YAYAT SUDARYAT

The Structure of Ancient Sundanese Language on the Inscriptions

ABSTRACT: *Sundanese Language (SL) is the second biggest of Regional Languages (RL) in Indonesia, after Javanese Language (JL), spoken, and developed in West Java region. During the era of the kingdoms in West Java region, until 1600 AD (Anno Domini), SL served as the language of the kingdom. The study was aimed at describing the structure of Sundanese language on the inscriptions. The method used in the study was comparative method through immediate constituent analysis; meanwhile, the data were taken from the texts written on the inscriptions found in Sundanese regions. The elements of Sundanese language exposed were word, phrase, and sentence structures. The result of the study showed that Sundanese language was developed from Sanskrit language (from India). In its development, Sundanese language underwent change in both its lexicon and structure. The change in its lexicon was more dominant than that of grammatical structure. The word structures of the texts written on the inscriptions were root word, derivative, reduplication, and compound word. The phrase structures were noun phrase, verb phrase, adjective phrase, numeric phrase, and prepositional phrase. The sentence structures were simple sentence and compound sentence. The sentences written on the inscriptions were in the structure of Subject-Predicate $\pm$ Object $\pm$ Adverb with its variation and combination.*

KEY WORDS: *Sundanese language, structure, lexicon, word, phrase, sentence, Sanskrit language, comparative method, and inscription.*

INTRODUCTION

Sundanese Language (SL) is the second biggest of Regional Languages (RL) in Indonesia, after Javanese Language (JL), in which the SL is spoken and developed in West Java region. During the era of the kingdom, until 1600, SL served as the language of the kingdom. After 1600, moreover after the *Sumpah Pemuda* (Youth Pledge) taken in Jakarta on October 28, 1928, swearing that Malay Language (ML) became Indonesian Language (IL), the position of SL transformed into a RL.

In its development, SL undergoes change in both its vocabulary and structure. The development takes place from time to time, in line with the development of era. The recent SL is the result of its development so far, that is determined by the common sense life of Sundanese people, affected by the condition of place and time they experience in the history of their life (Sudaryat *et al.*, 2007:1-3).

The development of SL is in line with that of cultural life of Sundanese society. Language has a function in fulfilling some of society's needs in their life. According to SL, "*Basa teh ciciren bangsa*" (language identifies a nation). Various aspects of life can be illustrated through a language since it is a medium for both maintaining and developing its elements of culture (Sudaryat, 2004:10).

As a product of Sundanese society creativity, Sundanese language and culture develop and are determined by the

About the Author: **Dr. H. Yayat Sudaryat** is a Senior Lecturer at the Department of Regional Language Education, Faculty of Art and Language Education UPI (Indonesia University of Education), Jalan Dr. Setibudhi No. 229 Bandung 40154, West Java, Indonesia. For academic interests, he can be contacted via mobile phone at: +628122168925 or e-mail at: kisudaryat_sunda@yahoo.com

innovations of Sundanese society itself and a variety of foreign cultural effects. It happens because Sundanese people since a long time have interacted and communicated with other nations. Therefore, they have been affected by other cultures and religions, such as Hindu, Islam, and Mataram (Javanese) cultures, and also Western culture. Then, the influence is processed based on Sundanese people personality, used as a tool for developing its own culture, since the era of agriculture, technology, up to the era of informatics.

A study of ancient SL in the era of Pajajaran kingdom was conducted by Undang Ahmad Darsa (1991), but it was related to its lexicon. On the other hand, there has never been any study of SL written on inscriptions. This paper is intended to describe the structure of SL written on inscriptions. The language structures examined in the study are word, phrase, and sentence structures. Word structure refers to root word, derivative, reduplication, and compound word. Phrase structure refers to noun phrase, verb phrase, adjective phrase, noun phrase, and prepositional phrase. Sentence structure refers to the pattern of functional elements, such as: Subject (S), Predicate (P), Object (O), Complement (C), and Adverb (A).

RESEARCH METHOD

This study applied comparative method. The elements of ancient SL (Sundanese Language) were compared to modern SL. The elements of SL were related to lexico-grammatical aspects, covering lexical and grammatical structures. Its lexical structures were in the form of words and its grammatical structures covered word, phrase, and sentence structures.

The source of the research data was a variety of SL written on the inscriptions found in West Java and Banten in Indonesia. The inscription data was translated with *Kamus Bahasa Sunda Kuno – Indonesia* (Dictionary of Old Sundanese – Indonesian Languages) by Elis Suryani NS & Undang Ahmad Darsa (2003). The data of ancient SL were then processed with distributional method through the technique of immediate constituent analysis. The elements of ancient SL were

classified, distributed, tabulated, described, and finally interpreted.

FINDINGS

On the existence of inscriptions in Sundanese region. The result of the study was related to the language structure used on the inscriptions. Generally, the language and alphabet used by the people living at the time were seen on the inscriptions. Elis Suryani NS (2007) states that an inscription, which is also called *glory, laudation, direction,* or *guidance,* is a praise, a compliment, a loftiness, or a prayer saying a request or a wish for being in peace in a kingdom or an inscription in a beautiful (rhythmical) language. The expert of inscription is called epigraphist or epigrapher, while the study of inscription is called epigraph (Suryani NS, 2007:65).

Inscription is a charter written on a stone tablet or a copper plate (Moeliono *et al.*, 1988:699). It was built for certain function and intention. Inscription is one of our ancestor's inheritance that can be used as the main sign of the change existed from the life of pre-historic culture to historic culture through which the history of a nation or a tribe can be reconstructed. To create an inscription or stone tablet, various matters are used, for example: *tamra* (copper), *ripta* (*tal* leaf), and *upala* (stone).

