

BATURAJA INSCRIPTION: A Threats to *Miaŋga*

PRASASTI BATURAJA: Ancaman Terhadap Miaŋga

Wahyu Rizky Andhifani & Ninny Susanti Tedjowasono

Abstract

Miaŋga (Minanga) is an area that is now in the administrative region of South Sumatra. This region is a historical area, this is proven by the appearance of this name on two inscriptions, namely the Kedukan Bukit inscription and the Baturaja inscription. One of the newly discovered inscriptions is the Baturaja inscription. In this article, the problem is the description, transliteration, language translation and interpretation of the threat analysis against Minanga in the Baturaja inscription. The method is a qualitative descriptive method that is carried out through inductive analysis from the results that will be analyzed. The Baturaja inscription is one of the inscriptions from the time of the Kedatuan Sriwijaya. The script used is the Pallava script later than Old Malay. This inscription, if seen from its paleographic form, most likely originates from around the VII century, like the early inscriptions of the Sriwijaya Kingdom, namely: the Kedukan Bukit inscription, the Talang Tuwo inscription, the Telaga Batu inscription, the Kota Kapur inscription, the Karang Brahi inscription, the Palas Pasemah inscription, and some the short Siddhayatra inscription. The content of this inscription is related to the curse in the Minanga area that is not devoted to Sriwijaya. This is the first curse inscription or oath, or threat issued by Kedatuan Sriwijaya.

Keywords: Sriwijaya, Inscriptions, Baturaja, Pallawa, Old Malay

Abstrak

Miaŋga (Minanga) adalah sebuah kawasan yang kini berada dalam wilayah pentadbiran Sumatera Selatan. Kawasan ini merupakan kawasan yang sangat tua, hal ini dibuktikan dengan kemunculan nama ini pada dua buah prasasti iaitu prasasti Kedukan Bukit dan prasasti Baturaja. Salah satu prasasti yang baru ditemui ialah Prasasti Baturaja. Dalam artikel ini, permasalahan yang akan dijawab ialah huraian, transliterasi, terjemahan bahasa dan tafsiran analisis ancaman terhadap Minanga dalam prasasti Baturaja. Kaedah yang digunakan untuk membantu menjawab soalan ini ialah kaedah deskriptif kualitatif yang dijalankan melalui penaakulan induktif daripada hasil yang akan dianalisis. Prasasti Baturaja merupakan salah satu prasasti peninggalan zaman Kedatuan Sriwijaya. Tulisan yang digunakan ialah tulisan Pallawa yang lebih lewat berbanding Bahasa Melayu Lama. Prasasti ini jika dilihat daripada bentuk paleografinya, kemungkinan besar berasal sekitar abad ke-7 M, seperti prasasti awal Kedatuan Sriwijaya, iaitu: prasasti Kedukan Bukit, prasasti Talang Tuwo, prasasti Telaga Batu, prasasti Kota Kapur, prasasti Karang Brahi, prasasti Palas Pasemah dan beberapa prasasti Siddhayatra pendek. Kandungan prasasti ini berkaitan dengan kutukan di kawasan Minanga yang tidak berbakti kepada Sriwijaya. Ini adalah prasasti kutukan atau sumpah atau ancaman pertama yang dikeluarkan oleh Datu Sriwijaya.

Kata Kunci: Sriwijaya, Prasasti, Baturaja, Pallawa, Melayu Kuno.

INTRODUCTION

Sumatra Island is a large island consisting of several administrative areas in it (8 provinces located on Sumatra Island and 2 island provinces). This island is an island where many inscriptions have been found in its territory, which is very important for fields such as political and religious history in the region and the history of the Malay language (Griffiths 2011). One of the areas where many inscriptions have been found is the southern region (Southern Sumatra). This region is an area that, in the 7th century AD, was the largest kingdom that inhabited it, known as the Kedatuan Sriwijaya. The oldest inscription found in the southern region of Sumatra is the Kedukan Bukit inscription dated 605 Śaka or 682 AD. The inscription is evidence of the early glory of the Kedatuan Sriwijaya, which was once a large kingdom in the archipelago.

