

A Possible Location of Gajah Mada's Madakaripura

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ABSTRACT Desa Madakaripura adalah desa milik Patih Gajah Mada, patih Kerajaan Majapahit yang sangat terkenal. Namun, hingga saat ini belum jelas lokasi Desa Madakaripura itu. Menurut Prapañca pada tahun 1359 desa itu berada di wilayah Pasuruan. Tulisan ini mengupayakan penemuan desa itu. Dengan metode analisis toponim dan peta-peta akan dicoba untuk dipastikan letak Madakaripura dengan seteliti mungkin agar ahli arkeologi Indonesia bisa mencari situsny. Sebagai kesimpulan, kemungkinan besar Madakaripura terletak di sebelah tenggara enam kilometer dari kota Pasuruan.

KEYWORDS Madakaripura village, Gajah Mada, topographical identification, topographical maps.

In Indonesia's history, the Old Javanese text of the Lombok lontar of Prapañca's Deśawarṇana (DW) 'Description of Districts' or Nāgarakṛtāgama needs no introduction. An important part of the Old Javanese text deals with King Hayam Wuruk's tour through East Java in August-October AD 1359.

It must have been a major undertaking. The men and women who finished the entire journey must have been physically fit. The royal party largely travelled in ox-carts. The followers on foot must have suffered from the daily marches of 20 – 30 kilometers. In total, they travelled more than 900 kilometers in a period of approximately 60 days. This article is limited to the subject to the Buddhist villages in the residency of Pasuruan.

According to Prapañca, Gajah Mada's freehold Madakaripura was situated in this region. Therefore, I have formulated the following research question. Would it be possible to narrow a search area that would enable archaeologists to determine the location of Gajah Mada's former freehold? In this article, I will argue that Madakaripura probably was located within an area of 5.4 square kilometers.

Stutterheim (1937: 410-417) attempted to identify Gajah Mada's former freehold Madakaripura on the northeastern slopes of Mount Bromo near Lumbang, southeast of Pasuruan, and close to the current Madakaripura Falls. Furthermore, based upon Pigeaud's suggestion and Tomé Pires Suma Oriental (Corteseo 1944, 1:196-197), De Graaf (1952:146-149) attempted to locate the Madakaripura near Bangil.

Bullough (2004: 8–13) recently wrote an impressive article on Hayam Wuruk's journey through East Java in AD 1359 with optional locations for the Madakaripura in the area southeast of Pasuruan. In this article, I will attempt to show that Prapañca's topography is accurate enough to locate Madakaripura possibly within a radius of 2.5 kilometers. Therefore, we will start reading with the relevant stanzas in the Old Javanese text Deśawarṇana.

PRAPANCA'S ACCOUNT

I have used the Lombok version of the text of the Deśawarṇana (Brandes 1902; Pigeaud 1960, 1) and modified a few lines of Robson's (1995:39-40) translation into English below. The comments below the stanzas are necessary for the other sections in this article. Let us read through the stanzas.

DW 19.1

*eñjin ryyangkatirang narendrā dhatng anghinēp i Bhayalangö tigang kulēm /
sah sangkerika tang Kēdu[ng] Dawa rame janapada¹ kahalintangan huwus /
ring Lampēs ri Timēs muwah kuthi ri Pogara kahnū lēbuh nika gnēt /
mwang ring mandhala Hambulu Traya tke Dhadhap adulur ikang ra<thi>ālaris² //*

'In the morning the King departed and arrived at Bhayalangö where he stayed three nights. From there, he went to Kēdung Dawa with its lively villagers which he passed. To Lampēs, to Timēs and the [Buddhist] monastery of Pogara the road was taken and the open spaces were firm. And on to the [Hindu] community of Hambulu Traya, he arrived at Dhadhap in accompaniment of the proceeding carriages.'

Prapañca refers to the firm quality of the road in the open spaces between the villages 650 years ago which would have carried the heavily loaded ox-carts (cf. DW 18.1, 24.2).