Inscriptions may have varied contents, that is: (1) a petition to a king; (2) a commemoration of sacred building or statue; (3) a commemoration of a king's triumph in conquering a region; (4) accuracy of law's or court's verdicts; and (5) magic spells of a ceremony (Suryani NS, 2007:66).

Furthermore, Elis Suryani NS (2007) states that in inscriptions are words or sentences written in certain language. The sentences are usually brief. Inscriptions can be used as legitimacy. Seen from how they are presented, inscriptions have certain structures. The structures of inscriptions are usually: (1) the date, in the first line; (2) the name of the king or kingdom official who gives an order; (3) the official who receives the order; (4) the content of the order; (5) reasons for the order; (6) additional information; (7) the inscription writer's name or *citralekta/patraleka;* and (8)

tribute (Suryani NS, 2007:66).

In West Java and Banten are seven inscriptions found, as Sundanese ancestor's inheritance. Five of those are found in Bogor area, one in Bekasi, and the last one in Pandeglang, Banten. Each inscription was given a name based on where it was found. The inscription of *Ciaruteun* was found on one side of Ciaruteun river in Ciampea, Bogor, West Java. The inscription of *Kebon Kopi* was found in Kebon Kopi in Ciampea, Bogor. The inscription of *Koleangkak* was also found in Bogor. The inscription of *Pasir Awi* was found di Pasir Awi in Ciampea, Bogor. The inscription of *Pasir Muara* was found in Pasir Muara, on one side of Cianten river in Ciampea, Bogor.

The inscription of *Tugu* was found in *Desa* (village) Tugu, *Kecamatan* (sub-district) Tarumajaya in Bekasi, West Java. The inscription of *Cidangiang* was found on one side of Cidangiang river in *Kecamatan* Munjul, Pandeglang, Banten. Five inscriptions still exist in the places, except the inscription of *Ciaruteun* was moved to a higher place than where it was in order not to be taken away by flood; and the inscription of *Tugu* which has moved to Jakarta National Museum (Ekadjati, 2006:21).

To see the structural change of SL (Sundanese Language) written in the inscriptions, here are the writings and their translation (cited in Suryani NS, 2007:69-100).

The Inscription of *Ciaruteun*:
Vikkrantasyavanipateh.
Crimatah purnnavarmmanah.
Tarumanagarendrasya.
Visynoriva padadvayam.

Transalation: Two footprints of Purnawarman, the King of Tarumanagara, that resemble the footprints of Vishnu. The King is powerful and popularly courageous.

The Inscription of *Tugu*:
Pura rajadhirajena guruna pinabahuna khata khyatam. Purimprapya chandrabagharnnavam yayau. Pravardhamana – dravincad – vatsare crigunaujasa. Narendradhvayabhutena crimata purnnvwrmmana parabhya. Phalgune mase khata krsna tasmitithau caitrasukla. Trayosdsyam dibais siddhai kavinsakaih a yata. Satrasahasrena dhanusam sasaterna cadvavinsena nadi. Ramya gomati nirmalodaka pitamahasya rajasser

vvidarya. Sibiravanim brahmanair o-sahasrena prayati kridaksina.

Transalation: In the past *Candrabaga* river was dug by the King of *Rajadirajaguru* who had strong arms (had big power), after reaching the well-known city, it flew to the sea. In the 22nd year of his prosperous administration, the King over kings, the famous *Purnawarman*, had dug *Gomati* river that was beautiful, had clear water, from the 20th of the dark moon *Palguna* to the 20th of bright moon *Caitra*, completed in 20 days. It was 6,122 *busur* (about 11 meter) flowing to the centre of his grandfather, *Sang Rajaresi*. After it was completed, 1,000 cows were given as presents to *Brahman*s.

The Inscription of *Batu Tulis*:
[++] wan na pun iti sakakala, Prebu Ratu purane pun. Diwastu diya winaran Prebu Guru Dewataparana. Diwastu diya wiya dingaran Sri Baduga Maharaja Ratu Haji di Pakuan Pajajaran Sri Sang Ratu Dewata pun ya nu nyusuk na Pakwan. Diya anak Rahiyang Dewa Niskala sang sida mokta di gunatiga. Incu Rahyang Niskala Wastu Kancana sang sida mokta ka nusalarang. Ya siya nu nyiyan sakakala gugunungan, ngabalay nyiyan samida. Nyiyang sanghyang talaga Rena Mahawijaya. Ya siya pun. I saka: panca pandawa emban bumi.

Translation: May all be safe. This is a commemoration of the late King. He was inaugurated and given the title of *Prabu Guru Dewataprana*; given (again) the title of *Sri Baduga Maharaja* the powerful King of Pakuan Pajajaran *Sri Sang Ratu Dewata*. He was who did make the ditch (entrenchment) in Pakuan. He was the son of *Rahyang Dewa Niskala Wastu Kancana* who disappeared to *Nusalarang*. He was who built the warning symbols in the forms of mountains, strengthened the roads with stones, created *samida* (woods) and lake *Rena Mahawijaya*. Indeed, he was who made them all, in the year of *Saka* 1455.

The Inscription of *Jambu (Leuwiliang)*:
Criman data krtajnyo narapatir asamo yah pura Tarumayan namma. Cri Purnavarmma pracuraripucarabedyavikhatavarmmo. Tasyedam padavimbadvayam arinagarotsadane nityadaksham bhaktanam yandripanam bhavati sukhakaram calyabhutamripunam.

