Candi Surowono is located in the village of Canggu near Pare, in the northeastern part of the district of Kediri. All that is left is the base of the temple in andesite stone. We must imagine the upper part of the temple as having a *cella* and a roof, none of which are extant. The base of the temple body measures about 8 square metres. There is a porch on the western side of the building, which extends in three landings and incorporates a stairway. The building is oriented to the east, towards the Arjuno-Welirang Massif.

The walls of the temple are decorated in two rows with well-preserved relief panels. The lower row contains small panels with depictions of folk life and of *Tantri* stories; the upper row consists of interchanging, large panels in differing sizes, with illustrations of three different stories,

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which have been identified as the *Arjunawiwaha*, the *Sri Tanjung*, and the *Bubukshah and Gagak Aking* (plate 8.1).

The *Arjunawiwaha* reliefs dominate, displayed in broad rectangular panels on the north, east, and south side, with some smaller panels on the porch. The corners are nearly all decorated by small upright panels with depictions of the *Sri Tanjung* and the *Bubukshah* story. The *Arjunawiwaha* reliefs are presented in a mixed order of *pradakshina* and *prasawya*. The two *Bubukshah* reliefs are in *pradakshina* order. The *Sri Tanjung* reliefs are, with a few exceptions, arranged in *prasawya*. This confusing order of the narrative scenes has provoked much speculation and discussion, and my investigation aims to shed new light on this issue. Concerning the placement and function of the reliefs, I agree in the main with Worsley's (1986:338) statement that ‘the *Sri Tanjung* and the story of Bubuksa and Gagak-Aking are subsidiary and provide [...] reflections and commentary of thematic interest to the bas-reliefs of the *Arjunawiwaha*’. In a former study about the aspect of the asceticism in the *Arjunawiwaha* reliefs, I arrive at a similar conclusion (Kieven 1994, 1998), which I will further develop and modify here.

**HISTORY AND FUNCTION**

The name ‘Shurabhana’, mentioned twice in the *Nagarakertagama*, has commonly been identified with today’s ‘Surawana’ or ‘Surowono’.

1. *Nag.* 62.2b states that King Hayam Wuruk stayed overnight in ‘Shurabhana’. *Nag.* 82.2b mentions the same place, located in Pasuruan, as a religious domain which was opened up by the Prince of Wengker. The Prince of Wengker is referred to by the name Wijayarajasa in *Nag.* 4.2b.

The *Pararaton* narrates how Bhre Prameshwara from Pamotan passed away in AD 1388 and was enshrined in Manyar in a temple called

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2. The name ‘Pasuruh’ is also mentioned in *Nag.* 35.1 Here it seems to be identical with today’s Pasuruan on the coast of the Java Sea, south of Surabaya. It is, however, not clear if the ‘Pasuruh’ of *Nag.* 82 is equivalent to Pasuruan as well. Compare Hadi Sidomulyo 2007:75, 105.