THE DISCOVERY OF THREE NEW INSCRIPTIONS IN THE DISTRICT OF KLATEN (SOUTH CENTRAL JAVA)

M. SOEKARTO KARTOATMODJO
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In the year 1962, three new inscriptions were found in the district of Klaten. One was a copper-plate incised with some letters on it and the other two were of stone. From the first one, I could get only two pieces of the negatives by the size of $4 \times 6$ cm. According to the man who kept the photographs, the written copper-plate was found by a villager, while he was working in the field at the foot of Mount Merapi in the district of Klaten. On account of the name of the village, which was firstly mentioned in the copper-plate, let us call it the Kaduluran — inscription. The other two stone — inscriptions were found by this writer at the villages Mao and Ngruweng situated about some km north — east and south — east of Klaten. Now both of them are kept safely in the Archaeological Service at Prambanan.

So, to make the following explanation easier, those inscriptions are named:

1. The Kaduluran inscription,
2. The inscription from the village of Mao,
3. The inscription from the village of Ngruweng.

Beforehand I want to make it clear that the following explanation is only a transcription with some translations and a little description. This is caused by the impossibility of doing a thorough research like digging around that place, and there are especially still many problems which cannot be solved yet connected with those inscriptions.

1. THE KADULURAN INSCRIPTION.

According to the man who gave me the photographs, that copper-plate was found by a villager in the village of Kluwangan, situated in the district of Klaten (Surakarta), Central Java. As explained above, this writer could get only two pieces of the negatives by the size of
4 \times 6 \text{ cm}. And in my opinion, the copper-plate is \pm 27 \text{ cm} long and 12 \text{ cm} wide. Although the photographs are of a very small size, we can still use them, because this amateur work is not too blurred. The inscription is written on both sides, the front side has ten sentences and the other side has only two. At the end part of it, there is a picture or a notch that looks like a four-petals lotus flower.

The Old-Javanese language and characters are used here. The figure of the characters is rather fat and round, matching the type of Mid-Javanese letters of 900 A.D. Unfortunately the photographs are not very clear here, because a part of the inscription is rusty. That is why some sentences are illegible, especially the fifth and the sixth sentences.

The remarkable thing of the inscription is that some characters have special symbols, for instance:

a. The wirama (Javanese paten = soundkiller) encircles two third of the letters, as in the word kaduluran, pasèk-pasèk, mas, and there is one which encircles the whole letter as in the word wa-tèk (wa-tèk tèmanggung).

b. Sometimes the anuswāra is represented by the symbol of a little circle, as it is placed above the words sang, panunggalan, rikang, nikaaang. Another part uses only the dot above words like mwang, tuhāning, tègangrät and also the word sang.

c. The suku (the foot) turns a little to the left, especially at the end.

d. The pepet is represented by the symbol of a circle with a cross in its middle and looking like the symbol used in addition (+) as in the word wa-tèk, or sometimes it looks like the symbol of multiplication (\times) as in the word pasek-pasek.

e. The writing of some irregular words, for instance ināndhī and ināndēh, sang tuhāning and sang tuhāning ning.

The inscription was dated 807 ζ (885/886 A.D). Unfortunately the Kaduluran copper-plate did not mention the name of the king. It only mentioned a high dignitary Rakryn i Hamças Pu Sammat 1). But it seemed that its date was almost exactly the same as that of the last reigning period of King Rakai Kayuwangi or the beginning of the government of Rake Gurunwangi or Haji Rakai Watuhumalang. From the date of the other inscriptions we know that Rakai Kayuwangi ruled
(lived) from about 851 A.D. until after 882 A.D 2). According to L.C. Damais, Rakai Kayuwangi Pu Lokapala ruled perhaps from 778 (856), but surely from 785 (863), until at least 804 Çaka (882 A.D) 3). Based on the above-mentioned year, we know that there are two famous charters from Rakai Kayuwangi dating from the year 863 A.D 4) and 882 A.D 5).

