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THE PILLAR INSCRIPTION OF UPIT*

In 1970, while I was attending the Second Seminar on Indonesian National History held in Yogyakarta (from 26th to 29th August),¹ Mr. Siswanto² reported the finding of an inscription at Sarawaden, in the Regency of Klaten in south Central Java. On August 30th, 1970, the day after the Seminar ended, I went there by motorcycle with Sumartono, a nephew of mine. Sarawaden is a small village lying within easy reach, some five kilometres north of Klaten on the western side of the road running to Jatinom (see map).³

The inscription was found behind the house of Mitrowiratmo, a villager of Sarawaden. It is engraved on a stone which has the form of a pseudo-liṅga (pls. 1-3), namely, with a square bottom (48 cm. high) and a cylindrical top (37 cm. high). It is 85 cm. high. The lower section is 29 cm. square, and the diameter of the cylindrical part is 25 cm. The pillar is inscribed in Old Javanese script running in a short spiral of three turns (pl. 4). The language is Old Javanese. The *akṣaras*

* A summary of this article has been published in *Abstracts of Papers*, sections 8-10, p. 20, of the 29th International Congress of Orientalists in Paris (1973).

¹ During the Seminar I presented a paper on "Prasasti Buyan-Sandiñ-Tamblīñan dari jaman raja Jayapañus", a newly discovered copperplate inscription dealing with the *karāmans* (villages) Buyan-Sandiñ-Tamblīñan from the time of king *Çri Mahārāja Haji Jayapañus*. It consists of six copperplates, dated in the year 1103 Ś. (A.D. 1181) and mentions the name Jayapañus. I also discussed the king's two royal spouses, *Çri Parameçwari Indujaketana* and *Çri Mahādewi Çaçañkajacihna*. The names of the *karāmans* have now become the names of two lakes in Central Bali, Lake Buyan and Lake Tamblīñan. Some border villages are also mentioned in this inscription. The copperplate inscription is now preserved by Pan Koti in a small family shrine at Krobokan, in the district of Busuñbiyu, Buleleñ Regency. See Lombard 1971: 286-287.

² In 1970 he was a Lecturer at the State Teachers College in Malai.

³ Jatinom is the place where the yearly *Onkowiyyu* (*Yokowiyyu*) ceremony takes place. It is a Muslim-Javanese ceremony held in the month of Sapar. Many Javanese also believe that the word is derived from *Nañkah wahyu*, i.e. Struggle for Enlightenment. During the ceremony special Javanese cakes called *apēm* are distributed among the pilgrims. Jatinom lies some ten kilometres to the north of Klaten.

(letters) are still legible and very easy to read since the stone is well preserved. The inscription runs as follows:

Swasti cakawarsātita 788 kārṭika⁴ pañcadaḥi kṛṣṇapakṣa wurukuñ
kaliwuan soma tatkāla rake halaran manusuk sima iy-upit.

This means: "Hail, Çaka years elapsed 788 (A.D. 866), in the month of Kārṭika (Kapat), it was on the fifteenth of the dark half of the month, Wurukuñ (the name of the day of the six-day week), Kaliwuan (the name of the day of the five-day week), on Monday,⁵ that Rake Halaran established a free domain at Upit".

As far as I know, this is the fourth inscription discovered so far which mentions a village named Upit. In the first inscription, the copperplate of Mulak I (800 Ś.), there occurs in the second and third lines of the first plate (K.O. XI): *muan sawah tampah 2 blah 1 i mulak watak wka sīmā ni prāsāda iy-upit*, which means: "and a ricefield of one *blah* and two *tampahs*⁶ in dimension at Mulak, in the district of Wka, a freehold which belongs to the *prāsāda* (tower-temple) of Upit". The second copperplate, the inscription of Kwak II (801 Ś.), mentions in the first and the second lines of the first plate (O.J.O. XIII): *tatkāla rakarayān i wka pu catura manusuk lmaḥ manīma i kwak watak wka tgal dadya sawah anuñ luānya gaṇagaṇā tampah 5 sīmāniñ prasāda iy-upit*, which roughly translated means: "when the Rakarayān of Wka

⁴ In the text, *kārṭaka*.

