

# Pragmatic View on The Inscription Heritage of Tarumanegara Kingdom

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**Abstract.** This research aimed to describe the type and function of speech acts in the Tarumanegara kingdom inscriptions from a pragmatic point of view. This research was conducted in Bogor, Banten, Jakarta, and Cirebon, the places where the inscriptions discovered. The data collection in this research used observation technique, interview, and documentation. Furthermore, the advanced technique of this method is note-taking. Data were analyzed and explained through a reliable and balanced method. The findings of this research were the types and pragmatic functions described as various categories and sub-categories of speech acts. Those are (1) assertive illocutionary speech acts (TTA) manifested in sub-TTA: informing, explaining, telling, and showing something; (2) expressive illocutionary speech acts (TTE) which was manifested in sub-TTE: pride.

**Keywords:** *Pragmatic, Speech act, Inscription*

## 1 INTRODUCTION

The socio-cultural-historical context of a community can be seen from the existence of cultural relics in the kingdom. It can be traced from Hindu-Buddhist kingdoms in Indonesia until the 10<sup>th</sup> century. The presence of a Hindu kingdom in West Java can be analysed through the inscriptions. Those are written on the stone or metal. The inscriptions in a foreign language are named glory, laudation, direction, or guidance. They are praise, flattery, majesty, instructions, guidelines or prayers that express a request (the desire for peace in the kingdom; or encryption in beautiful or rhythmic language). One of the interesting inscriptions to study from linguistic landscape is an inscription found in the Sundanese community. The Sundanese inscriptions are indeed a reflection of Sundanese culture. It is proven by the existence of the inheritance of the Tarumanegara kingdom. The relic inscription of Tarumanegara kingdom is known as the embodiment of the relationship between human and another human being in the society in accordance with the views of the Sundanese people, as well as folkways, social solidarity, family functions and social values in Sundanese society.

Every civilized society always has language and use language to communicate. In this case, the language becomes a prerequisite to survive, and development of a society and culture because language is one of the bonds reinforcing social and cultural development (Suyitno, 2017). [1]. However, if the visitors and readers of the inscription see the text contained in the inscription without being accompanied by translation texts and other tools, they will have difficulty in understanding the intent of the text. The meaning and purpose of the language

construction from symbols can be traced semantically and pragmatically [2]. The lingual markers that appear on the inscriptions, combining them with an understanding of the context of the inscription, and relating it with the history of inscriptions will ease the readers to understand the intent of the inscription text [3]. Therefore, as a form of experimental method to understand the purpose of the inscription text, the researcher tried to synchronize with the inscription of the Tarumanegara kingdom in West Java. Based on the text, it can be seen that the Ciaruteun inscriptions used Sansekerta and Pallawa letters which pragmatically describing the assertive functions. The representation is about Raja Punawarman. Based on the purpose conveyed, it should begin with an understanding of the cultural and situational contexts, as well as with the linguistic, physical, epistemic and social context. Leech and Mick (2007:9) said that the use of language in a given context determines style; thus, there are linguistic habits of acknowledged authors such as Dickens, Proust, or Shakespeare, etc.[4] The categories refer to Searle are Assertives, Directives, Commissive, Expressives, and Declaration (Taavitsainen and Jucker, 2008). A study of speech acts in novel is possible as Busse (2008: 119) stated that the use of speech acts is not only in spoken language, but also written language.[5].

### 1.1 Research Method

This field research promoted a synchronic ethnography. The objects in this research were the Tarumanegara kingdom inscription texts; Ciaruteun Inscription, Kebon Kopi Inscription, Koleangkak Inscription, Pasir Awi Inscription, Pasir Muara Inscription, Tugu Inscription, and Cidangiang Inscription. The data collection methods used in this research were observations, interviews, and documentation. However, the advanced technique used in this research is the note-taking method. The method used in analyzing the data was the equivalent method with tools which are in the form of writing or any relevant theories [6].

### 1.2 Result and Discussion

The inscription definitively can be explained as an expression in the form of writing which comes from a cultural fragment happened in the past. Inscriptions can contain praise, flattery, grandeur, instructions, legal provisions, warnings, guidelines, magical spells in ceremonies, and prayers that state a request. For Sundanese people, historical relics contained in the inscriptions can be traced to the discovery of the inscriptions inherited from the Kingdom of Tarumanegara. There are seven inscriptions of Tarumanegara kingdom, those are: (1) Ciaruteun Inscription (found on the bank of the Ciaruteun River, Bogor); (2) Kebon Kopi Inscription (found in Kebon Kopi Ciampea, Bogor); (3) Koleangkak Inscription (Bogor); (4) Pasir Awi Inscription (found in Pasir Awi, Bogor); (5) Pasir Muara Inscription (found in Pasir Muara on bank of the Cianten River, Ciampea, Bogor); (6) Tugu Inscription (found in Tugu, Tarumajaya, Bekasi); (7) Cidangiang Inscription (found on the bank of the Cidangiang River, Punjul District, Pandeglang). Those seven inscriptions were written using the Pallawa script and Sanskrit.