The discovery of inscriptions in the Kedatuan Sriwijaya area to date amounts to 44, which can be divided into long inscriptions and short inscriptions. Long inscriptions are inscriptions that contain more than one sentence while short inscriptions are inscriptions that contain only one sentence. Almost all short inscriptions mention one symbolic sentence, namely *siddhayātra*, or *jayasiddhayātra* or *jayasiddhayātrasarwasatwa*. This long inscription is carved on natural stone, some of which is shaped; some resemble obelisks, steles with pointed peaks, or steles with semi-round peaks. While short inscriptions are mostly carved on natural stone (Andhifani and Susanti 2021).

The heyday of Kedatuan Sriwijaya began in the 7th century AD to the 12th century AD, with its capital city moving around. In the 7th century AD it was centered around present-day Palembang; in the 11th century AD its capital was in Jambi (Muaro Jambi); and in the 12th century AD its capital was in Kedah (Malaysia). The transfer of power was inseparable from the conflict that occurred within Kedatuan Sriwijaya itself or because of intimidation from other kingdoms of the same era. One of the kingdoms that attacked Kedatuan Sriwijaya several times was the Cola Kingdom, which originated from India. The feud between Kedatuan Sriwijaya and the Cola Kingdom was likely based on the struggle for the Malacca Strait, which at that time was one of the important transportation accesses in the world and trade competition (Andhifani 2018).

DESCRIPTION

In 2018, this inscription was still in the collection of Mr. Amiril Mukmin, who is an employee of Mitra Ogan (30 years old), a regional-owned enterprise (BUMD) in Ogan Komering Ulu Regency. He lived on Jalan Gotong Royong Lorong Teratai IX, Air Paoh Village, Baturaja Timur District, Ogan Komering Ulu Regency, South Sumatra Province. Currently, this Baturaja inscription has been purchased by Taman Wisata Kerajaan Sriwijaya in 2021 through a direct purchase. From an interview with Mr. Amiril, he obtained the inscription from a purchase in 2005 from a collector named Mr. Mahmudin. Unfortunately, we did not get information about the origin of the stone because he was passed away. Information about the origin of the inscription can only be known that since it was owned by the first owner, the inscription was once taken to Palembang to be sold to the museum, but possibly no agreement was reached; finally, the inscription was brought back to Baturaja again.



Figure 1. Baturaja Inscription from 3 Sides (A, B, & C)
(Source: Documentation of Wahyu Rizky Andhifani 2018)

In naming inscriptions, there are three things that can be taken to be used as the name of an inscription. First, the name of the area mentioned in the inscription. Second, the name of the king in the inscription. Third, the name of the area where the inscription was found. From these, the author in this paper takes the third point as the name for the inscription, namely the place where the inscription was stored when it was recorded, namely in the Baturaja area.

From the shape, this inscription is a fracture or fragment; the top and bottom are no longer there. It is likely that the shape is like the Kota Kapur Inscription but it's not large and not tall. The description of this inscription is the height is 24 cm, the width of the top is 26 cm, the width of the bottom is 20 cm, the circle of this inscription is 67 cm. The type of stone is likely sandstone, or what is known as andesite. The way of writing horizontally from left to right is not the same as the way of writing on the Kota Kapur inscription vertically from bottom to top, which consists of six elongated lines surrounding the andesite stone, and the quality of the writing is still very clear (except for the broken part).