About Rakai Kayuwangi Dr N.J. Krom has said that the name was just a synonym of the name Gurunwangi 6). But Damais still doubted the truth of this opinion, and finally Dr J.G. de Casparis confirmed it 7), because the name Rakai Gurunwangi was carved together with the name Rakai Pikatan on a stone found in the northern complex of the Plaosan temple (Tjandi Plaosan Lor) 8). So, Gurunwangi might have had the position of a crown-prince and possessed the right to succeed the king. This matter is worthy of comparison to the Kedu copper-plate 907 A.D) 9), which registers the name of kings who were Sang Ratu Sanjaya’s descendants, and which places the name Çrī mahārāja Rakai Kayuwangi after the name Pikatan. Further on the name Çrī mahārāja Rake Gurunwangi was also found and mentioned in the inscribed stone of Bulus village (or the stone charter of Munggu Antan), in the district of Kedu, which dated 886 (887) A.D 10).

As I have quoted above, Krom and Casparis declared that Kayuwangi and Gurunwangi were the same king. If this opinion is true, Kayuwangi must have ruled until 886 (887) A.D and from 886 (887) the government was taken over by Haji Rakai Watuhumalang whose name was written in K.O. IX (808 Ç).

In addition to all this, a short writing in red paint reading (bearing) Kayuwangi has been found in the ruins of temples of Tjandi Plaosan Lor (a 1953 find) 11). Unfortunately it has lost its original proper sequence. Now according to the last finding I am of the opinion that Rakai Kayuwangi and Rake Gurunwangi are two different names, for both names are discovered in the same temple complex.

Since the Kaduluran inscription dated 885 (886), it would be reasonable to guess that that year was exactly the last period of the govern-
ment of Rakai Kayuwangi or the beginning of the government of Rake
Gurunwangi or Haji Rakai Watuhumalang.

And now follows the transcription.

Transcription:
Front — side.

1. //0// Swasti čakawaršātitā 807 Ješṭhamāsa tithi saptami krṣṇapakṣa. ma. pa. so. wāra tatkāla rāma
2. nta i kaduluran inaṇḍih wadwāyunya de rakryān i hamēas pu
   sammat anakwanua i wirun wa
3. tak sigaran. sākṣi sang tuhānning kanayakan sang katanggaran.
   pu song tuhānning lampuran. sang panung
4. galan matanda. sang kahangattan tuhānning wadwā ray. sang
   palumutan tuhān ning kalula. sang watu
5. warak sang guhuwu (?) lawan (?) angingtu. sang rawayur ma-
   ngasēakan. sang gugudan likhitapātra. sang tung tuwala
6. s wahuta haphayang pu sarbwa. sang hayamanyi wacana. tumap-
   si byan (?) umangśēakan ikanang anakuanua ma
7. waith pasēk-pasēk i rakryān mawanua mās su l i sang tuhan mās su
   6 kinabaihan su wadhiati
8. rikang kāla pu daikut anakwanua i paṇḍamwan watēk wadhiati.
   tapān miramirah sang rapilang anakwanu
9. a i miramirah watēk wadhiati winaih pasēk-pasēk mās su 3. kalang
   rikang kāla si rātna mwang pu mithu. winikara
10. punta bhānu mwang pu bikai. parujar kolyan mwang pu balī.
    gusti pu gowara mwang kaki widy. kwaith nikanang wadwā

Back — side.

1. yun inaṇḍēḥ para patiḥ rikang kāla patiḥ agallagal sang tēgang-
   rāt watēk tumanggung
2. winaiḥ pasēk-pasēk mās su l //0//0//

Translation:
Front — side.

1. //0// Hail, Čaka-years past by 807, on the 7th day of the dark-part
   of the month Ješṭha (May-June). on the week-days maḥulu (the
   name of the sad-wāra). paḥing (the name of the paca-wara or the
   market-day), and it was on that Monday that the honourable Chief
of the village (Rāmanta)

2. of Kaduluran was ināndēh wadwāyunya (?) by Rakrāyān of Ha-
meas pu Sammat, a villager of Wirun in the district of Sigaran;

3. the witnesses were the Leader of the Kanayakan Society Sang
Katanggaran, pu Song as the Lampuran Leader, Sang Panunggalan
as the Matanda (those in charge of holding flag or command ?)
12), Sang Kahangattan as the Leader of the Children Society, Sang
Palumutan as the Leader of the Slaves (the Leader of those in
charge of earthenware) 13).