DW 19.2

*wwantēn dharmma kasogatan prakāsite Madakaripura kastaweng langö /
simānugraha bhūpati sang apatih Gaja Mada racañanyan ūttama /
yekānung dinunung nareśwara pasanggrahanira pinēñēd rinūpakā /
andon dok mahawan rikang trasungay an dyus³ i Capahan atīrthaśewana //*

'There is a famous Buddhist foundation, Madakaripura, praised for its beauty. A freehold granted by the King to the patih Gaja Mada, its layout of the highest order. Here the King betook himself. His resthouse (pasanggrahan) was made beautiful and it was decorated with relief. Arriving by the way of the tra-sungay he bathed at Capahan and performed worship at the holy bathing place.'

¹ Sanskrit janapada 'a community, people (as opposed to the sovereign)'.
² In the Lombok version, Hendrik Kern reads ratha 'carriage' instead of rawa 'marshes' because it refers to adulur 'accompanying' (Pigeaud 1960, 2:40).
³ In my view, the Old Javanese verb form an dyus is correct (cf. Robson 1995:111). In the Old Javanese commentary of the Javano-Sanskrit text Kāraṅggraha, Sanskrit verb forms are rendered in Old Javanese translation with preceding verbal particle an without nasalization, for example, Skt. present active vetti 'he knows' → O.J. an kawruhi; Skt. passive kriyate 'it is done/made' → O.J. an gawe; Skt. infinitive dātum 'having given' → an wehakēn.

The Old Javanese *wwantěn* contrasts with the preceding sentence in stanza 19.1a as a closeness in distance as opposed to a long track that is quickly passed by.

From an archaeological point of view in this specific stanza, I prefer to follow Stutterheim's (1937: 413) general comment on *rinūpaka* 'decorated with reliefs'. Furthermore, in the context of the houses in the Kraton of Majapahit in *Nāgarakērtāgama* 11.2, Stutterheim (1948: 22; 94) later assigned a technical connotation to: *rinūpaka*: 'decorations in the brick base of a building'. The *passanggrahan* in the freehold, therefore, would have been a typical Majapahit house. A base consisting of brick and clay with stones and dies which carried the wooden and bamboo superstructure including the *sirap* or even palm-fibred roof.

DW 20.1

*prāptang deśa kasogatan sahana mawwat bhakta pāna haji /
pratyekanya Gapuk sade<śa w>ṣayeng⁴ Iśānabajrāpagēh /
Gantěn Poh Capahan Kalampitan ing Lumbang len Kuran We Ptang /
mwang Pañcar prasamāngśa ning kuthi Mungguh kapwa tāśrang mamarēk //*

'There, the Buddhist villages arrived and all offered gifts and drinks to the King. Enumerated they were: the whole village of Gapuk, an established domain of Iśānabajra, Gantěn, Poh, Capahan, Kalampitan, Lumbang, Kuran, We Pětang, And Pañcar, all dependencies of the [Buddhist] Monastery of Mungguh competing to come close [to the King].'

There are two possible interpretations for *mawwat bhakta*: 'bringing or carrying gifts' and 'offering gifts'. They are both possible. In the next section I will argue that the villagers had to walk and bring their gifts to the bathing-place of Capahan with distances of 8-13 kilometers.

The Abbot of Mungguh resided in Singhasāri (DW 38.3, 39.1). Therefore, it seems likely that the Buddhist monastery of Mungguh was located near Candi Singosari which is situated 35 kilometers southwest of these Buddhist villages in the Pasuruan area.

DW 20.2

*mītwang deśa ri Tunggilis Pabayēman rowangnya nekāpupul /
rehmyāngśe kuthi Rātnapangkaja hane ca[r]ccan⁵ kabhūktjāpatēh⁶ /*

⁴ I followed Pigeaud's (1960, 2:41) correction of *sadewi ṣayeng*.

⁵ The Lombok text reads *caccan*. It must be *carccan* because Old Javanese orthography follows the Sanskrit phonological rule that consonants after *r* are geminated. In the Old Javanese text, Swarawyañjana, the prescribed rule basically follows Pāṇini's grammar (8.4.46, 8.4.49). *V* and *C* denote vowels and consonants respectively: *VrCV* → *VrCCV* for *C* other than *ś*, *ṣ*, *s* and *h*. Examples with geminated consonants are: *karmma*, *karyya*, *muhūrta* etc.. Words like, *karṣa*, *arghya* are not geminated. In Zoetmulder's (1982) dictionary, geminated consonants have been dropped. However, in lontar manuscripts and inscriptions geminated consonants are helpful when the writing is not clear.