⁵ Curiously enough, the calendrical data provided in the inscription must contain an error, although the reading of the text is beyond any doubt. This is evident, as Drs. Boechari and myself have had occasion to ascertain from the tables published by Damais (1953: 255), which show that in 866 A.D. the 210-day *wuku*-cycle began on 21 July, whereas the month Kārṭika falls in October-November.

The date given in the inscription, 15 *kṛṣṇapaksa* of Kārṭika 788 Śaka, is equivalent to 11 November, A.D. 866, since 1 Kārṭika 788 = 13 October 866. But *wu, ka, so*, being the 9th day of the *wuku*-cycle, fell on 29 July 866. Since the relevant calculations show that a similar discrepancy, larger or smaller, would result for any other year that might be considered, the error must be contained in the *wuku* elements. In 866, the 11th November was the 114th day of this cycle, that is, according to Damais' tables: Mawulu Kaliwuan Soma, two of the three terms in which are the same as those given in the inscription. It is most likely, therefore, that the author of the inscription erroneously wrote Wurukung instead of Mawulu, so that the correct date of the inscription is in fact 11 November 866. This solution was suggested by Dr. J. Noorduyn, who kindly made the necessary calculations with the aid of the new-moon tables of P. Hoang, which are not available in Bali.

⁶ The measurements of *blah* and *tampah* are uncertain. Cf. Indonesian *belah* (a half, split) and Mod. Javanese *tampah* (a round, flat basket for winnowing rice, a winnow).

Plate 1

Plate 2

The pillar inscription of Upit.

Plate 3

Plate 4

The pillar inscription of Upit.

Pu Catura arranged a ground which belongs to the freehold of Kwak (in the district of Wka), a *tgā* (dry field) which should be turned into an irrigated ricefield of five *tampahs* in dimension, must be dedicated to the *prasāda* at Upit". In the third copperplate of Lintakan (841 Ś.), on line sixteen of the first plate (K.O. I): *paruḥar i dalinan sañ trisarāṇa anak banua i muntañ watak upit* occurs, which means: "the spokesman of Dalinan, named Sañ Trisarāṇa, an inhabitant of Muntañ in the district of Upit".

Thus the name Upit is mentioned in inscriptions dated from 788 Ś. (A.D. 866) to 841 Ś. (A.D. 919), i.e. from about the beginning of king Rakai Kayuwari's reign up to the time of king Rakai Layañ Dyah Tloḍoñ. But it must be understood that the name Upit did not necessarily disappear after the time of king Tloḍoñ. The name Nupit, with an initial nasal, still exists some five kilometres to the north of Klaten.⁷ It is a village about one kilometre long and half a kilometre wide, situated in the district of Kētandan. To the north, about one and a half kilometres away, there are two villages named Candirējo and Kuwaon, the former containing the word *candi*, i.e. a temple. Summary information on the finding of some images, such as a Śiwa Mahādeva, Śiwa Mahāguru, Durgā, Skanda, Nandi, two undetermined images, and also eleven pedestals or stone bases, appeared in *R.O.D.*,⁸ with the mention that these archaeological objects were formerly the property of Mr. Charlouis, a medical doctor at Nupit. It is worth noting that many temple stones and also old bricks are still to be found at Candirējo. A bronze bell (*ghaṇṭa*) was once excavated by a local inhabitant and was brought to the Archaeological Institute at Prambanan. A modern Javanese cemetery with hundreds of temple stones (*watu rigen*) is still to be found some 300 metres southeast of the place where the pillar was found. This cemetery, called Padalan by the local people,⁹ lies on a small mound some four metres higher than the surrounding ricefields. To the south, about 100 metres away, a bathing-place still exists, and two stone mortars are still to be seen at Gojayan. In addition, there is a stone pillar in the form of a pinnacle, named *gada Sēntyaki* (Sēntyaki's club), some 600 metres to the northwest of the pillar. Possibly remnants of a *prāsāda* will be discovered at Nupit and the surrounding villages

⁷ Klaten is situated about fifteen kilometres east of Prambanan.