Translation: These are the footprints of the famous and faithful one, that is the king of *Taruma* named *Sri Purnawarman*, whose attires cannot be pierced by his enemy's javelin, who always destroys his enemy's fort, who likes sharing his delicious food and drink with his loyal royal servants.

The Inscription of *Cidangiang:*
*Vikrantasyanipateh, Crimatah Purnavarmmanah,
Taruma Nagarandrasya, Visnor iva padadvayam.*

Translation: These footprints, that resemble with the *Vishnu*'s foot, are the footprints of His Majesty *Sang Purnawarman*, the King of *Tarumanagara*, the courageous King over the world.

The Inscription of *Pasirmuara, Cibungbulang:*
*Ini sabdakalanda Rakryan Juru Panga,
mbat i kawihaji panca pasagi marsa,
ndeca barpulihkan Haji Sunda.*

Transalation: This is the words of *Rakyan Juru Pengambat* in the year of *Saka* 458, explaining that the regional government has been recovered by the King of Sunda.

The Inscription of *Cibadak, Sukabumi:*
*D-73 //O// Swastu cakarwarsita 952,
Karttikamasa tithi dwadarci cuklapa-ksa, ha ka ra,
wara tambi. Iri-ka diwacanira prahajya Sunda.
Maharaja Cri Jayabhupati, jayamana-
hen Wisnumurtt samarawijaya, caka-
la bhuwanamandaleswaranindita,
Hargowardhanawikramattunggadewa, ma
D-96 gaway tapek i purwa Sanghyang Tapak,
ginaway denira cri Jayabupati praharjian Sunda.
Mwang tan hanani baryya cila. I-rikang lwah
tan pangalapa ikan sesini lwah, makahingan
Sanghyang Tapak wates kapujan i hulu.
I sor makahingan i Sanghyang Tapak,
wates kapujan i wungkalageung kalih,
matangyan pinagawayaken pra-sasti pagehpageh.
Mangmang sapatha D-97 sumpah praharjyan
Sunda. Lwirnya nihan.*

Translation: Congratulations, the beginning of *Saka* 952, month of *Kartika* on the 12nd half-bright, *Hariyang, Kliwon, Sunday, Wuku Tambir*, this is the date when the King of Sunda, *Maharaja Sri Jayabupati*, who is courageous like *Vishnu*, succeeds in warfare, the non-disappointing authority over the world, *Hargowardanawikramatunggadewa*, makes a sign in the eastern *Sanghyang Tapak*. The ones who break the provisions applied in this river do not catch the fish in the river starting from the border of *kabuyutan Sanghyang Tapak* in the upstream until the border of *kabuyutan Sanghyang Tapak* in the downstream on two big stones. To meet with the intention, a charter/inscription that is consolidated with appeals, curses, and the oath of the King that says so, has been made up.

It is clearly seen that the language used on the inscription is Sanskrit with Pallawa alphabet from Hindu/India culture. The

sentences are rather difficult to understand. In line with the development of time, the language used in the inscriptions get easier to comprehend, for example the inscription of *Astana Gede Kawali*.

The capital city of Sunda kingdom moved to Kawali in Ciamis Regency now, West Java, 1311-1482 AD (*Anno Domini*). The first King was *Linggadewata*; meanwhile, the last King was *Ningrat Kencana* or *Dewa Niskala* (Danasasmita *et al.*, 1984:80). The well-known King during Kawali epoch was *Niskala Wastu Kencana* who left the inscription of *Astana Gede*. Here is an excerpt of the inscription.

The Inscription of *Kawali I*:
*Nihan tapa Kawali nu siya mulia tapa bha-gya
Parebu Raja Wastu mangadeg di kuta Kawali
nu mahayu na kadatuan Surawisésa nu marigi
sa-kulili (ng) dayeuh najur sagala désa aya ma nu
pa(n)deuri pakéna gawé rahayu pakeun ja-ya dina
buana.*

Translation: The one who lives as a hermit in *Kawali* is the happy noble hermit *Prabu Raja Wastu* who reigns in the city of *Kawali*, who beautifies *Surawisesa* palace, who entrenches (fortification) the capital city and its surroundings, who makes the whole country prosperous. May there be people who get used to doing good deed in order to live well in the world.

The inscription of *Kawali I* is the first inscription that was written using Sundanese alphabet in archaic SL (Sundanese Language). The inscription of *Kawali I* also explains the order of His Majesty *Niskala Wastu Kencana*, saying as follows:

*Hayua diponah-ponah,
Hayua dicawuh-cawuh,
Inya neker inya ager,
Inya ninycak inya rempag.*

Translation: Do not be impeded, do not be disturbed, the ones who try to cut it will be fell flat on their face, the ones who try to tread on will be collapsed.

The Inscription of *Kawali II*:
*Aya ma...nu ngeusi bha-gya Kawali ba-ri pakéna
kere ta bener pakeun na(n)jeur na juritan.*

Translation: May there be people who fill (the country) Kawali with happiness and get used to make true prosperity true in order to win the war.

The order of His Majesty *Niskala Wastu Kancana* in the inscription of *Kawali* is an inhibition or a prohibition and a prayer. Do not do bad deeds or bad things. Those who break the prohibition will be in trouble or misfortune. He hoped that *Kawali* would eternally exist and be inhabited. He also wished the people who lived there a righteous prosperous happy life (Danasasmita *et al.*, 1984).

The other proof of the language use during the kingdom era in Sunda region is what is seen on the charter of *Kebantenan*, found in Bekasi area, West Java, Indonesia.