4. Sang Watuwarak, Sang Ghuwuwu (?) lawan (?) Anghingtu, Sang
Rawayur has proffered, Sang Gugu’dan as the Secretary, and
Sang Tung as the master of the forests,

5. pu Sarbwa as the Wahuta Haphayang (?), Sang Hayamanyi as
the Wacana (spokesman ?), and Si Byan (?) as the Tumapal (ta-
pal = mask) ; the inhabitants of that village proffered and

6. each offered 1 suwarna gold to Rakrāyān Mawanua (Rakrāyān of
the village ?), and 6 suwarñas gold to Sang Tuhān, those were
the suwarñas gold which offered by (to) the Wadihati village,

7. at that time pu Đakut was a peasant of Pañjanwan in the dis-

ctrict of Wadihati, and the Tapān (priest ?) of Miramirah, and
also Sang Rapiliang who was a peasant of

8. Miramirah village in the district of Wadihati, and each was given
3 suwarnas gold ; the forester at that time were Si Rättna and pu
Mithu

9. Punta Bhānu and pu Bikayl the Winikara (?), Kolyan and pu Bālī
the spokesmen, Gusti pu Gowara and Kaki Widyu, the total
number of Wadwāyun

Back — side.

1. which (who) were ināndēh (?), of the ministers (patiḥ) at that
time were among others the Patiḥ Agallagal Sang Tegangrāt from
the district Tumanggung

2. were given 1 suwarna gold each //0/0//

Brief explanation :

The above-mentioned inscription obviously explains about a certain
Rāmanta of Kaduluran who was ināndēh wadwāyunya (?) by Rakr-
āyān of Hamēas pu Sammat, a Wirun peasant in the district of Sigaran.
Afterwards the inscription mentions the witnesses present on that occa-
sion. One of them was Sang Kahangattan, the Leader of the Children
Society. Then it gives an account of the quantity of gold offered (given) to Rakryâ'n Mawanua. Finally it mentions the sum of wadwâyûn which (who) were inândâh, and the presence of Patîh Agallagal as the representative of all the other ministers (patîh) who also had a share in the gift.

The above-mentioned transcription presents some terminological words and some officials whose duties and actual functions are still vague. Heaps of problems concerning the meanings and the functions of some state-official are undoubtedly found in every inscription. And most inscriptions make use of short solid sentences; this being the so-called inscription language.

A more interesting word on the Kaduluran copper-plate is inândîh wadwâyûnû. The word „inândîh” derives from the root „ândîh” which gets the infix „in”, showing the passive voice, added to it. The meaning of the word is vague. It might bear the following meanings:

a. In modern Javanese the word „endîh” means „to lose”. It might mean „defeated” either. And „wadwâyûnû” probably means „the general of an army” or „the military instructor” of our time. So the whole phrase might mean „the general of an army is defeated”. However in this inscription the word seems to have nothing to do with any army.

b. Another opinion is „put under the power of the general of an army”.

c. Compared to another inscription, „inândîh” might mean „subtracted”. This can be seen in the Rakai Kayuwangi inscription of 882 A.D. 14) which says:

muang pinta kasih nikanang râma i ramwi i rakarayân. mamalaku ya inândêh gawainya, gawainya tamwayan domas, gawainya mangke samas, muang rowangnya inândêh tulung tutu prâna 3 muang wadahuma prâna 2 anung pinuput 15).

This above-mentioned sentence clearly indicates that inândîh is used for a sort of gawai (work) the quantity of which was 800 (domas) at first, but which later decreased to 400 (samas). Due to this indication of subtraction, inândîh can be translated into subtracted.

d. Compared to the word wadwâ haji in other inscription (O.J.O.
LX, on line 4 of the back-side), this wadwāyunya probably means "Chief of the servants". So the whole phrase might mean also "The chief of the servants is defeated or subtracted".

The word wadwāyun is still a great puzzle. The Randusari I inscription (16) uses this word which is left untranslated by Dr W.F. Stutterheim (17). However the word wadwā in the same inscription is translated into servant (18). This same wadwā is also found in the other inscriptions. Analysing wadwāyun, I conjecture that it is derived from wadwā - ayun, like wadwā - raray and wadwā - dmit (19). The term wadua in wadua i sama kaki as mentioned in Prasasti Indonesia I, might be the synonym of this wadwā (20).

Further on saying about the quantity of gold mentioned in the Kaduluran copper-plate, the writer says only here, that 1 (one) suwarṇa = 16 māsa = 1 tahil = 1/16 kati. For further details see Stutterheim's article in Inscriptions van Nederlandsch Indië (21).

