

## 論文の英文要旨

論文題目

The Networking of Old Sundanese Manuscripts Production in the 15th and the Early 16th Centuries: Analysis of Old Sundanese Manuscripts Held in the Kabuyutan Ciburuy's Collection

氏名

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In the world of the Old Sundanese manuscript, Kabuyutan Ciburuy is really interesting to discuss. The place located at the base of Cikuray Mountain, Garut Regency, West Java, was first reported to the academia community about one and half centuries ago by Brümund (1864). Nowadays, Kabuyutan Ciburuy is considered traditional manuscript storage with the most extensive collection of Old Sundanese manuscripts. A Javanese manuscript expert, Willem van der Molen, explained that the existence of the Old Sundanese manuscripts in Kabuyutan Ciburuy is as old as the Merbabu manuscripts, although their origin is unknown (1983, 113).

There have been many attempts to discover the origin of Kabuyutan Ciburuy manuscripts. One attempt was linked to the Old Sundanese manuscripts of the National Library of Indonesia (PNRI) collection as conducted by Pleyte in *Poernawidjaja's hellevaart, of de volledige verlossing. Vierde bijdrage tot de kennis van het oude Soenda* (Purnawidjaja's ascension to hell, or complete redemption. Fourth contribution to the knowledge of Old Sundanese) (1914b, 365–441). In the article about a manuscript of the *Purnawijaya* (PNRI 416), Pleyte mentions 'Srimanganti,' which is a place around Cikuray Mountain (a mountain where Kabuyutan Ciburuy is located). The word 'Srimanganti,' believed to be the location of manuscript production, was stated in the colophon of PNRI 411 and PNRI 410 manuscripts (both entitled the *Carita Ratu Pakuan*). Pleyte's investigation of Srimanganti was carried out through interviews with the village chief in Ciburuy when he paid a visit to the village in 1904 and correspondence with the Assistant Resident of Garut, G. K. van Huls van Taxis. The word 'Srimanganti' referring to the location in writing manuscripts was also found in the *Darmajati* manuscript (PNRI 423) (Darsa, Ekadjati, and Ruhimat 2004, 18–19). Besides Srimanganti, there are also the manuscripts in the PNRI collection mentioning their place of writing as *Bukit Cikuray* (Cikuray Hill/Mountain) that were the *Pitutur ning Jalma* manuscript (PNRI 610) and

the *Bima Swarga* manuscript (PNRI 623) (Holil and Gunawan 2010, 133–136, Wartini et al. 2010, 276). *Puncak Cikuray* (Cikuray Peak/Mountain) is also mentioned as the place of writing in the *Sanghyang Swawarcinta* manuscript (Wartini, et al. 2011, 100). On the other hand, from the research results on surviving Old Sundanese manuscripts in Kabuyutan Ciburuy, there is not a single manuscript that explicitly mentions the place where the manuscript was written.

In regard to the origin of Kabuyutan Ciburuy manuscripts, in this research, I investigated the probability of links of surviving manuscripts in Kabuyutan Ciburuy to other old manuscripts from the outside. This attempt was made by analyzing the whole manuscripts in Kabuyutan Ciburuy (which had been studied or not yet studied). The information from the analysis, such as the text, title, and location of writing of the manuscripts, was connected with information from other published old manuscripts.

The investigation began by conducting a survey on the research results on manuscripts in Kabuyutan Ciburuy from 1987 to 2020. Those research results were analyzed and concluded; thus, the findings could be identified, and some missing points were found. Some of the findings are as follows (1) out of the three chests (a chest is a large container for storing wooden boxes called *kropak* which contain the manuscript leaves) in Kabuyutan Ciburuy, the manuscripts in chest 1 were studied the most (2) each *kropak* may contain more than one text (3) some titles have been identified, namely, the *Kisah Putra Rama dan Rawana* (The Story of the Sons of Rama and Rawana), the *Tattvajñāna*, the *Sewaka Darma*, the *Kawih Katanian*, the *Bima Swarga*, the *Sang Hyang Hayu*, and the *Kawih Manondari* (chapter 1).

In the first part of chapter 2, the Kabuyutan Ciburuy as general is explained, and the Seba ceremony conducted annually in Kabuyutan Ciburuy is described. The Seba Ceremony is an expression of obedience and love of the Kabuyutan Ciburuy people to their ancestors. This action has positively affected the existence of Old Sundanese manuscripts in Kabuyutan Ciburuy.

The procedures of the identification and classification of the manuscript leaves are described in the following sections of chapter 2. The identification was set up by verifying the amount of surviving manuscript leaves in Kabuyutan Ciburuy. The numbering of manuscripts was verified through fieldwork and comparing the photos taken by the Endangered Archives Programme, British Library and the Ancient Manuscript Digitation and Indexation, Padjadjaran University. It resulted in 727 leaves of the manuscript stored in 26 *kropak* inside three chests. The 727

manuscript leaves from the Kabuyutan Ciburuy collection can be categorized into 703 written leaves, 13 blank (unwritten) leaves, and 11 small leaves in the form of pieces.