The Charter of *Kebantenan*:
Ong, awigham astu. Nihan sasakala Rahyang Niskala Wastu Kancana pun, turun ka Rahyang Ningrat Kancana, maka nguni ka Susuhunan ayeuna di Pakuan Pajajaran pun, mu lah mo mihape dayeuhna di Jayagiri, deug dayeuhna di Su(n)da Sembawa. Aya ma nu ngabayuan inya, ulah dek ngaheuranan inya ku na dasa, calagara, kapas timbang, pare dongdang pun. Mang(k)a ditudi(ng) ka para muhara, mulah dek men-taan beya pun, kena inya nu purah ngabuhaya mibuhayakeunna ka caritaan pun, nu pageuh ngawakan da dewasasana.

Translation: May all be safe. It is a legend of *Rahiyang Niskala Wastu Kancana*, whose son is *Rahiyang Ningrat Kancana*, who is now entrusted to *Susuhunan* in *Pakuan Pajajaran*. He entrusts a city in *Jayagiri* and a city in *Sunda Sembawa*. May there be people who take care of them. Do not burden them with *dasa, calagara, kapas timbang,* and *pare dongdang.* Therefore, the officers of the estuary are told not to collect tax (from the people) since it is them, who are devoted and make subservient to the teleology of their religion. They really do.

In Tasikmalaya area, West Java, the inscription of *Geger Hanjuang* was found. It had three lines of sentences written in archaic Sundanese alphabet and language that is clear enough to read (Danasasmita *et al.*, 1984:17; and Suryani NS, 2007:76).

The Inscription of *Geger Hanjuang*:
Tra ba i gunna apuy na-sta gomati Saka kala Rumata-k disusu (k) ku Batari Hyang pun.

Interpretation: On the 13th of (month) *Badra* the year of 1033 *Saka Rumatak* (was completed) was dug by *Batari Hyang*.

Or the other version:

Bah o gunna, apuy le,
dya wwang ga bu ti Saka kala
Rumatak di yu yu ku Batari Hyang pun.

About the first line, it is said that the word *Bah* is probably an abbreviation of the word *Brahma;* and *o gunna* refers to divinity; *apuy le* means three and may be connected with the teleology of Hindu divinity (*Triguna*). The inscription also explains that the value of *gunna,* in the context of *candrasangkala* (chronogram), is not a substitute for number 3. In *gunna* 3, *apuy* 3, that is read 1 becoming 1333. Holle does not explain which words of the inscription meant as number 1 and another number 3. Referred to the second line, that is *dya wwang ga bu ti Saka kala,* it is obscure.

DISCUSSION

As it was said before, there were seven inscriptions found in West Java (Ekadjati, 2006:21). However, not all inscriptions are in SL (Sundanese Language). Therefore, not all of them were analyzed. The inscriptions whose language structures were analyzed are only the inscriptions with SL written on them. The structure of SL written on the inscription was explained based on its word, phrase, and sentence structures.

About the word structures on the inscriptions. Word structure is the form of word seen from the elements of its formation (Sudaryat *et al.,* 2007:58). Based on the structure, there are four word forms that are: *root word, derivative, reduplication*, and *compound word.* Those forms of Sundanese words written on the inscriptions are described as follows.

Root word, that is also called single word, is a form of word having one free morpheme. Root word can stand alone in a sentence. On the inscription of *Batu Tulis*, there are root words, such as: *iti, diya, na, pakwan, anak, sida, mokta, incu, siya, samida, talaga, rena, pun, saka, panca, pandawa, emban,* and *bumi.*

Derivative is a word form that contains affixes, including prefixes, infixes, and suffixes, and also confixes. On the above inscription

there are derivatives, for example *diwastu, dingaran, nyusuk, nyiyan, nyiyang, ngabalay*, and *pajajaran.* Those words show us the usage of prefixes *di-, N-,* and confix *pa-an.*

Reduplication is a word form containing the repetition of a basic form, both partly and entirely, with or without affixes. On the inscription of *Batu Tulis*, there are the words *sasakala* and *gugunungan*. The word *sasakala* results from the repetition of the first syllable called *dwipurwa*; meanwhile, *gugunungan* is a *dwipurwa* combined with the suffix *–an* (*Rdp-+an*).

Compound word is a word form containing a combination of lexeme that shows a special meaning. On the inscription of *Batu Tulis*, compound words such as *gunatiga, sida mokta, nusalarang, sanghyang,* and *maharaja* were found. *Gunatiga* is a combination of the verb *guna* and the number *tiga*. *Sida mokta* is a combination of the verbs *sida* and *mokta*. *Nusalarang* is a combination of the noun *nusa* and the verb *larang*. *Sanghyang* is a combination of the article *sang* and the noun *hyang*. Meanwhile, *maharaja* is a combination of prolexeme *maha* and the noun *raja*.

About the phrase structure on the inscriptions. Phrase is a grammatical unit consisted of two words or more that are not predicative (Kridalaksana, 1982:46). In a clause or sentence, it has a function or does not exceed a function limit. Based on its category, it is divided into: *noun, verb, adjective,* and *prepositional phrases* (Ramlan, 1987:138 and 144-145).