Among the names of the villages that calls for attention here is Panunggalan, but it has never been explained clearly who Sang Panunggalan as the Matanḍa actually was. Pandamwan watek Wadihati (Pandamwan in the district of Wadihati) might be very closely connected to Pangramwan sana Wadihati (Pangramwan's free territory of Wadihati) in the copper-plate of Randusari I (22). Stutterheim connects this Pangramwan to the present Prambanan village with the suffix ,an" added to its name (23). The remarkable thing is that about 7 km North of the present Prambanan, near a small Çiwa temple which is called Tjandi Morangan by the surrounding people, another village named Prambonan was also discovered.

Besides the two above — mentioned villages the name Tegangrāt as mentioned in the first line of the back-side of this Kaduluran copper-plate might be the same as Tegangrāt in K.O. IX (886 A.D) and T'gangrāt in K.O. XX (919 A.D?) which also mentions pitamaha i Hladan, i Praganita and i Kupa (24). besides pitamāha i T'gangrāt.

According to the tradition (superstition) of the local inhabitants Prambanan was founded by a certain teacher named Kyai Ramban. And the holy grave of this founder it now still found at the same village."
Further on the name Tumanggung is also found painted in red colour on the Eastern side of the fence that surrounds the central yard of the Lara-Djonggrang temple 25).

Finally the symbols engraved on some inscriptions are also of great significance. Talking about symbols, I do not mean those lāncana or seals like the garuda-mukha (garuda-head) 26), jalasamūha (all-waters) 27), minadwaya (two fishes) 28) or the narasingha (man-lion 29) as found in some of the inscriptions, but I mean those frequently forgotten signs at the end of the praçāstis.

Fortunately, J.J. Boeles has analysed those symbols carefully, the result of which is reported in his article entitled „The migration of the magic syllable om“ 30). It shows that the sign of the so-called manggala om in all its forms showing a development, is also found in some of the Indonesian ancient inscriptions such as the stone-inscription of Kotakapur (606 A.D), the Tjanggal — charter (732 A.D), the Old-Javanese jayapattatra (922 A.D) 31) and many other praçāstis. One of the Om - signs has got the form of an inverted question-mark with a spiral tail as indicated in the concluding part of K.O. XIV and K.O. XV 32).

The Kaduluran inscription does not have the sign of the manggala Om. Instead its sign bears a symbol resembling a four-petals lotus flower. Inspite of his close resemblance to the jasmine, it must anyhow represent the sacred lotus flower. On the surface this sign might also represent a common flower, but in my opinion, it symbolizes the mūlapadma or the mūlahāra, namely the four-petals padma flower, which has a significant position in the yoga and yantra contemplation 33). Mūlapadma represents the central strength or cakra situated between the anus and the human organ of sexual intercourse. Mūlapadma with the four petals functions as a bearer of meru (backbone) and a sacred abode of Ćiwa's caṅki (Ćiwa's wife) who takes the form of a female dragon named Devī Kundalini 34). Sometimes this goddess is also called Bhujanggin. A picture showing that mūlapadma with the four petals could be seen in some articles (books), namely a short book Kundalini Yoga by Swami Siwananda 35). On the contrary, sahasrārapadma is found on top of the fontanel. Sahasrārapadma is a one-thousand-
Figure 1.
a. The manggāla om (magic syllable) in K.O. XIV (881 A.D).
b. The manggala om (magic syllable) in K.O. XV (882 A.D)?
c. The four-petals lotus flower (mūlapadma) and the manggala om in the Old-Javanese Jayapatra (992 A.D).
d. The four-petals lotus flower (mūlapadma) in the inscription of Kaduluran (885/886 A.D.)
Figure 2.
The four-petals lotus flower (mūlapadma) as a sacred abode of the female dragon Kundalini.

The four-petals lotus flower does not have the sign of the mangala tripura. Instead, its symbolism is related to the female energy, represented by the four petals as a sacred abode of the female energy Kundalini. The four petals could be associated with the four elements, and the lotus symbolizes the spiritual awakening and liberation in yoga and tantric contemplation.
The Kaduluran-inscription from the Çaka-year 807 (front-side).
The Kaduluran-inscription from the Çaka-year 807 (back-side).
The stone-inscription from Mao when it was found.
The stone-inscription from Mao after cleaning.
petals lotus flower as the home of the god Čiwa. Through yoga contemplation only this goddess Devī Kūndalini ascends and crawls up along the meru (Javanese ula-ula = meru = backbone, ula = serpent) until she is united with the god Čiwa. The way used by this goddess is situated in the meru, or exactly in the susumna-nādi (marrow) which forms a little canal called Brahma-nādi (Canalis centralis). To awake and activate the goddess Bhujaṅggin, could be only gained by studying and practising the hatha-yoga, rāja-yoga and juana-yoga. When this union is achieved the purpose of the yoga is also obtained.