**Table 1.** Pragmatic View on The Inscription Heritage of Tarumanegara Kingdom.

No	Types of Speech Act	Pragmatic Function	Speech Act Strategies			Meaning
			The Way of Delivering	Speech Construction	Speech Intention	
(D1)	Ilocution	Assertive	Direct	Declarative	Literal	Informing

(D2)	Ilocution	Assertive	Direct	Declarative	Non-Literal	something Explaining
(D3)	Ilocution	Assertive	Direct	Declarative	Literal	Telling, Describing
(D4)	Ilocution	Assertive	Indirect	Exclamation	Literal	Showing
(D5)	Ilocution	Expressive	Direct	Exclamation	Literal	Praising, Boasting

(D1) Ciaruteun Inscription  
*vikkrantasyavanipateh shrimatah purnavarmmanah tarumanagararendrasya vishnoriva padadvayam*

'These two footprints which are like Wisnu's feet belong to the brave king of the world who is famous for Purnawarman, the ruler of Tarumanagara.'

The pragmatic identified function in the Ciaruteun Inscription is an assertive illocutionary speech act which intends to inform something. It is one type of assertive speech act that attempts to provide information to others. Assertive illocutionary propositions which are intended by speakers (inscription writers) provides knowledge or things reminding what the hearer already knew and it can also be new knowledge for the hearer. Assertive speech in the Ciaruteun inscription that intends to inform something manifested with the lingual marker pronoun "this."

Further, it seems like the author of the text was not Punawarman King. Since there is an explanation from this construction, '*These two footprints that are like Wisnu's feet belong to the brave king of the world who is famous for Purnawarman ...*'. Based on the class category, it is as the pointer words which indicating the place or object located near or far. Thus, the writer tried to explain Punawarman King.

Besides, it is categorized as assertive illocutionary speech which has the function to show something. There is a significant relationship between the word "*this*" as a pragmatic lingual function and "*footprints*." Some of the interpretations are; King Purnawarman was the powerful king because he was able to make footprints on a rock. "*The footprint is like Wisnu's feet ...*". The word "*like*" is a comparison of subordinate conjunction. In speech construction, that speech shows the strength or power of Punawarman King is very extraordinary like Lord Vishnu. In Hinduism belief, the religion adhered during the Kingdom of Tarumanegara - Lord Wisnu holds a shtiti (guardian) who is in charge of defending and protecting Brahman's creations (God Almighty). In Waisnawa's Hindu philosophy, Lord Vishnu is considered as holy and highest lord. Whereas, in Adwaita and the general Hindu tradition, Lord Wisnu is considered as one of the manifestations of Brahman and reluctant to be worshiped as a God who becomes the rival or equal with Brahman.

Pragmatically, footprints and spider carvings can also be interpreted as a sign of power [7]. Footprints (signs) which show power signs have a function like "signatures" nowadays. Besides, a footprint is a form of respect to God. Therefore, it shows Punawarman who is linked to the Lord Vishnu considered as ruler and protector of the people. The presence of the Purnawarman inscription in that village shows that the area belongs to his territory.

- (D2) Kebon Kopi Inscription  
*jayavi s halasya tarumendsaya hastinah airavatabhasya vibhatidam  
padadavayam*

‘The two footprints are great elephant footprints such as Airawata belonging to the victorious and powerful Tarumanagara ruler.’

The process of understanding Kebon Kopi inscription requires a deep understanding of the context. It is because the contents of the inscription explain characters who are not explicitly revealed. However, there are lingual markers which can be used as a basis for translating the meaning. Pragmatically, the text is classified as an assertive illocutionary speech act which intends to explain something. It is one of the types of assertive speech act that seeks to elaborate and to be understandable [8]. The illocutionary propositions from the intention of speakers intent to be easily understood by the hearer. The word “*are*” in speech construction shows that the speaker is trying to explain further about the subject. The utterance *jayavi s halasya tarumendsaya hastinah airavatabhasya vibhatidam padadavayam* ‘The two footprints are great elephant footprints such as Airawata belonging to the victorious and powerful Tarumanagara ruler’ contains the intention that that is the carving of a stone that depicts an elephant's foot is paired with Airawata. The name of a white elephant, Wahana Dewa Indra, son of Irawati, one of the daughters of Daksa, was an attempt to equalize the ruler of Tarumenegara namely Sri Maharaja Purnawarman and Airawata. In Hindu mythology, Airawata is one of the guardian elephants of the universe. It indicates that the speaker wanted to explain that the people of West Java felt protected while being led by Sri Maharaja Purnawarman. The strength and magic of Sri Maharaja Purnawarman were believed to be able to bring calm, peace, glory and trust to the people or citizens of the Kingdom of Tarumanegara.