⁶ The Sanskrit-derived Old Javanese word *bhukti* means 'what is enjoyed, food' (Zoetmulder 1982, 1:269). In Sanskrit, however, the word also denotes 'possession, usufruct' that contextually fits here (Robson 1995:111).

*nāhan ta <s>abalas⁷ kasogatan an angśānggĕhnya kuww āpagĕh /
bhūkti nyan pan akāryya kawwalu huwus tingkahnya ngūnī dangū //*

'The villages of Tunggilis and Pabayĕman joined and several of their companions [also] came with them.

Because they are a dependency of the [Buddhist] monastery of Rātnapangkaja [and] listed as such, they obediently [submit] to [the imposed] usufruct.

Those are the eleven Buddhist [villages] that are unwavering dependencies with a confirmed [administrative status] of kuwu.

Therefore, their fruition is for activities of the Eighth which was already the arrangement in former times.'

From the geographical reconstruction of the route of Hayam Wuruk (DW 17.10), the Buddhist monastery of Rātnapangkaja possibly was situated either in the quarter of Pekojo in the village of Mojosari or within a radius of 2.5 kilometers of the village. Thus, the monastery was located 45 kilometers northwest of the two villages in the Pasuruan area. Therefore, I have translated that the monastery of Rātnapangkaja had the rights to usufruct of crops from the these two villages.

21.1ab

*byātīteñjing mangkat caritan ikanang deśa kawahan /
ring Lo Pandhak Ranw Akuning i Balerah Barubare /*

'Passing over this, in the morning, he left. Let the villages passed through be mentioned: Lo Pandhak, Ranu Akuning, Balerah and Barubara... .'

These are all passages that are relevant for the location of Gaja Mada's Buddhist freehold Madakaripura. In the next section, I will attempt to identify the geographical location of the villages.

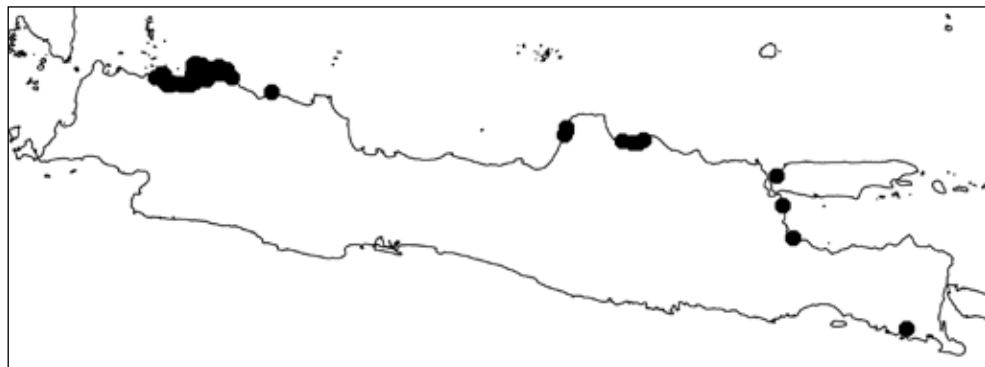
TOPOGRAPHICAL IDENTIFICATION

The location of Gajah Mada's freehold can be determined from the geographical sequence of Hayam Wuruk's track. Madakaripura is situated between the village of Dhadhapan and tra-sungay that I first will discuss.