⁸ *Rapporten van den Oudheidkundigen Dienst van Nederlandsch-Indië* 1915, uitgegeven door het Bataviaasch Genootschap van Kunsten en Wetenschappen, p. 88, No. 1349.

⁹ In Mod. Jav. *makam* (*pasareyan*) *Padalan*.

Map showing the location of Nupit and the other villages

(e.g. Candirĕjo, Kuwaon, and Sarawaden) if a systematic excavation can be carried out by members of the Archaeological Institute. As to the meaning of *prāsāda*, the author of the *Nāgarakṛtāgama* has divided Shiwaitic domains into four groups: *kuti balay*, *parhyañan*, *prāsāda haji* and *sphatikeyañ* (Pigeaud 1962: 231-233). Pigeaud translates the word *prāsāda haji* as "Shiwaitic Royal temple towers" (Pigeaud 1962: 232). Quite probably the *prāsāda* of Upit also betrays the spirit of Shiwaism. The finding of some images at Nupit (Nandi, Mahādewa, etc.) supports this idea.

It is worth mentioning that a pillar inscription dealing with the *wihāra Abhayānanda* (a Buddhist monastery) was discovered by the present author at Mao, situated about one and a half kilometres north-east of Sarawaden (Sukarto K. Atmodjo 1969: 18-21). Considering the archaeological findings at Nupit and the surrounding villages (Candirĕjo, Kuwaon), it is logical to suggest that the village of Upit might have been located at the present-day Nupit, or at least in the adjacent area (e.g. Candirĕjo or Kuwaon). If this suggestion is correct,

then in 1976 the village of Nupit will be at least 1110 years old, since the name was already mentioned in 788 Ś. (A.D. 866).

As can be seen from the transliteration, the stone pillar deals with the foundation of a freehold at Upit by Rake Halaran, i.e. the chief of Halaran. Actually, the place-name Halaran frequently occurs in epigraphical records and it was a place of no small importance.¹⁰ Damais (1970: 120-122) has registered the name Halaran in 47 places in Old Javanese inscriptions. In addition, I have discovered the same name twice, painted in red on the southern wall of the central courtyard of the Prambanan temple.¹¹ But who Rake Halaran actually was is still a question. In Damais' list (1970: 120-121) the names *Rake Halaran Pu Dipaṅkara* (803 Ś. and 804 Ś.), *Rake Halaran Pu Kbi* (803 Ś.),¹² *Rake Halaran Pu Hawaṅ* (823 Ś.), *Rake Halaran Pu Basu* (824 Ś.) and *Rake Halaran Pu Tloduṅ* (827 Ś.) occur. Based on this list, it is obvious that Rake Halaran Pu Dipaṅkara and Rake Halaran Pu Kbi were both mentioned fifteen years later in the inscriptions of Ra-Tawun I (803 Ś.) and Pēndēm (803 Ś.). In the inscription of Kwak I (801 Ś.), the name Pu Dipaṅkara was mentioned without the use of his Rake title. This leads to the conclusion that in 801 Ś. Pu Dipaṅkara had not yet become a Rake. The sentences in lines 5, 6, 7 and 8 of Kwak I show that Pu Dipaṅkara was lower in rank than Rake Watutihaṅ Pu Agra, Samgat Bawaṅ Pu Partha, and Rake Sirikan Pu Puruṇul, because the name Pu Dipaṅkara (also Pu Uttaraśaṅga, Pu Acuṅ and the others) was mentioned after the first three names. Also, the size of the gift given to Pu Dipaṅkara was smaller (*mas mā 8 wḍiḥan birā yu 1*)¹³ than that given to Rake Watutihaṅ Pu Agra (*mas su 1 wḍiḥan kalyāga yu 1*).¹⁴

¹⁰ There is still a small village named Naran, situated about six kilometres southeast of Nupit. Some images were discovered at Naran and handed over to the Archaeological Institute at Prambanan. However, it is still difficult to ascertain whether or not the village name Naran could be identified with the old Halaran.