Actually, something else is also found in the yoga contemplation, namely the Bhīmapadma (having six petals) which centers in the organ of sexual intercourse, and the Nabhipadma (having ten petals) which is situated on the navel. Through the other sad-cakra (six cakras) at the end Kūndalini will reach sahasrārapadma in the fontanel.

So, the picture or symbol of the four-petals lotus flower as described above are found in the Old-Javanese jayapattra of 922 A.D and also in the copper-plate of Kaduluran dating 885 (886) A.D. Only the difference lies in this : In the Old-Javanese jayapattra (a receipt to the discharge of a debt) another small sign symbolizing the manggala om is seen behind the lotus (see figure 1). Supposed that the two small circles between some verticals lines before the four-petals lotus of this Kaduluran copper-plate are also symbolizing the magic syllable om.

Finally as a conclusion to the whole explanation, I would like to repeat that the signs forming four-petals lotus flowers found in those two above-mentioned inscriptions, very likely symbolize mūlapadma or mūladhāra, and that they have an important meaning to the yoga contemplation.
2. THE INSCRIPTION FROM THE VILLAGE OF MAO:

In 1962, on October 16, I found this inscription at Mao, in the district of Klaten, residency of Surakarta (Southern part of Central-Java). Its writings are carved on a stone having the pseudo-lingga form, namely that form with a square bottom and a round top. It is 54 cm high. The square part is 28 cm wide and long, and the diameter of the round part is 27 cm. The top of a pseudo-lingga on which the date is stated, has a slight crack. Four lines of curly letters are found on the round part. The characters and language are Old-Javanese. A slight crack on the part stating the first line makes the reading illegible. However, behind the word čakawarcatita and the indication of the year, one can still catch a glimpse of da - alphabet. This syllable might be a part of the māsa (month) and a abbreviation of the month Bhadravatī. Further behind the above-mentioned syllable one can see e...daça which might indicate the date (tithi) ekadaça (ekadaći).

The above-mentioned historical stone was found on the side of a small road, and it never occurred to the peasants to distinguish it from the ordinary river stones. However the villagers used the inscription as a dike on the side of that road. But some days later I had it removed to the Archaeological Service at Prambanan. Not far from this stone, about 15 meters east of it, another bigger (74 cm high) pseudo-lingga without any writing was found in a gutter.

This remarkable Mao village has some more archaeological things like: temple-stones which were spread also over the surrounding villages, a makara - gargoyles, a niche with the image of Aksobhya in it (with the so-called bhumi-hariparśamudrā), an image of Ciwa Mahā-guru, and a bronze image once kept by the peasant 36). And also the inhabitants of Mao often find some archaeological things while they are working in rice-fields.

Here follows the transcription of the inscription on the above-mentioned stone.
Transcription:
1. Swasti çakawarçatita ....... da e...daça çukla
2. pakša panirwan wagai çukra tatkalra ra-bawang (?) anakwi manu
3. suka sima sawah tampah ū pawaih rakai wakka pu manota
4. sawaha ni wihāra abhayānanda.

Translation:
1. Hail, the holy Çaka-years past by ..........., in the month of Bhadrawāda (August - September), on the eleventh day of the bright half of the month,
2. Panirwan (the name of the six-day week), Wagai (the name of the five-day week), it was on a Friday that Ra-Bawang's wife (?) was going to arrange
3. a free territory, and a rice-field of ū tampaḥs given by Rakai Wakka pu Manota
4. so that the rice-field can be of any use to the monastery of Abhayānanda.

Brief explanation:
This above-mentioned Mao inscription is obviously a memorandum of Ra-Bawang's wife (anakwi), of her going to arrange a free territory (sima, exempt from taxes), and of her offering the four tampaḥs of rice-field, once given by Rakai Wakka pu Manota, to a monastery of Abhayānanda. This offer might indicate a noble deed to the priest (bhikṣu) living in that monastery. So, the four tampaḥs rice-field (sawah) which are offered to wihāra Abhayānanda might be the same as lābha - pura in Bali at present; lābha - pura means, that all the incomes of certain rice-fields and grounds are appropriated or destined for the expenses of temple - ceremonies, namely the so-called odalan or otora (temple birth-ceremony). Such rice-fields which probably were called sawah - sima in the old, are now named sawah - laba or sawah - bukti by the Balinese (derived from Sanskrit: lābha = acquisition, gain, bhukti = eat, pura = temple in the Balinese).