SCRIPT AND LANGUAGE TRANSLATION

Script Translation:

1. *___ra didalamña bhra miangña ka(datu)¹ anku ___*
2. *(samawuddhi)² lawan drohaka mañjari drohaka niñjari drohaka*
3. *(tida)³ ya bhakti tatwa arjawa dyaku dñan diyamñigalarku sanyasa(da)⁴ tua*
4. *mali parwañda datu sriwijayah talumwah yam dñan (gotrasantanaña tathapi sawañakta yam wuatña) ⁵*
5. *(ja)⁶ hat makalanit uram makasaki(t)⁷ _____⁸*
6. *(wasika)⁹ rana _____(6) 06*







































Language Translation:

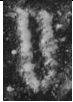














1. --- (ra) di dalamnya (bhra?) mianganya (minanganya) kedatuanku
2. (persekongkolan) dengan pengkhianat berbicara dengan pengkhianat, mendengar yang dikatakan pengkhianat.
3. (tidak) berbakti taat padaku dengan dia yang diangkat olehku jabatan Datu
4. (mali) di bawah perintah Datu Sriwijaya dihukum juga yang dengan (komunitas mereka dan keluarga mereka tetapi bila semua sebagaimana adanya yang diperbuatnya)
5. (jahat) membuat orang lupa diri membuat orang sakit _____

6. (perbuatan menggunakan-gunai seseorang supaya tunduk pada kemauan si pelaku_____606

COMPARATIVE PALEOGRAPHY











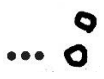












Table 1. Comparison of Pallawa Consonants

Script Order	Baturaja Inscription	Boom Baru Inscription	Kambang Purun I Inscription
Ka			
Ga			
Ca			
Ṇa			
Ja			
Ṇa			
Ta			
Tha			
Da			
Dha			
Na			
Pa			
Bha			
Ma			
Ya			

Ra			
La			
Wa			
Śa			
Sa			
Ha			

Source: Wahyu Rizky Andhifani 2021.











Table 2. Comparison of Pallava Stairs

Order Of Bearing	Baturaja Inscription	Boom Baru Inscription	Kambang Purun 1 Inscription
A			
Ī			
U			
-ā			
-ḥ			
-ar			
-i			
-ī			
-u			

-e	(...	...	
-o	...)	...	(...)
-ya
-r

Source: Wahyu Rizky Andhifani 2021 (data diolah)

Table 3. Numbers in the Inscription

Number	Baturaja Inscription	Kedukan Bukit Inscription	Talang Tuwo Inscription	Kota Kapur Inscription
0				
5				
6				
8				

Source: Wahyu Rizky Andhifani 2021 (Prasasti Baturaja dan Prasasti Talang Tuwo); Coedes (2014:72)

ANALYSIS AND DISCUSSION

The verification stage of the authenticity and credibility of the Baturaja inscription has confirmed that the inscription was made and issued during its time, namely the 7th century, precisely in 606 Śaka or 684 AD after comparing the physical elements and contents with inscriptions of the same era, especially the Kedukan Bukit, Karangbrahi, Talang Tuwo, and other inscriptions. Therefore, the contents of the Baturaja inscription have been tested for their suitability as historical data. In terms of content, it seems that this inscription is the same type as the inscriptions of oaths, curses, or threats issued by the Sriwijaya Kedatuan, namely the Kota Kapur, Karang Brahi, Palas Pasemah, Bungkok, Bukit Siguntang, and Kambang Purun I inscriptions.

This Baturaja inscription, when viewed from the year number, namely 606 Śaka or 684 AD, was most likely issued at the same time as the Talang Tuwo inscription and was the first oath or curse inscription issued by the Sriwijaya Empire. After two years of the Kedukan Bukit inscription (604 Śaka or 682 AD), there were two activities carried out by the Kedatuan Sriwijaya based on the contents of the inscription, namely the first establishment of a Śrikṣetra park for the prosperity of all living beings by Śrī Jayanaśa. Second, the Kedatuan Sriwijaya returned to Miaṅga, where the Kedatuan Sriwijaya originally came from (according to the contents of the Kedukan Bukit inscription).