Noun phrase is a phrase that has the same contribution as one or all of its elements categorized as noun. The result of data analysis on the charter of *Kabantenan* showed that there are noun phrases, such as: *sasakala rahyang niskala wastu kancana pun; nu pageuh ngawakan da dewasasana;* and *dayeuhna di jayagiri deug dayeuhna di su(n)da sembawa.*

Verb phrase is a phrase that has the same contribution as one or all of its elements categorized as verb. The result of data analysis on the charter of *Kabantenan* shows that there are verb phrases, such as: *mulah mo mihape; ulah dek ngaheuranan; mulah dek mentaan;* and *purah ngabuhaya mibuhayakeunna.*

Adjective phrase is a phrase that has the

same contribution as one or all of its elements categorized as adjective. The result of data analysis on the charter of *Kabantenan* shows that there are adjective phrases, such as: *ong, awigham,* and *astu.*

Prepositional phrase is a phrase composed from preposition as a marker and noun or noun phrase as its action. The result of data analysis on the charter of *Kabantenan* shows that there are such phrases, for example: *ka rahyang ningrat kancana; ka susuhunan ayeuna; di pakuan pajajaran pun; di jayagir; di su(n)da sembawa; ku na dasa, calagara, kapas timbang, pare dongdang pun; ka para muhar;* and *ka caritaan pun.*

About the sentence structures on the inscriptions. Sentence is a grammatical unit which has a final intonation pattern. The characteristics of sentences are: (1) sentences are relatively isolatable; (2) sentences have final intonation patterns; and (3) sentences are composed of clauses (Cook, 1969:39-40). Clause is a predicative grammatical unit, that is, it has Subject and Predicate structures.

The sentence structures on the inscriptions are not different from those of SL (Sundanese Language) nowadays. It is seen from the description of the sentence structure written on the inscription of *Batu Tulis*. This inscription is composed of nine lines with eight sentences. The sentences consist of 13 clauses. Their sentence structures can be seen in the result of the analysis on the elements, as follows:

> *[++] wan na pun.*
>   Adv   P
> *iti sakakala Prebu Ratu purane pun, diwastu*
> S   P   P
> *diya winaran Prebu Guru Dewataparana.*
>   S   P   O
> *Diwastu diya dingaran*
> P   S   P
> *Sri Baduga Maharaja Ratu Haji di Pakuan Pajajaran*
> O
> *Sri sang ratu dewata pun ya nu nyusuk na Pakwan.*
> S   P
> *Diya anak Rahiyang Dewa Niskala*
> S   P
> *sang sida mokta di gunatiga.*
> Adv
> *Incu Rahyang Niskala Wastu Kancana*
> P
> *sang sida mokta ka nusalarang.*
> Adv

Ya siya nu nyiyan sakakala gugunungan,
S   P   O
ngabalay nyiyan samida,
P   O
nyiyang sanghyang talaga Rena Mahawijaya.
P   O
Ya siya pun. I saka: panca pandawa emban bumi.
Adv S   Adv

From the clause pieces above, it is seen that there are simple and compound sentences written on the inscription of *Batu Tulis*. A simple sentence consists of a clause, while a compound sentence comprises two or more clauses (Alwi *et al.*, 2008:39-40).

The first sentence is greeting consisting of the word *wan* as an Adverb (Adv); and the phrase *na pun* as a Predicate (P).

The second sentence is a compound sentence composed of three clauses. First clause consists of the demonstrative *iti* that serves as its Subject (S) and the phrase *sakakala Prebu Ratu purane pun* that functions as its Predicate (P). Second clause is composed of the verb *Diwastu* as its Predicate (P) and the pronoun *diya* as its Subject (S). Third clause comprises of the verb *winaran* as its Predicate (P) and the noun phrase *Prebu Guru Dewataparana* as its Object (O).

The third sentence consists of two clauses, that is the first clause consisting of the verb *Diwastu* as its Predicate (P) and the pronoun *diya* as its Subject (S) and second clause is composed of the verb *dingaran* as its Predicate (P) and the noun phrase *Sri Baduga Maharaja Ratu Haji di Pakuan Pajajaran* as its Object (O).

The fourth sentence is composed of a clause with the noun phrase *Sri sang ratu dewata pun* as its Subject (S) and the verb phrase *ya nu nyusuk na Pakwan* as its Predicate (P).

The fifth sentence is a clause composed of the noun *Diya* as its Subject (S), the noun phrase *anak Rahiyang Dewa Niskala* as its Predicate (P), and the phrase *sang sida mokta di gunatiga* as its Adverb (Adv).

The sixth sentence is a clause consisted of the noun phrase *Incu Rahyang Niskala Wastu Kancana* as its Predicate (P) and the noun phrase *sang sida mokta ka nusalarang* its Adverb (Adv).

The seventh sentence is composed of three clause, that is the first clause comprises the pronoun *Ya siya* served as Subject (S), the

verb phrase *nu nyiyan* as its Predicate (P), and the noun phrase *sakakala gugunungan* as its Object (O); second clausa consist of the verb *ngabalay* and *nyiyan* as its Predicate (P), and the noun *samida* as its Object (O); and third clause is composed of the verb *nyiyang* as its Predicate (P) and the noun phrase *sanghyang talaga Rena Mahawijaya* as its Object (O).

The eighth sentence consists of the adverbial *Ya* as its Adverb (Adv), the pronoun *siya pun* as its Subject (S), and the numeric phrase *I saka: panca pandawa emban bumi* as its Adverb (Adv).

The inscription of *Pasir Muara* has only one sentence. It is a compound sentence composed of two clauses. In this case, a clause is a predicative language construction, with or without Subject (S), Object (O), Complement (Comp), and Adverb (Adv). Based on the result of the data analysis, it is found that the sentence written on the inscription has S-P-Adv and P-O pattern. The analysis is as follows:

Ini sabdakalanda rakryan juru pangambat
S   P
i kawihaji panca pasagi marsandeca
      Adv
barpulihkan haji Sunda.
   P   O

The construction of the inscription's sentence comprises two clauses. The first clause is composed of the demonstrative *ini* serving as its Subject (S); the noun phrase *sabdakalanda rakryan juru pangambat* as its Predicate (P); and the prepositional phrase *i kawihaji panca pasagi marsandeca* as its Adverb (Adv). The second clause consists of the *barpulihkan* that serves as its Predicate (P) and the noun phrase *haji Sunda* as its Object (O).