Also in this inscription, it is never stated clearly to whom the name Ra-Bawang (?) belongs, and who Rakai Wakka pu Manota is. Also a problem is the meaning of the honorific Ra added before the name Bawang. In my opinion, this honorific Ra might be the unfinished ab-
breviation of Rakai or Rakryan (Rakarayan), this is based on the other inscription which mentioned the name Rakryan Bawang 37). Anyhow the exact meaning of Ra in this inscription is still vague and uncertain. Further on it is not clear either whether Waka here should be the same as Wka in other inscriptions, because the name Rakai Wka pu Kutak is found on Randusari I 38), Rakai Wka pu Kirana in K.O. I 39), and Rakai Wka pu Baliçwara in O.J.O. XLVII 40), etc.

According to Mr Boechari the word rakarayan i wka might correspond to the term rajaputra of the Telaga Batu inscription 41). The Old-Javanese word wka means child or is the synonym of putra 42). But sometimes it seems that the word i wka (cf with rakryan mapathih i halu, sirikan, wka in O.J.O. XXXV) and Waka also indicates the name of an village or a district.

Further on the word anakwi here might be similar to anakbi which is stated in Randusari I and which Stutterheim has translated into wife 43). Besides this, the word pakwiannira (puyut sang ratu i halu pakwiannira i jangluran) is stated on the Perèng or Wukirian stone as well. According to Dr Poerbajarak the terms anakbi are found in the inscriptions up to those during the period of King Siñdok 44).

From the contents of this Mao inscription, one comes to understand that it bears the spirit of Buddhism. This is especially true in, sofar that it mentions a vihara (monastery) named Abhayānanda. The same name is also stated in K.O. XXV which is kept in the museum in Djakarta now. Later on L.C. Damais gave some corrections of that inscription in B.E.F.E.O. XLVII, 1955 45). And these following sentences copied from the above-mentioned short inscription based on B.E.F.E.O. XLVII explain things clearer:

1. // Swasti śakawarṣātita 776
2. caitramāsa tithi caturdaśī śuklapa
3. kṣa wrukung pahing śukrawara tatkāla
4. rakai sisair) pu wirājā manusuk)
5. sawah i wayuku simā ni bihā
6. ra nira i abhayananda (2) (fin)
The above-mentioned bihara Abhayananda in K.O. XXV (B.E.F.E. O. XLVII) might belong to Rakai Sisair pu Wirâja. Only the location of the monastery is still vague. Now that the Mao inscription is found, the writer dares to say that wihara Abhayananda lies in Mao village or at least in one of the nearby villages.

As is briefly indicated above, some other archaeological things like temple-stones and other statues are also found in Mao. And up till now Mao maintains a queer tradition which is not found in any of the surrounding villages:

1. The Maos are not allowed to plant banana trees,
2. Neither are they allowed to pound rice in a wooden-pot; they must pound it in a stone-pot instead,
3. They are not allowed to do any gardening or to work hard on Pon-Friday.

These restrictions are obeyed up to now. Approximately 350 m West of Mao village, a rice-field called Budo 46) is found near the Djalatunâ spring 47). It is said that the local peasants often find archaeological things made of gold around this place. Even in Djalatunâ spring itself, people has found some other archaeological objects like measure-stone (stone pillar with 4 protruding knobs on its top) 48), a big natural stone bearing the footprints of Bhîma 49) and other statues.

Another village named Mandjungan lies approximately 1 (one) km East of Mao. It was in this village that I found so many temple-stones, a statue of Ganeça, an image of Nandi, temple-stairs-stone, temple-tops, and many terracotta waterpipes.

From the objects discovered in the two above-mentioned villages, one can conclude that Mao bears the spirit of Buddhism, and Mandjungan bears the spirit of Çiwaism. Tradition and fact prove that these two villages have a strong feeling of brotherhood with each other and inter-marriages among the inhabitants of those villages.
3. THE INSCRIPTION FROM THE VILLAGE OF NGRUWENG:

The present author, assisted by Mr Darsono and Mr Budijono 50), found this inscription at Ngruweng, in the district of Klaten, residency of Surakarta (South Central - Java) on November 30, 1962. The above-mentioned inscription was found on the North end of the village, or at the end of the road South of the rice-field. Its writings are carved on a stone having the lingga-form, namely that form with a square bottom, an octagonal on its middle, and a round top. It is 68 cm high. The square bottom is 24 cm wide and long, while the diameter of the cylindrical top is 24 cm.

