N. 159. Riverstone from Kedukan Bukit (604 Śaka)

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Edition

〈1〉 * svasti śrī śaka-varṣātīta 604 Ekādaśī śu〈2〉kla-pakṣa vulan· vaiśākha ḍa punta hiyaṁ nāyik di〈3〉 sāmvau maṅalap siddhayātra di saptamī śukla-pakṣa〈4〉 vulan· jyeṣṭha ḍa punta hiyaṁ marlapas· dari mināṅa〈5〉 tāmvan· mamāva yaṁ vala duA lakṣa daṅan· ko[śa]〈6〉 duA ratus· cāra di sāmvau daṅan· jālan· sarivu〈7〉 tlu rātus· sapuluḥ duA vañakña dātaṁ di ma[2×]〈8〉 sukhacitta di pañcamī śukla-pakṣa vula[n· Āṣāḍha]〈9〉 laghu mudita dātaṁ marvuAt· vanuA [Ini ....]〈10〉 śrīvijaya jaya siddhayātra subhikṣa n[ityakāla]

Apparatus

〈7〉 kośa P B ◇ *ko[1*]* C • With indication that the *śa* is supplied, Boechari adopts the reading *kośa* from Poerbatjaraka, though the latter does not indicate any such thing. The indication given by Boechari (1986) is followed here tentatively, though in an earlier publication he seemed to admit that less of the word is actually preserved: “The filling up of the gap with *kośa* has been suggested 〈by〉 Poerbatjaraka (1952). We can still see a *taliŋ* on the stone” (Boechari 1979, p. 35, n. 11) — 〈7〉 sapuluḥ B ◇

sapulu C P. — ⟨7⟩ ma[2×] ◇ *mata jap·* C; *mata yap·* P; *m[u]kha [1×]p[.]* B • Krom (1938, pp. 25–26, with plate) proposed to read *malay[u]*. Subsequent scholars have expressed douts about Krom's proposal (de Casparis 1956, p. 13, n. 68) or even proposed specific alternative readings. Boechari, for instance, commented: "We have to withdraw our reading of *mukha upaṅ*, proposed at the first SPAFA Workshop on Archaeological and Environmental Studies on Śrīvijaya held in Jakarta (Boechari, 1981). The round dot which we can see on the photograph of part of a paper print published by Dr. N.J. Krom is not found on the stone. On a paper print at our disposal we can see that this round dot is much smaller than the *anuswāra*s in this inscription. And we cannot yet decide what *akṣara* is written before the remnants of the *pa*. The reading of *mukha*, however, is to be maintained" (1986, pp. 49–50, n. 11). To our mind Krom's proposal cannot yet be definitively rejected.

⟨10⟩ śrīvijaya jaya siddhayātra B ◇ *śrīvijaya siddhayātra* C • The omission of jaya was first pointed out by Poerbatjaraka.

Bibliography

Text by Arlo Griffiths (March 2010, June 2024) based on the edition by C. Cœdès (1930), verified on the basis of photos of the same EFEO (uninked) estampage used by Cœdès, and photos of an inked and uninked set of estampages kept in Leiden.

Primary

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[P] Poerbatjaraka. 1952. *Riwajat Indonesia, djilid I*. Djakarta: Jajasan Pembangunan. Pages 33–34.

[B] Boechari. 1986. "New Investigations on the Kedukan Bukit Inscription." In: *Untuk bapak guru: persembahan para murid untuk memperingati usia genap 80 tahun Prof. Dr. A.J. Bernet Kempers*. Jakarta: Proyek Penelitian Purbakala, Departemen Pendidikan dan Kebudayaan, pp. 33–56. Pages 33–37.

Secondary

Krom, Nicolaas Johannes. 1938. "De heiligdommen van Palembang." MKAW 1 (7), pp. 397–423.