The inscription of *Geger Hanjuang* is exposed with a sentence which has Adv-S-P-O structure. The result of its sentence structure analysis is described below:

tra ba i gunna apuy nasta gomati sakakala
                 Adv
rumatak disusu(k) ku batari hyang pun
 S   P   O

The sentence consists of a clause ith the prepositional phrase *tra ba i gunna apuy nasta*

gomati sakakala that functions as its Adverb (Adv); the noun *rumatak* as its Subject (S); the verb *disusu(k)* as its Predicate (P); and the prepositional phrase *ku batari hyang pun* as its Object (O).

The inscription of *Kawali II* has a sentence composed of four clauses. They are described as follows:

> *Aya ma   nu ngeusi bhagya kawali bari pakéna*
> P   Adv   S (Conj + P + O)   Conj P
> *kereta bener*
> O
> *pakeun na(n)jeur na juritan.*
> Adv (Conj + P + Adv)

The sentence is a compound sentence comprising four clauses. The first clausa is composed of the verb *Aya* as its Predicate (P), the adverbial *ma* as its Adverb (Adv); and the second clause is composed of the noun *nu ngeusi bhagya kawali* as its S (Subject) that consists of the Conjunction (Conj) *nu,* the verb *ngeusi* as its Predicate (P), and the noun phrase *bhagya kawali* as its Object (O); followed a third clause that is composed of the Conjunction *bari,* the verb *pakéna* as its Predicate (P), and the noun phrase *kereta bener* as its Object (O); and another fourth clause as an Adverbial (Adv) consisting of the Conjunction (Conj) *pakeun*, the adjective *nanjeur* as its Predicate (P), and the prepositional phrase *na juritan* as its Adverb (Adv).

The charter of *Kabantenan* comprises four sentences and twelve clauses. The structures of its sentences and clauses are seen in the result of its analysis.

> *Ong awignamastu.*
> Adv P
> *Nihan sakakala rahyang niskala wastu kancana pun,*
> S   P
> *turun ka rahyang ningrat kancana,*
> P   Adv
> *maka nguni ka susuhunan ayeuna di Pakuan*
> Conj   P   Adv
> *Pajajaran pun,*
> *mu lah mo mihape dayeuhan di Jayagiri,*
> P   O
> *deung dayeuhan di Sunda Sembawa.*
> *Aya ma nu ngabayuan inya.*
> P   Adv S
> *Ulah rek ngaheureuyan Inya ku na dasa, calagara,*
> P   O   Adv

> *kapas timbang, pare dongdang,*
> *mang(k)a ditudi(ng) ka para muhara,*
> Conj   P   Adv
> *mulah dek mentaan inya beya pun*
> P   O   Comp
> *kena inya nu purah ngabuhaya mibuhayakeunna*
> Conj + S + P   Atr
> *ka caritaan pun, nu pageuh ngawakan*
> Adv   Conj + P + Comp
> *ka dewasasana.*

The first sentence is a greeting comprising a clause, with the adverbial *Ong* as its Adverb (Adv) and the adjective *awignamastu* as its Predicate (P).

The second sentence is a compound sentence composed of four clauses. Clause 1 is composed of the demonstrative *Nihan* as its Subject (S) and the noun phrase *sakakala rahyang niskala wastu kancana pun* as its Predicate (P). Clause 2 consists of the verb *turun* as its Predicate (P) and the prepositional phrase *ka rahyang ningrat kancana* as its Adverb (Adv). Clause 3 comprises the Conjunction (Conj) *maka*, followed by the verb *nguni* as its Predicate (P), the prepositional phrasefrasa *ka susuhunan,* the time noun *ayeuna*, and the prepositional phrase *di Pakuan Pajajaran pun,* each functions as an Adverb (Adv). In clause 4, the verb phrase *mu lah mo mihape* serves as its Predicate (P) and the noun phrases *dayeuhan di Jayagiri, deung dayeuhan di Sunda Sembawa* as its Object (O).

The third sentence is a sentence composed of the verb *Aya* as its Predicate (P), the adverbial *ma* as its Adverb (Adv), and the noun phrase *nu ngabayuan inya* as its Subject (S)*.

The fourth sentence is a compound sentence consisting of five clauses. Clause 1 is composed of the verb phrase *Ulah rek ngaheureuyan* as its Predicate (P), the pronoun *Inya* as its Object (O), and the prepositional phrase *ku na dasa, calagara, kapas timbang, pare dongdang* as its Adverb (Adv). Clause 2 comprises the Conjunction *mang(k)a*, the verb *ditudi(ng)* as its Predicate (P), and the prepositional phrase *ka para muhara* as its Adverb (Adv)*. Clause 3 consists of the verb phrase *mulah dek mentaan* as its Predicate (P), the pronoun *inya* as its Object (O), and the noun phrase *beya pun* as its Complement (Comp). Clause 4 is composed of the Conjunction (Conj) *kena*, the pronoun

Table 1:
The Comparison of Words on the Inscriptions

No	Name of Inscriptions and Charter	Number of Lines	Number of Words	Number of the Known Words	Percentage of the Known Words (%)
1.	*Tugu*	9	44	0	0
2.	*Pasir Muara*	4	13	10	76.92
3.	*Geger Hanjuang*	3	13	6	46.15
4.	*Batu Tulis*	9	79	74	93.67
5.	*Kawali Ia*	10	38	37	97.37
	Kawali Ib	4	12	8	66.67
	Kawali II	7	14	14	100
6.	*Cibadak D-73*	9	25	10	40
	Cibadak D-96	9	48	15	31.25
	Cibadak D-97	2	6	2	33.33
7.	*Kabantenan*	15	77	64	83.12

inya as its Subject (S), the conjunction *nu* as its Predicate (P), and verbal phrase *purah ngabuhaya mibuhayakeunna* as an Attributive (Atr) marker, and the prepositional phrase *ka caritaan pun* as its Adverb (Adv). Clause 5 is composed of the Conjunction (Conj) *nu*, the verb *pageuh* as its Predicate (P), and the phrase *ngawakan da dewasasana* as its Complement (Comp).