After finding out the exact number of Kabuyutan Ciburuy manuscript leaves, categorization was conducted afterward. Three types of scripts are used: Old Sundanese script, Western Old Javanese Quadratic script, and a script which can be either New Javanese script or New Balinese script. The Old Sundanese script is used in 480 manuscript leaves. In contrast, the Western Old Javanese Quadratic script is used in 222 manuscript leaves. The New Javanese script or the New Balinese script is used in 1 leaf.

Each script type was then grouped based on their handwriting styles. The process was necessary because grouping by the content of the text was quite difficult as most of the manuscript leaves in Kabuyutan Ciburuy have mixed titles and the leaves are often damaged. The grouping method according to the handwriting style is based on the typical handwriting style of the scribes. Therefore, initial grouping based on their handwriting style will ease finding the manuscripts' title or topic. As a result of the grouping, it has been established that in Kabuyutan Ciburuy, there are 20 handwriting styles of Old Sundanese script and five handwriting styles of Western Old Javanese Quadratic script. Of the 20 handwriting styles of the Old Sundanese script, seven handwriting styles have been successfully connected to the title of the text. Of the 5 handwriting styles of the western Old Javanese quadratic script, two have been successfully connected to the title of the text.

The leaves of the manuscripts that have been grouped according to their handwriting style but whose title is not yet known are then transliterated into the Latin alphabet. Then, the title or the theme of the text was determined. Determining the title or theme of the text was carried out through several methods, namely, (1) comparing them with other Old Sundanese manuscripts that were published (2) searching for words indicated to a particular title (commonly at the beginning or end of the manuscript), and (3) for particular manuscripts that did not have similarity to the published manuscripts and did not have the beginning or end part (missed or damaged), their themes would be defined based on the contents of texts in the manuscripts. The first method succeeded to identify the text titles in 5 handwriting styles. The second method succeeded to identify the text titles in 5 handwriting styles. The third method succeeded to identify the text themes in 6 handwriting styles. The next stage is to find information about the

time of writing, the place of writing, and scribe on the manuscripts of the Kabuyutan Ciburuy collection.

In chapter 3, the analysis results in chapter 2 act as a basis to reveal the relation between Kabuyutan Ciburuy manuscripts and other manuscripts. This investigation was conducted by identifying the similarity of their text and notes in the colophon of the manuscripts. Research based on the text's similarity had been done to some Kabuyutan Ciburuy manuscripts. The search results show that there is a relationship between Kabuyutan Ciburuy and a *batu* (hermitage) on Mount Kumbang, Berebes Regency, Central Java (Darsa 2012, 523-533) and the relationship between Kabuyutan Ciburuy and Merbabu (Central Java) and Bali (Gunawan 2018, 11-16). Based on information from the manuscript of the Kabuyutan Ciburuy collection, which has a colophon, it has been found that several manuscripts currently extant in Kabuyutan Ciburuy came from Mount Cikuray in Garut Regency West Java, Cisanti in Bandung Regency West Java, and Nusaherang in Kuningan Regency West Java. Based on the text similarity of the Kabuyutan Ciburuy collection with the manuscripts outside of Kabuyutan Ciburuy, several manuscripts in Kabuyutan Ciburuy have a relation— directly or indirectly —with Kuta Wawatan in Gunung Kumbang Brebes Regency Central Java Province, Kabuyutan Koleang Bogor Regency West Java, Mount Merbabu in Boyolali Regency Central Java, Bandung Regency West Java Province, Panaitan Island Banten Province, and Bali Province.

In conclusion, Kabuyutan Ciburuy is a scriptorium where Old Sundanese manuscripts were written and stored. Kabuyutan Ciburuy as a place for composing manuscripts has been proven by the existence of some manuscripts with the same titles, unfinished manuscripts, and the artifacts of traditional writing tools. Kabuyutan Ciburuy as a place for storing manuscripts has been proven by the existence of a large number of Old Sundanese manuscripts and manuscripts mentioning the writing location outside Kabuyutan Ciburuy. Based on the text analysis and writing location of the manuscript, Kabuyutan Ciburuy had relationships with other places in the past. This relationship is also supported by information delivered by Dutch scholars such as A. B. Cohen Stuart (1872) and N. J. Krom (1914). Both scholars informed that there were manuscripts inside their colophon mentioning their writing location as in the Kabuyutan Ciburuy area (Srimanganti, Bukit Cikuray, and Puncak Cikuray). However, those manuscripts were found in Bandung (PNRI 623 entitled the *Bima Swarga*), Wanareja (Garut) (PNRI 610 entitled

the *Pitutur ning Jalma*), and Galuh (Ciamis) (PNRI 410 and PNRI 411 entitled the *Carita Ratu Pakuan*), thus indicating the possible movement of the manuscripts.