- (D3) Tugu Inscription  
*pura rajadhirajena guruna pinabahuna khata khyatam purim prapya  
candrabhagarnnavam yayau//  
pravarddhamane dvavingsad vatsare sri gunau jasa  
narendradhvajabhutena srimata purnavarmmana//  
parabhya phalguna mase khata krsnastami tithau caitra sukla  
trayodasyam dinais siddhaikavingsakaih  
ayata satsahasrena dhanusamsatena ca dvavingsena nadi ramya  
gomati nirmalodaka//  
pitamahasya rajarser vvidaryya sibiravanim brahmanair ggo sahasrena  
prayati krtadaksina//*

‘Once upon a time a river called Candrabhaga had been excavated by the noble emperor who had strong arms namely Purnawarmman, to drain it into the sea, after this river arrived at the famous royal palace. In the 22<sup>nd</sup> year of the throne of His Majesty Purnawarmman who was sparkled with his intelligence and wisdom and became the banners of all kings, (then now) he was also ordered to excavate the river that were beautiful and it has clear water named Gomati, after the river channel flowed in the middle of the land in the residence of His Holiness the

Reverend Grandma (Purnawarmman). This work started on a good day, on the 8<sup>th</sup> of the dark moon and ends on the 13<sup>th</sup> of the bright moon of Caitra, so it only lasts in 21 days, while the excavation channel is 6122 arcs long. His salvation was carried out by Brahmins accompanied by 1,000 cows awarded.'

The Tugu Inscription is categorized as an assertive illocutionary speech act which intends to tell and describe. This categorization is based on the intent revealed through speech construction. The speech description usually presents the state of events at a certain age about the person, and give certain impressions to the listener. The determination of telling and describing occur when diachronic languages and functions occur at different times. As like in D3, where the objects depicted are the Chandrabaga and Gomati rivers. Speech markers describe the word "at first/once upon a time" at the beginning of the sentence indicating the efforts of speakers to describe an event that occurred at that time. The utilization of the word "at first/once upon a time" refers to '...the command of rajadiraja Paduka Yang Mulia Purnawarman...' implies that there was an event initiated by Raja Punawarman. Some characteristics of the effort to describe an event on the Tugu inscription also appear in the year that was raised, named the twenty-second year. If we pull it into a chronology, then '... after ... begins ... finishes on the thirteenth day ... for twenty-one days ...', it becomes series of assertive markers.

The effort to describe the event that happened at that time gave highlight to the figure of Punawarman King who was associated with the names of two famous rivers in Punjab namely the Chandrabaga and Gomati rivers. The Chandrabaga River is defined as Bekasi river. The Tugu inscription also mentions the information of the date, although it does not complete with the year. The Phalguna and Caitra moons are thought to be the same as February and April. The Tugu inscription mentions that the salvation ceremony of Brahmanas was accompanied by a thousand cows awarded by the king.

Based on the explicit lingual markers on the inscription, the purpose of describing it is about an excavation in a Candrabhaga river that ordered by the excellency King Purnawarman in the twenty-second year. The excavation of the Candrabhaga river surpassed the famous capital city and before entering the sea. The excavation began on the eighth day of the even Phalguna month, and it was completed on the thirteenth day of the bright moon of the Citra month for twenty-one days. The new canal which has clear water named the Gomati river flows along 6,122 arcs beyond the king's pastor dormitory in Pepundi as a common ancestor with the Brahmins. The priests were given a prize of one thousand cows. It implies that in the contents of the Tugu inscription, the excavation of the river began on the eighth of the dark half of the month, and it was completed on the thirteenth of the bright month. Therefore, it can be concluded that the excavation lasted 21 days and succeeded in digging a river of 6122 sticks/bows. The contents of the inscription also explain the given thousand cows to the brahmins.