Lexically, the language used on the inscriptions was ancient SL (Sundanese Language). However, on some inscriptions like the inscriptions of *Kebon Kopi* in Bogor and the charter of *Kabantenan*, Sanskrit language and Pallawa alphabet were used. It is proven by their sentences which are difficult to understand, for example the words "*Vikrantasyanipateh, Crimatah Purnavarmmanah, Taruma Nagarandrasya, Visnor iva padadvayam*".

More and more the languages used on the inscriptions get easier to understand, as what were written on the inscription of *Astana Gede Kawali* in Ciamis, West Java. "*Aya ma nu ngeusi bhagya kawali bari pakéna kereta bener pakeun na(n)jeur na juritan*". The meaning is "May there be people who fill (the country) Kawali with happiness and get used to make true prosperity in order to win the war".

The sentence structure on the inscriptions has a similarity with that of SL nowadays, that is, the functional element of S-P-Comp-Adv (Subject – Predicate – Complement – Adverb). Besides, the words or lexicon used are relatively the same, even the words can be understood without having to consult the dictionary of archaic SL. But, there are also the inscriptions that do not use SL, but Sanskrit language.

Based on the words written on the studied inscriptions, the total of words and lines are found, as it is stated in the table 1.

According to the table 1, the inscription of *Tugu* does not use SL (Sundanese Language) words at all; all the words written are in Sanskrit language. The inscriptions containing SL words are the inscriptions of *Kawali Ia*, *Kawali Ib*, *Kawali II*, *Batu Tulis*, and the charter of *Kabantenan*. On the other inscriptions, that is on the inscriptions of *Geger Hanjuang* and *Cibadak* (D-73, D-96, D-97), only one-third of their words is in SL. It shows that lexicon in SL has relatively changed from time to time.

The word structures used on the inscriptions show four word forms, that is: root word, derivative, reduplication, and compound word. It shows that the word structures of the archaic SL and those of modern SL have similarities. In other words, the structures are relatively the same from time to time.

Based on the syntax, the structure of SL written on the inscriptions is related with that of phrase and of sentence. The phrase structures on the inscriptions are composed of two or more words that do not exceed the function limit, for example: (1) *di jayagiri,* and (2) *siya pun.* Phrase 1 belongs to directive exocentric phrase, whereas phrase 2 belongs to attributive endocentric phrase.

The structures of sentences written on the inscription are both simple sentence and compound sentence. The simple sentence is composed of a clause having a predicate, with Subject (S) and Object (O), and with and without Adverb (Adv). The structure of its simple sentences is generally Subject – Predicate (S-P), but there is also incomplete one, such as the pattern of Predicate – Adverb (P-Adv). For example as follows:

(1) *Nihan sakakala rahyang niskala wastu kancana pun.* (S-P)
(2) *Aya ma nu ngabayuan inya.* (P-Adv-S)
(3) *Iti sakakala Prebu Ratu purane pun.* (S-P)
(4) *Sri sang ratu dewata pun ya nu nyusuk na Pakwan.* (P-S)

Sentences 1 and 3 have S-P (Subject – Predicate) structure, sentence 2 contains P-Adv-S (Predicate – Adverb – Subject) structure, and sentence 4 has P-S (Predicate – Subject) structure.

The compound sentence on the inscription is minimally formed by two clauses, maximally by five clauses. The structure of the compound sentences are relatively complicated, such as S-P, P-Adv, P-Adv, P-Comp-Adv; and pattern of Adv-P-O-Adv, Conj-P-O, P-O-Comp-Adv (Conj-S-P-Adv). For example:

Nihan sakakala rahyang niskala wastu kancana pun, (S-P)
turun ka rahyang ningrat kancana, (P-Adv)
maka nguni ka susuhunan ayeuna di Pakuan Pajajaran pun, (Conj-P-Adv-Adv)
mu lah mo mihape dayeuhan di Jayagiri,
deung dayeuhan di Sunda Sembawa. (P-O-Adv)

The compound sentence is composed of four clauses having S-P (Subject – Predicate), P-Adv (Predicate – Adverb), Conj-P-Adv-Adv (Conjunction – Predicate – Adverb – Adverb), and P-O-Adv (Predicate – Object – Adverb) structures.

Based on the description above, it can be stated that the sentence structures on the inscription is the same as the sentence structures of SL (Sundanese Language) nowadays.

CONCLUSION

Based on the result of data analysis, it can be concluded that since a long time ago

SL (Sundanese Language) has grown and developed until nowadays. The development can be found in varied aspects of language, especially lexical and graphological structures. There is indeed a change in its grammatical structure (morphological and syntactical structures), but it is relatively a little. It means that in the development of SL, its grammatical structure remains; meanwhile, its lexical structure undergoes change. On the early inscriptions of *Kebon Kopi* and *Geger Hanjuang*, the Sanskrit language and Pallawa alphabet were used. Later, on the inscription of *Astana Gede Kawali*, Sundanese language and alphabet were used.