¹¹ The colours used for painting short inscriptions on the wall of the Prambanan temple are red, black and white. There is only one short inscription, written in black (*garjita*), on the wall of the central chamber of the main temple. See O.V. 1940, pl. 11. According to the late Prof. Moh. Yamin, the colours are connected with those of the Indonesian flag, red and white. I would suggest, however, that these three colours are associated with the colours of the Indian Trinity (red for Brahma, white for Śiwa, and black for Wiṣṇu).

¹² The reading *Kbi* is uncertain (Damais 1970: 121).

¹³ *Mas* (gold), *wḍiḥan* (cloth), *yu* = *yuga* (a piece of cloth). 1 *suwarna* = 16 *māsa* = 64 *kupaṅ* = 1 *tahil* = 1/16 *kati*. See Stutterheim 1940: 21.

¹⁴ The meaning of *birā* and *kalyaga* is uncertain, but is obviously connected with cloth designs.

In the inscription of Wanua Těnah I of 785 ř. the names Halaran Pu Wiryya and Paigilhyañ Pŭttarasaṅga occur, the latter name being mentioned again in the inscription of Ra-Tawun I (803 ř.), together with Rake Halaran Pu Dipaṅkara. Since he lacks a Rake title, it is difficult to believe that Pu Wiryya was the official charged with the foundation of the freehold at Upit in 788 ř. The same thing also applies to Rake Halaran Pu Dipaṅkara, who was mentioned fifteen years after this pillar inscription.

I would like to summarize as follows the information to be gained from the inscriptions mentioning Upit:

1. In 788 ř. (A.D. 866) a Rake Halaran (whose full name is still unknown) founded a freehold at Upit.
2. In 800 ř. (A.D. 878) the income of a certain ricefield at Mulak was used for the maintenance of the *prāsāda* at Upit.
3. In 801 ř. (A.D. 879), once more, another specific ricefield at Kwak was indicated for the upkeep of the *prāsāda* at Upit.

Most probably, the *sawahs* (ricefields) which were offered to the *prāsāda* at Upit might be compared with *sawah laba* in Bali, i.e. all the income from a certain ricefield is appropriated for the expenses of temple ceremonies, namely the *piodalan* (temple anniversary). In general, the technical term used for this purpose is *laba pura*; i.e. the agricultural products of *sawahs* (*sawah laba*) and grounds (*druwen pura*)¹⁵ are appropriated for the *pura* (temple). The technical word *sawah bukti* is used in this connection if the income of a *sawah* is offered as a salary or used for the daily food (*bukti*) of the *pěkaseh*, i.e. the head of a *subak* or agricultural association.¹⁶ The *klian bañjar* (*bañjar*-head) and the *pěrběkěl* (village head) formerly also received *sawah bukti* as salary. At present these last two village officials receive a monthly salary in the same way as other government officials.

I wish to end this short article by expressing the hope that other inscriptions concerning Upit will shortly be discovered, and that systematic excavations at Nupit and surrounding villages can be carried

¹⁵ The word *druwen pura* is often referred to as *druwe* by the Balinese. *Druwen pura* means: temple property. Cf. *drwya*, *drbya* in Old Javanese.

¹⁶ Most probably the word *kasuwakan* (dry field) in the inscription of Peñotan B II (Goris No. 628) has now changed into Mod. Balinese *subak*. A member of *subak* is called *krama subak*. See Sukarto K. Atmodjo 1972: 273 (Note 94).

out as soon as possible. In this way the problems posed by this inscription, especially those concerning the architectural form and the exact location of the *prāsāda*, as well as that of the full name of the official of Halaran in 788 Ś., may be solved satisfactorily.

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