Previous authors all have interpreted tra-sungay as the toponym Trasungay. However, Javanese place-names start with a topographical classifier, like Kali Gĕde 'Big River' and Gunung Pĕnanggungan 'Mount Penanggungan' unless they have a meaning like the toponym Pinggirkali 'Riverside'. It may be possible that the Old Javanese text is corrupt but I certainly would read: ri ... sungay (DW 19.2d). Moreover, Old Javanese sunge, sunghe, sunghay, sungi and sungeng denote the downstream part of a river near to the mouth but not the mouth itself. There are (fresh water) crocodiles. Ships enter from sea and harbour on the side of the river. Therefore, I would interpret the Old Javanese sungay as a 'tidal river' or downstream of a river with brackish water (cf. Zoetmulder 1982, 2:1855-1856). Moreover, the following map represents a

⁷ Sabalas 'eleven' is the correct reading instead of pabalas (Robson 1995:111)

geostatistical overview of 192 toponyms in the island of Java with the element *sungai*.⁸



This map confirms that the topographical association of contemporary place-names with *sungai* identical to the Old Javanese *sungai*. Hence, in Prapañca's description, *sungai* refers to the downstream part of a river close to the coast.

When I visited the area, it became clear that the royal party should have passed the bridge at Rejoso over the river of Kali Gede. Further upstream, the topographical association of *sungai* would not apply because, there, the river of Kali Gede flows too fast to be a tidal river or downstream with brackish water. I will continue with the list of identified place-names which is followed by a map.

Bhaya Langö	unidentified ⁹
Këdung Dawa	Kedungdowo ¹⁰
Lampës	perhaps village of Klampisrejo ¹¹
Timës	unidentified
Pogara	possibly village of Bukoro ¹²
Hambulu Traya	two options: village of Bulu or Pasarbulu ¹³
Dhadhap	five options: Dadapan 1, 2, 3, 4 and 5; probably: Dadapan 1 ¹⁴
Madakaripura	village near Dadapan 1; probably not village of Segoropuro

⁸ Analysis of 192 Javanese toponyms with *sungai* in the Geonames Server of the U.S. National Geospatial-intelligence Agency (<http://earth-info.nga.mil/gns/html/>) shows that the place-names only appear in coastal areas.

⁹ Bullough (2004: 20) associates the site of Candi Dermo near Bangil with Bhaya Langö.

¹⁰ Niermeyer (1913: 324).

¹¹ The old name was Klampisan (Niermeyer 1913: 324; Kern 1927: 616).

¹² Kern (1927: 616–617).

¹³ Kern (1927: 617).

¹⁴ Villages Dadapan 4 and Dadapan 5 are out of route. Dadapan 3 appears as a village on current topographical sheets of Bakosurtanal. However, on the older Dutch topographic maps, the area is marked as irrigated ricefields (*sawah*). Dadapan 2, is not an attractive place because it is closely situated to the coast. There is a smell (*amis*) and the agricultural lands are inferior to those in Dadapan 1. For Dadapan 2, the royal party first must have passed *tra-sungay*. Hence, Dadapan 1 is the likely option.

trasungay	or quarter of Pasanggrahan in village of Bajangan ¹⁵ river of Kali Gede between the bridge at Rejoso and northwards up to the river mouth
Capahan	bathing place of Banyubiru; probably not the bathing place at Umbulan ¹⁶
Gapuk	village of Gapuk ¹⁷
Isānabajrā	unidentified
Gantĕn	possibly kramanized name of village Galih
Poh	five options: villages of Pohgedang, Pohdoyong, Ngepoh, Puspoh or Pohgading; probably: Pohagding; probably not Popoh ¹⁸
Kalampitan	perhaps village of Klampisrejo
Lumbang	two options: village of Lumbang 1 or 2; probably Lumbang 1 ¹⁹
Kuran	possibly village of Kurban ²⁰

¹⁵ Cf. Bullough (2004: 12–13).