(D4) Prasasti Lebak

*Vikranto 'yam vanipateh/prabhuh satya parakramah narendra  
dhvajabhutena/srimatah purnawarmanah*

'This is (the sign) of the true, majestic, and courage of the king of the world, the Honorable Purnawarman who became the pennant of all kings'

The Lebak inscription characterizes the aristocratic speech assertive for showing. Assertive speech acts intended to show one of a variety of speech acts which logical propositions can be in the form of showing, expressing, explaining (with evidence) that exists. The use of point words usually characterizes this type of speech. The assertive function of the inscription is marked by word "this" which is categorized as a sign of the lingual meaning of the sign. The purpose of the Lebak inscription text is that speakers want to show the hearer that King Purnawarman is very powerful. The presence of Lebak inscriptions indicates it. The Lebak inscription raised several implicatures, namely 1) the speaker wished to inform the hearer that King Purnawarman is an extraordinary king figure, 2) The existence of Lebak inscription is hoped that the enemies of King Purnawarman would be more reluctant, respectful, and afraid of King Purnawarman, 3) King Purnawarman is not only a symbol of Tarumanegara kingdom but is a formidable and commanding officer, 4) King Purnawarman is a representation of a king who is courageous, resilient, and a pennant of all the kings. The rare inscription seems to want to tell about King Purnawarman's courage and greatness.

(D5) Jambu Inscription

*Sriman-data krtajño narapatir-asamo yah pura [ta]r[u]maya[m]|namna  
sripurnnavarmma pracuraripusarabhedadyavikhyatavarmmo  
Tasyedam-padavimbadvayam-arinagarotsadane nityadaksam/bhaktanam  
yandripanam-bhavati sukhakaram salyabhutam ripunam*

'Dashing, admirable and honest concerning his duty is an incomparable leader - The Most Famous Sri Purnawarman - who once (ruled) in Taruma, and whose great armor cannot be penetrated by enemy weapons. This is a pair of soles that always succeed in pounding enemy cities, respecting the princes, but it is a thorn in the flesh for the enemies'

The content of the text contained in the Jambu inscription is identified as a form of expressive illocutionary speech acts intended for boasting. In the utterance *Sriman-data krtajño narapatir-asamo yah pura [ta]r[u]maya[m]| namna sripurnnavarmma pracuraripusarabhedadyavikhyatavarmmo* 'Dashing, admirable and honest with regard to his duty is an incomparable leader - The Most Famous Sri Purnawarman - who once (ruled) in Taruma, and whose famous armor cannot be penetrated by enemy weapons. This is a pair of soles that always succeed in pounding enemy cities, respecting the princes, but it is a thorn in the flesh for the enemies', the expressions of King Purnawarman. Pride lingual markers are shown through 'dashing,' 'awesome,' 'honest,' 'great leaders,' 'famous,' and 'enemy weapons cannot penetrate their famous armor.' The expressive forms conveyed by the adjective word class contain the intention that the speaker is very proud of his king, namely King Purnawarman. As revealed in (D1) that the achievements of King Purnawarman during his time as a king in the Kingdom of Tarumanegara were extraordinary. King Purnawarman managed to bring the Kingdom of Tarumanegara for a golden age.

Further, in the utterance *Tasyedam- padavimbadvayam- arinagarotsadane nityadaksam bhaktanam yandripanam-bhavati sukhakaram salyabhutam ripunam* 'This is a pair of soles that always succeed in pounding enemy cities, respecting the princes, but it is a thorn in the flesh for the enemies.' These are classified as a form of expressive illocutionary speech acts intending to boasting, although the two speech segments in this inscription gave the warning

implications to the enemies of King Purnawarman. The speakers want to show all the advantages of the king. The noble intention of this speech segment appears in the lingual marker, namely 'succeed' respect to the prince. King Purnawarman is success in attacking enemy cities. It is one of the important achievements and reputations that must be known by the public so that other kingdoms do not attack the country of Tarumanegara. Meanwhile, the 'respect for prince' representation shows that King Purnawarman is a religious figure, convinced of the Almighty. It belongs to a person who is obedient to his God. 'The thorn in the flesh of his enemies' contains an interpretation that the King will always make his enemies uncomfortable [9]. This lingual marker shows a warning to opponents who want to undermine the harmony of the Tarumanegara Kingdom.

## 2 CONCLUSIONS

Based on the pragmatic approach, the Tarumanegara Kingdom inscriptions can be described as various categories and subcategories of speech acts, namely: (1) assertive speech acts (TTA), manifested in sub-TTA: informing something, explaining, telling, showing; (2) expressive speech acts (TTE), manifested in the sub-TTE: pride. Therefore, it showed that the Tarumanegara Kingdom inscriptions tell and inform stories about the greatness, superiority, and the glory of king Purnawarman as Maharaja in Tarumanegara.

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