuhāñku nivunuñ kāmu sumpah. tathāpi kāmu.....
13. di samaryyādaphatha di vanuā vāñun = dy = āku. tīda kāmu marppādah nivunuñ kāmu sumpah. ini makalañit = prāna uram marūpabhas-mavaidimantrayoga. tīda īhāra dari samayañku rūpiñanku kuṣṭa kasihan vaśkarana lai, kadāci kāmu.....
14. marvuddhisārana mara maryāda. yathā waśkarana. tīda makagīla makalañit prānāna. athavā vuatñna tāhu kāmu di deśa. tīda ya kamulam dy = āku di huluntuhāñku. nivunuñ kāmu sumpah. athavā cihna dīri kāmu lai marvuat yam vuat jāhat ini. i. prati
15. tī diriñña.....di kāmu. nivunuñ kāmu sumpah. athavā mulam dari kāmu tālu diya. tīda āku dañdaku danda. tuvi kāmu lai yam sanyāsa datūa. sanyāsa.....nda. sanyāsa parvāñca diy=āku. kadāci kāmu āśrayamāmu maka lanit vuatāna sata.
16. tāh nivunuñ kāmu sumpah. athavā mulam āda uram dari kāmu savanakna kriyākarumakāryyakarādi i nivunuñ kāmu sumpah. athavā mulam kadāci āda prakārāna tīda nivunuñ kāmu sumpah
17. kāmu sumpah. tuvi mulam kadāci kāmu māñtrika marswasthā sama-ryāda athavā lai katāhumāmu dia lai prakārāna. tīda kāmu marppādah dy = āku di huluntuhāñku. dñan = kāmu parvuatāna. nivunuñ kāmu sumpah // tuvi mulam kadāci
18. mu niminumāniññāñdaññāñ kāmu tīda lai āda kāmu kadāci dy = āku tīda kamulamñna sarvvaprāna nivunuñ kāmu sumpah. athavā datam kāmu di sthānamāmu tīda āku danda śānti yam uram nigalarku māñrakṣa di kāmu nivunuñ
19. dñan vinimāmu anakmāmu pallavamāmu dandaniku. tathāpi di luar uram nigalarku nivunuñ kāmu sumpah. tālu muah kāmu dñan anakmāmu vinimāmu santānamāmu gotramāmu mitramāmu // tathāpi
20. dy = āku sanyāsa datūa kāmu māñrakṣañ sakalamandalāñ kadātuanku. yuvāraja. pratiyuvāraja. rājakuñāra yam nisamvarddhiku akan = datūa niparsumpahakan = kāmu. kadāci kāmu tīda bhakti tīda tattva dy = āku matvuddhi dñan ḫatruñku kāmu di yam lai nivunuñ kāmu
21. sumpah niminumāmu ini. nisuruh tāpik = kāmu. pūrvāñna mulam kāmu tālu muah kāmu // tuvi mulam jāna vāñun = kulagotramitrasantānamāmu dy = āku. tīda yuvāraja. pratiyuvāraja. rājakuñāra yam nisamvarddhiku akan = datūa. yam marvuat = tīda kāmu nivunuñ
22. sumpah niminumāmu ini. nisuruh tāpik = kāmu dñan gotramāmu santānamāmu tālu muah iya. ini grām kadāci ka yuvāraja. pratiyuvāraja. rājakuñāra yam nisamvarddhiku akan = datūa lai kadāci akan = nimulam śāsanāna. akan = dari kāmu ni-
23. muahñna prajā abhiprāyāna. niujāri kāmu pūrvvāñna. uram vukan nisuruh ya māñujāri kāmu sanmata. kāmu tīda marppādah dy = āku di huluntuhāñ-kunivunuñ kāmu sumpah. athavā tuvi vāñak = māmu mantri durum vala yam nisamvarddhiku akan
24. luvih dari samaryyādāmāmu. dari lābhāmāmu. nivunuñ kāmu sumpah. sārambha dari uram drohaka. tīda bhakti tīda sārjjava. dhava vuatmāmu nivunuñ kāmu sumpah. ini vuatmāmu minum sumpah
25. kadāci kāmu mulam kāryya nivunuñ kāmu sumpah niminumāmu ini. ini grām kadāci kāmu bhakti tattva sārjjava diy = āku. tīda marvuat

26. kāmu doṣa ini tantrāmala pamvalyañku // tīda iya akan = nimākan kāmu dñan anakvinimāmu. kadāci kāmu minum sumpah
27. vala yam nivava di samaryyāda muah yam muah niminumāmu. athavā kvara lai. śānti muah kavuatanāna yam sumpah niminumāmu ini. nimuah di divasāna vala yam nisamvarddhiku parvāñda mañapik. tathāpi yam nitāpik
28. tīda kāmu nisamjñakalpana akan makāryya avadya āsanna-phalāna savātu gulas = savātu samalam. athavā niminumāmu maka tīda tamūñna diya siddha muah yam kamāna iya nitamūñna vala yam kāmu vulan āśādha