¹⁶ Bullough (2004: 11–12, 20). Banyubiru ‘blue water/spring’ has a small spring that leaks into a small stream. According to a Modern Javanese inscription on the premises of Banyubiru, a certain Dutchman called Pawahoplan (Mr. Van Oplaan?) created the Tĕlaga Wilis lake at the bathing place at the time of the bupati of Pasuruan, R.A. Nata-adiningrat, in AD 1847. Veth (1882: 1021) further comments: ‘at Banyubiru, there are a few Hindu-Javanese statues of lesser art-historical value’. It cannot be correct. At the bathing-place, Verbeek (1891: 305) refers to the inscription of the Stone of Banyubiru which was carried to Jakarta (Museum Nasional) in 1889. The stone probably originated from Singosari. The inscription refers to King Sindhok in Śaka 852 (Krom 1931: 214; OJO XLIII = D 70). Furthermore, the inscribed stone already was there in 1815. According to Sĕrat Cĕnthini 60.17–20, in the bathing-place of Banyubiru, the limpid and blue water in the pond bubbled up (umbul... balumbang banyune biru). There was a black stone and a four-cornered building. The northern side of the bathing-place was decorated with a sĕratan buddha ‘Old Javanese inscription’ (Kamajaya 1992, 1: 213). The meaning of the Old Javanese capahan poses a problem (Zoetmulder 1982, 1: 304). In the kakawin text Krĕṣṇāyana, the word capah refers to a kind of tray to serve food. In the Old Javanese text Sri Tañjung 5.4, it perhaps may denote a kind of blue flower: asuwĕng capah biru ‘like an ear-ornament of a blue capah’. Although we cannot be certain about the meaning of capah, there is an association with the colour blue. Moreover according to the 1847 inscription at Banyubiru, the name of the bathing-place is Tĕlaga Wilis ‘lake with a fresh green-black (bluish?) colour’. Thus, there are sufficient arguments to conclude that the bathing-place of Banyubiru was held in veneration. Therefore, the association of Capahan with Banyubiru is more likely than with the bathing place at Umbulan.

¹⁷ Gapuk is an existing village that already appears on the 1858 residency map of Pasuruan in the atlas of Melvill van Carnbĕe (1853–1862). I do not associate it with sumber air Sendang Beji (cf. Bullough 2004: 20).

¹⁸ I do not associate it with sumber air Sendang Beji (cf. Bullough 2004: 20). The village name is Popoh (Ropoh?). In the 19th century, the village of Pohgading was called Gading which shows a preferential association with the toponym Poh (Veth 1882: 1021). Of all these villages, Pohgading is closest to Banyubiru with a walking distance of 13 kilometers.

¹⁹ Stutterheim (1937: 416). Lumbang 1 is more likely than Lumbang 2 because the latter is higher up in the mountains. On topographic maps, Lumbang 1 has agricultural fields.

²⁰ Kurban is a rare toponym because it refers to the Arabic for ‘victim’. Such village-names usually are avoided in Java. Therefore, it must be an old place-name possibly referring to Prapañca’s Kuran.

We Pětang	two options: villages of Petung 1 or 2; probably Petung 1 ²¹
Pañcar	probably village of Pancur
Tunggilis	village of Tenggilis ²²
Pabayëman	village of Bayeman ²³
Lo Pandhak	probably village of Karanglo; probably not hill of Pandak ²⁴
Ranu Akuning	two options: village of Ranuklindungan or the south side of lake of Ranuklindungan ²⁵
Balerah	hamlet of Balerah ²⁶
Barubara	unidentified

The villages of Capahan, Gapuk, Gantën, Poh, Kalampitan, Lumbang, Kuran, We Pětang, Pañcar, Tunggilis and Pabayëman all walked to the bathing place of Capahan. The identified places show that the villagers had to walk a distance of 8-13 kilometers to Banyubiru while carrying their gifts and drinks. Hayam Wuruk was close to all these villages but, according to Prapañca, he did not visit them. Hence, the Madakaripura likely was situated between the current village of Dadapan 1 and the bridge at Rejoso.



²¹ Poerbatajaraka (1924: 224) associated We Pětang 'dark water' with the bathing-place Banyubiru. All Dutch authors after him followed his erroneous identification. In Javanese topography, the quality of water is quite important. 'Dark water' would refer to a place with a bad quality of water, not a sacred bathing-place. Moreover, We Pětang also means 'bamboo water'.

²² Van Stein Callenfels (1917: 64).

²³ Kern (1927: 617).

²⁴ Lo Pandhak 'small lo trees' probably is Karanglo, from pakarangan lo 'yard with lo trees'.