The language structures on the inscriptions are related with their word, phrase, and sentence structures. The word structure refers to root word, derivative, reduplication, and compound word. The derivative generally contains affixes *di-, N-,* and *pa-an.* The reduplications are generally in the forms of *Rdp* and *Rdp+-an*. The compound words are generally the combination of N+N (Noun + Noun), V+V (Verb + Verb), V+Nu (Verb + Numeric), and Prep+N (Prepositional + Noun).

The phrase structures on the inscriptions refer to Noun (N), Verb (V), Adjective (Adj), Numeric (N), and Prepositional (Prep) phrases. Meanwhile, the sentence structures refer to simple sentences consisting of a clause; and compound sentences consisting of two or more clauses. The structure of simple sentence, basically, has S+P±O±Adv (Subject + Predicate ± Object ± Adverb) pattern; whereas, a compound sentence has a combination of S+P±O±Adv (Subject + Predicate ± Object ± Adverb).

References

Alwi, Hasan *et al.* (2008). *Tatabahasa Baku Bahasa Indonesia*. Jakarta: Balai Pustaka.

Cook, Walter A. (1969). *Introduction to Tagmemic Analysis.* London: Holt, Rinehart, and Winston.

Danasasmita, Saleh *et al.* (1984). *Sejarah Jawa Barat.* Bandung: Kerta Mukti Gapuraning Rahayu.

Darsa, Undang Ahmad. (1991). *Identifikasi Bahasa yang Hidup pada Masa Pakuan Pajajaran.* Bogor: Seminar Nasional Sastra dan Sejarah Pakuan Pajajaran.

Ekadjati, Edi S. (2006). *Nu Maranggung dina Sajarah Sunda.* Bandung: Pusat Studi Sunda.

Kridalaksana, Harimurti. (1982). *Kamus Linguistik.* Jakarta: Gramedia.

Moeliono, Anton *et al.* (1988). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.

Ramlan, M. (1987). *Sintaksis.* Yogyakarta: Penerbit Karyono.

Sudaryat, Yayat. (2004). *Elmuning Basa.* Bandung: Walatra.

Sudaryat, Yayat *et al.* (2007). *Tatabasa Sunda Kiwari.* Bandung: Yrama Widya.

Suryani NS, Elis. (2007). *Keanekaragaman Budaya Sunda Buhun*. Tasikmalaya: Disdik [Dinas Pendidikan] Kabupaten Tasikmalaya.

Suryani NS, Elis & Undang Ahmad Darsa. (2003). *Kamus Bahasa Sunda Kuno – Indonesia.* Bandung: Alqa Print.
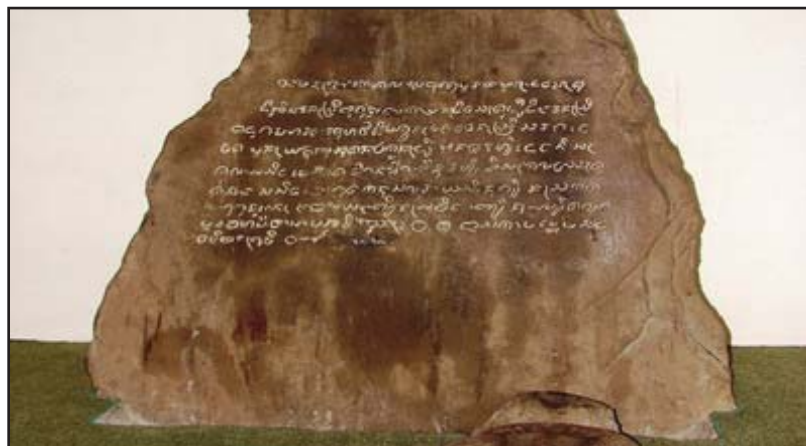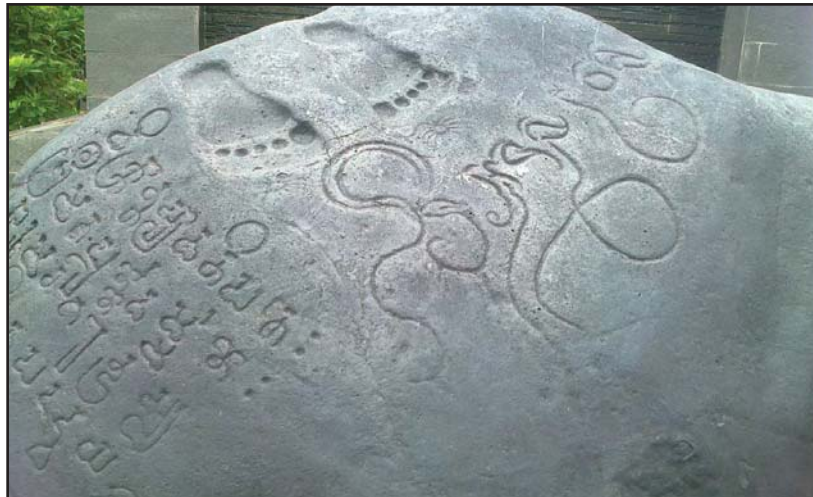
The Inscrptions of West Java Province in Indonesia
(Source: www.google.com, 15/9/2014)

As a product of Sundanese society creativity, Sundanese language and culture develop and are determined by the innovations of Sundanese society itself and a variety of foreign cultural effects. It happens because Sundanese people since a long time have interacted and communicated with other nations. Therefore, they have been affected by other cultures and religions, such as Hindu, Islam, and Mataram (Javanese) cultures, and also Western culture. Then, the influence is processed based on Sundanese people personality, used as a tool for developing its own culture, since the era of agriculture, technology, up to the era of informatics.