According to Mr Nitisentono, one of the inhabitants of Ngruweng, this stone-inscription was discovered accidentally on April 16, 1955 when people worked in cooperation to broaden the road. The inscription was found beneath a groups of thickly grown bamboo bushes. Later on I removed the lingga-inscription to the Archaeological Service at Prambanan.

Similar to the Mao inscription some lines of curly letters are carved on the round part of the top. They are Old-Javanese characters and language. The type of the characters correspond with those inscriptions from the ninth century. The first and the second line can be read easily, though the name of the day stated is still hazy and uncertain, because this inscription states po-wara which might mean Monday or soma-wara. The third line is not clear yet since it is neither known how it should be read, nor what the row of words might mean altogether. Part of the characters on it, however are quite plain and clear. This suggest that the inscription might have been left unfinished.

Now the transcription.

Transcription:
1. // Swasti çakawarçatita 804 bhadravādamāsa
2. dwitiya çuklapakṣa ma u po wāra. tatkāla
3. nīsi bha ṭa(?) ra(?) .... ptaka pya (?) a
It means:

1. // Hail Çaka - years past by 804, in the month Bhadrawāda (August - September).
2. on the second day of the bright part of the month, mahulu (the name of the six-day week), umanis (the name of the five-day week) it was on a Monday (?).
3. when nisi ..................

Short explanation:

The year 804 Ç or ± 882 A.D. suggests that the above-mentioned lingga-inscription might belong to the last part of the reigning period of Rakai Kayuwangi. I am unfortunately unable to know exactly from that inscription what important events are stated, because what comes after the word takala nisi on line number three is quite illegible.

On the name Ngruwèng: the villagers said that the name Ngruwèng was derived from the Javanese word "kuru di-eweng-eweng" (a thin man whom people dragged). This explanation is obviously not a scientific information, it is mere folk-etymology. At present Ngruwèng is confined by other villages around it, namely Wiro, Tegalasin, Djunggrangan, Pilangari, Djeto etc. West of it lies a small hill called Tugu (pillar or tower) by the peasants. The villagers also said that Ngruwèng of the ancient times was ruled by Djeto.

In addition to the above-mentioned inscription there is also a holy grave which the inhabitants regarded as sacred. Peoples believe that it was the burial place of a certain Kyai Ngabdulkahar alias Radèn Pundjul, the founder of Ngruwèng. All throughout his life Radèn Pundjul was both a teacher and a court-poet to the Susuhunan Pakubuwono IX, the sovereign of Surakarta. It was said that during his life he was a very devoted Moslim teacher, faithful to his religion, and yet could not escape one weakness, namely the weakness for polygamy. Here again it is quite obvious that this teacher, who is regarded as the founder of Ngruwèng, has no relationship whatever with the above-mentioned lingga-inscription.

Besides the holy grave, two water-springs are found at Ngruwèng, and they are called Umbul Ngruwèng at the West end of the village.
and Umbul Tamansari east of it. Their water is used for the rice-fields in and around the village; and for this very reason Nguruweng plays an important role compared with its neighbouring villages.

The question as to, whether the above inscription is originally from Nguruweng, or merely a thing moved into that place from another village, can not be answered yet. It is true that such a small stone-inscription of 68 cm high can easily be moved from one place to another. Closer investigation at Nguruweng by the officials of the Archaeological Service at Prambanan under my supervision did not show any discovery of even a sign of the existence of a temple or any statues. Hence, this situation differs much from that of Mao as stated in my above-mentioned article.