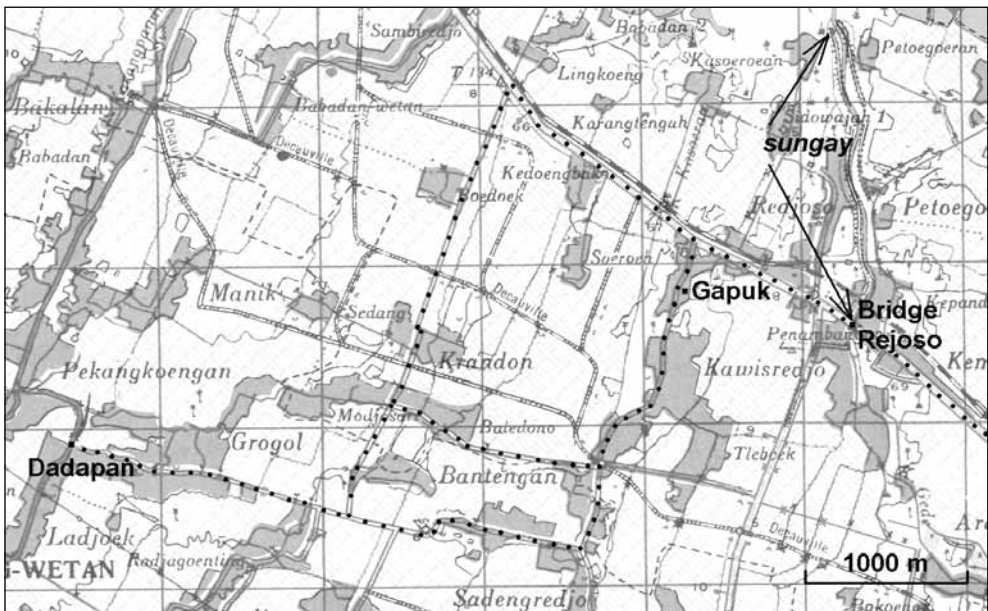
²⁵ Stutterheim (1937: 416, n. 2). Veth (1882: 1023–1024) describes the lake and its legendary crocodiles. Furthermore, the *Sërat Cënthini* 60.9 calls the lake Ranu Grati and qualifies it as having toya wëning 'limpid water' (Kamajaya 1992: 212). However, geophysical reseach shows that the water of lake Ranu Klindungan has a yellowish greyish green colour. The surrounding soils are typically red. Rain water pouring in from the surrounding soils would cause the water to colour brownish today. The situation must have been the same 650 years ago (personal communication with Dr. Michael Pirrung, Institute for Geosciences, University of Jena, 20th January 2005; see also Pirrung 2003). Therefore, Prapañca's reference to 'yellow lake' is a more faithful qualification than 'limpid'.

²⁶ The settlement of Blerah (S7° 43' 09".2 E113° 00' 57".4) only comprises five houses and seven registered families on one hectare of land amidst sawah fields. It is quite surprising that after 650 years such a small settlement still has the same name.

I will continue with a topographical map of the area between Dadapan 1 and the bridge at Rejoso.

The map below is a section of U.S. AMS topographical sheet (1:50,000) 55/XLII A (1945). On the reproduced map, the dots (●●●) mark the possible routes that royal party should have taken from Dadapan 1 to the bridge at Rejoso. According to the information we obtained from the villagers, all sawah in the area between Dadapan 1 and the bridge at Rejoso are first quality agricultural lands. They would seem appropriate as a freehold for Gajah Mada, one of the most important men in the kingdom of Majapahit. When we visited the places, we were struck by the village of Baledono. Although the area around Pasuruan is quite hot, the village of Mojosari-Baledono is enclosed by trees and shrubs which yields a cool and pleasant effect. Baledono literally means 'Hall of Gifts/Wealth'. I only forward it as a possibility for further archaeological research.

Hence, this is as far as we will be able to locate the Madakaripura from a topographical point of view.



In conclusion, I would locate the Madakaripura in the area between the village of Dadapan 1 and the bridge at Rejoso along the roads marked on the topographical map above. It perhaps might provide archaeologists with a search area for further research.

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