It is explained in the first verse of the Baturaja Inscription that Minanga collapsed or was destroyed. The assumption that can be drawn is whether Minanga was an early Kedatuan Sriwijaya or Minanga was a small kingdom. But what is certain is that Minanga was the starting point for Dapunta Hyam to make a holy journey. Minanga acted up; it is explained in the second verse that there was a betrayal or rebellion in Minanga, by whom and what the motive of the traitor or rebel

was not explained in this inscription. The word *drobaka* is written three times in this second verse. The first is *samanuddhi lawan drobaka*, which can be interpreted as 'conspiring with the rebels'; the second is *Mañjāri drobaka*, which means 'talking to the rebel', And the third is *niujāri drobaka*, which means 'listening to what the rebel said'. If we look closely at the three sentences above regarding the mention of *drobaka*, at that time the rebels/traitors and Datu Sriwijaya held a meeting, conference, or negotiation. The Kedatuan Sriwijaya talked to the rebels, and they also listened to what caused them (rebels) to commit treason or rebellion. In the next verse, the Datu Sriwijaya said that those who are devoted and submit to me (Kedatuan Sriwijaya), then right now I will appoint them as officials in Kedatuan Sriwijaya. These words symbolise that there was an effort by Kedatuan Sriwijaya to reach an agreement with the rebels to be able to join and become part of Kedatuan Sriwijaya. However, Datu Sriwijaya continued that if you do not submit to Kedatuan Sriwijaya, then you (the traitors/rebels) will be punished, your courage will be removed, and you will be infected with diseases. The sentences above are a form of Datu Sriwijaya's threat; this is almost the same as the contents of other curse inscriptions. Other threat inscriptions, namely: Kota Kapur inscription, Karang Brahi inscription, Telaga Batu inscription, Palas Pasemah inscription, Boom Baru inscription, Bungkok inscription.

CONCLUSION

This inscription is a new inscription found in the South Sumatra region and is the oldest inscription to date that mentions an oath, curse, or threat (606 Śaka or 684 AD). The sending of inscriptions containing threats to the datus who had potential areas was an effort by Datu Sriwijaya to expand the Kedatuan Sriwijaya through trade both regionally and globally. Datu Sriwijaya was a figure who united the datus in *samaryyada* (neighbouring areas), making Sriwijaya strong economically, politically, and religiously as we know it today. Second, Minanga is in the Komering River watershed, one of the tributaries of the Musi River, which played an important role in trade via river routes in its time.

Based on the results of this paper study, paleographic analysis shows that the Baturaja inscription provides knowledge about literacy in the historical context and its important role in the development of the Srivijaya Kingdom. The discovery of this inscription adds important events to Srivijaya's history and provides evidence that supports Srivijaya's dominance and power in South Sumatra in the 7th century. The limited information about the inscription's origin is not yet fully clear, making it difficult for the author to understand the context of its initial discovery.

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Wahyu Rizky Andhifani
 Kelompok Riset Epigrafi
 Pusat Riset Arkeologi, Bahasa dan Sastra
 Organisasi Riset Arkeologi
 Bahasa dan Sastra
 Badan Riset dan Inovasi Nasional
 Email: wrandhifani.1981@gmail.com

Ninny Susanti Tedjowasono
 Perkumpulan Ahli Epigrafi Indonesia
 W.E.Space, Kokan. Permata Blok C no.C19
 Jl. Bulevar Gading Raya RT.02/05 Kelapa Gading Barat,
 Jakarta Utara 14240
 Email: niniesusanti@gmail.com

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Script Translation Notes.

¹ Words not seen, very possible *datu*.

² The word is not visible, based on comparison with other Srivijaya inscriptions and the context, there should be a word *samawuddhi*.

³ The word is not visible, according to the context there should be a word *tida*.

⁴ There should be a *da*, but it is no longer visible.

⁵ This part is no longer visible at all; based on the context of the sentence, there should be a phrase *gotrasantanaña tathapi sawañakta yaṃ wuatña*.

⁶ Based on the context of the word and sentence, there should have been a *ja* character, but it is no longer visible.

⁷ *t* no longer visible.

⁸ This phrase is no longer visible due to wear and tear.

⁹ The number 6 is missing; it is thought that the complete year number is 606.