Finally we can only hope that more inscriptions and fragments will be discovered in the surrounding villages, and that the problem of this Nguruweng inscription will be solved more clearly.
Notes:

1. The name Hameas was also found at Plaosan Temple, namely Anumoda sang hameas pu jumendang, which means The devotion of Sang Hameas pu Jumendang. This stone inscription is kept now in the Archaeological Service at Prambanan. See O.V. 1925, Derde en Vierde Kwartaal, p. 88, picture 22.
4. The stone-inscription of Argapura or Wanua Tengah from the year 785 Ç, which mentions the name Kayuwangi pu Lokapala (ratu tatkhala rakahay n kayuwangi pu lokapala). See O.J.O. VIII B.E.F.E.O. XLVII, 1955, p. 27.
5. K.O. XV.
6. J.G. de Casparis: Short inscriptions from Tjañdi Plaosan Lor. in B.D.P. no: 4, 1958, p. 23.
7. l.c. p. 21.
8. The complete form is as follows:
   (a) astupa čri mahārāja rakai pikatan
   (b) anumoda rakai gurunwangi dyah salaďu
   See B.D.P. no: 4, p. 11 and footnote.
10. O.J.O. XVIII.
11. The stone-inscription is kept now in the Archaeological Service at Prambanan. The writing consists of 7 letters in vague red paint. The first letter is illegible, while the second is nga, and below it (the so-called pasangan in modern Javanese terminology) is na (ka). The third letter is also nga, and the next four letters together form the word Ka(ta)yuwangi.
12. J.G. de Casparis: Selected inscriptions from the 7th to the 9th century A.D. Prasasti Indonesia II. Masa Baru Bandung 1956, p. 239, footnote 166.
13. l.c. p. 239, footnote 170.
14. K.O. XV.
15. Ibid. on line 11-13 (XV, b)
17. l.c. p. 8.
18. l.c. p. 9.
22. l.c. p. 8.
23. l.c. p. 9.
24. K.O. XX, on line 11.
25. Most of the inscriptions from the Lara Djonggrang Temple employed paint of red and white colours and only one which was discovered employed the black colour (garjita). Prof Moh. Yamin thought that the red and white had some connection with our National Flag. But in my opinion the three colours had to do with the colours of the Indian Trinity (Trimurti), for in the Prambanan Temple all the three colours were used. So the colour for Brahma is red, Čiwa white and Viṣṇu the black one.
27. Ibid.
28. Ibid.
29. O.J.O. LXVIII, on line 15 (front-side).
30. J.J. Boeles: The migration of the magic syllable om, in Indi Antiqua (a volume of oriental studies presented by his friends and pupils to Jean Philippe Vogel), Leyden 1947, p. 40 - 56.
31. See figure 1.
32. Ibid.
34. Ibid.
35. Also translated into Indonesian by Kwee Liong Tian, and published by Penjedjar, Tjelakat 12, Malang.
36. The bronze figure is kept by one of the inhabitants there. Unfortunately he does not allow anybody to see his bronze statue.
39. K.O. I, on line 7.
40. O.J.O. XLVII, on line 6 (front-side).
41. Boechari: A preliminary note on the study of the Old-Javanese
42. Ibid.
43. W.F. Stutterheim: Insc. van Ned Ind, afl. I, p. 4
44. R.Ng. Poerbatjaraka: Het Oud-Javaansche Rāmāyana, in T.B.G.
LXXII, 1932, p. 151.
46. In modern Javanese the word Budo means Buddha or the old
period (djaman kabudan).
47. Do not confuse it with the Djalatunḍa Temple in East-Java.
48. The same stone (which forms a pillar with 4 protruding knobs on
its top) I have found not so far from the totally ruined temple of
Sokadjagir in the regency of Bajalali (Surakarta). The inhabitants
of Sokka and the surrounding villages called this stone-pillar Watu
Pentil, which means a stone representing a woman's nipple (cf.
lingga with 4 bullets from Tj. Sukuh).
49. People call this stone tapak Bimo (the footprints of Bhima). The
same stone is also found at Madjasanga in the regency of Bajalali
(Surakarta).
50. Both are teachers of the Kalibaka Elementary School, some km
South-East of Klaten.
List of abbreviations:

5. O.J.O. : Oud-Javaansche Oorkonden. nagelaten Transcrip-
ties van wijlen Dr.J.L.A. Brandes, uitgegeven door
Dr.N.J.Krom, Verhandelingen van het Bataviaasch
Genootschap van Kunsten en Wetenschappen, deel
LX, 1913.
6. M.I.S.I. : Madjalah Ilmu-Ilmu Sastra Indonesia (Indonesian
Journal of Cultural studies).
7. T.B.G. : Tijdschrift voor de Indische Taal-,Land-en Volken-
kunde, uitgegeven door het Koninklijk Bataviaasch
Genootschap van Kunsten en Wetenschappen.