Edhie Wurjantoro, *Anugerah Sri Maharaja: Kumpulan Alihaksara dan Alihbahasa Prasasti-Prasasti Jawa Kuna dari Abad VIII–XI*. Depok, Universitas Indonesia, 2018, xxvii + 710 pp. ISBN: 9789799740410, price: unknown (paperback).

This ambitious work by retired Universitas Indonesia lecturer Edhie Wurjantoro is an attempt to make the collection of Old Javanese inscriptions in the National Museum of Indonesia in Jakarta accessible to a wider audience. The apparent popularity of this book—I have seen it mentioned several times on Indonesian social media—suggests that Wurjantoro has succeeded. Some of the inscriptions in this volume had never been translated into Indonesian before and could be read only in the original Old Javanese or in Dutch translation, but they constitute some of Indonesia's most important cultural heritage and their often fascinating contents deserve to be more widely known both within Indonesia and internationally.

The title, *Anugerah Sri Maharaja* 'Gifts of Great Kings', refers to the fact that the majority of these inscriptions record gifts by kings, typically grants of land to religious foundations. The work is a little over 700 pages in total length, containing Roman transliterations and Indonesian translations (in some cases only partial) of 104 stone and copper-plate inscriptions, as well as an introduction by the author, two short prefaces, and a glossary of common Old Javanese words. There are also several black-and-white photographs of inscriptions, some of them taken by the author and others adapted from digitized colonial-era photos in the collection of Leiden University Library. The author himself notes (p. xxi), *pace* the book's own subtitle, that the work will include inscriptions in Old Javanese up to the fifteenth century CE. This means that the entire pre-Islamic history of Java from the Central Javanese period up to and including Siñhasari and Majapahit is covered, albeit only from the perspective of some of the Old Javanese inscriptions in the Museum Nasional.

The book is divided into two parts, the first part concerning stone inscriptions and the second copper plates. Within these sections the inscriptions are in roughly chronological order according to Wurjantoro's reading of the chronograms, which in several cases disagree with earlier assessments. These include the year on the Hariñjij A inscription (also known as the Sukabumi inscription), whose numerals Wurjantoro reads as 709 Śaka (787 CE) in contrast to Damais's 726 (or 804 CE) (p. 2). The chronological arrangement makes it easy to examine diachronic changes in script and language; such changes are noted briefly in the introduction, particularly orthographic differences between the 'early period' (up to the eleventh century) and later times, brought about by a more consistent representation of sandhi, among other things. In the short palaeography section, Wurjantoro uses a range of different scripts to illustrate

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the functions of diacritics, making for a convenient-if-brief representation of the extraordinary diversity of medieval Javanese script-forms.

Each inscription is given a brief introduction wherein its dimensions, provenance, and inventory number are described alongside a précis of the earlier academic literature; as all of these inscriptions have been published before, in transliteration if nothing else, this literature is often extensive. If the stone has a chronogram, the Śaka year and its Common Era equivalent are also given. Wurjantoro avoids speculating on the dates of undated inscriptions. This caution may be prudent but it means that even for provisional dates recourse must be made to the older literature.

A handful of the inscriptions were transliterated from photographs, and in some cases the Romanized text has been taken from earlier work, as with a large number of the copper-plate inscriptions, for which Wurjantoro relies on Boechari and Wibowo's *Prasasti Koleksi Museum Nasional* (Jakarta, 1985–1986). Other transliterations were made from the stone by the author himself. Handy footnotes explain some of the more peculiar words in the inscriptions, like the names of the days of the five- and six-day weeks, and note disparities between Wurjantoro's text and those of earlier editors. The Romanization of Old Javanese is consistent and conservative, with separate signs for velar nasal stops written with *cecak* (ŋ) and those written with *aksara* ⟨nga⟩ (ñ). Superscript ° precedes independent vowels (*aksara swara*). Finally, ⟨w⟩, not ⟨v⟩, is used.

The translations are as readable as can be expected when dealing with official texts in a language as condensed and as poorly theorized as Old Javanese. Trickier Old Javanese words are placed in square brackets after the translated term, enhancing the translations' value to neophytes (like this reviewer). No theory behind the translation is presented and little is said about the grammar of the language beyond its sound system and orthography, but notes and inter-linear glosses make up for this absence.

Inscriptions in languages other than Javanese are not included in the volume: Old Sundanese and Old Malay inscriptions from Java are absent and bilingual Sanskrit/Old Javanese inscriptions are shorn of their Sanskrit content. This single-minded focus on Old Javanese gives the work excellent potential for teaching, but it should be borne in mind that the texts in this volume do not represent the sum total of Old Javanese inscriptions, nor even of Old Javanese inscriptions from the Museum Nasional: some interesting stones on display in the Museum, like the Ngantang inscription (inv. no. D.9), are absent. There is a bias towards Central Javanese-era stone inscriptions, which may explain the slightly misleading subtitle. Stones still *in situ* are not addressed in this book, nor are inscriptions in foreign collections, although these will apparently be

included in a companion volume. *Anugerah Sri Maharaja* is thus not a complete sourcebook of Old Javanese inscriptions on its own.

The Museum Nasional has one of the most important collections of Old Javanese inscriptions in the world, however, and the texts transliterated and translated in this book are vital to any understanding of the history of Java before the sixteenth century. *Anugerah Sri Maharaja* has the potential to open these texts up to a much wider audience and to significantly enhance a visit to the Museum Nasional, where many of the stone inscriptions are on permanent display. This alone makes it a useful and important work.

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