

THE COSMIC MOUNTAN
ITS IMAGE IN EAST JAVA

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DEDICATED TO
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MOJOAGUNG - JOMBANG
EAST JAVA
INDONESIA



Fig. 1

Drs Aris Soviyahi and Anak Agung Gde Agnng standing in front of the majapahit tree. 'Majapahit' means 'bitter gourd' and the name came to be used to describe the last East Javanese Hindu Empire.

FOREWORD

This volume is a companion to "The Cosmic Mountain - Its Image in Temple and Palace, Central Java". The geography has moved eastwards and the chronology is later. The earlier volume recorded some of the majestic triumphs of the Sanjaya and Sailendra dynasties which gave rise to the Old Mataram Empire of Central Java. This volume continues the story of the Indianization of Java by the Kingdom of Asana, the expansion under the Singosari and the final glory of the Majapahit Empire. The bases of these kingdoms were all in East Java. Indeed, one can see that with the gradual decline of the great Majapahit Empire, the locus of Indian influence in Java moved even further eastwards to the small island of Bali.

My excursion into East Java with my good friend Anak Agung Gde Agung began in Bali and our purpose was to visit some of the archaeological and historical sites of his Javanese forebears. We had enough romanticism in our nature to call our 5 day "expedition" - "Operasi Majapahit Agung". At the end of our brief journey we could only conclude that our small-scale excursion was, in fact, a grand folly. There is no way that a tourist into the archaeological remains of the Majapahit can do more than catch a glimpse of the grandeur of that empire. To begin to appreciate the Majapahit would require several visits over extended periods of time and would then only be profitable if such visits were underpinned with reading and research. Our fortuitous meeting with Dr Aris Soviyahi, site Archaeologist, helped to bridge the gap between our real and imagined knowledge and did much to wet our appetite. Without his helpful assistance it is extremely doubtful that we would have found the Tirtha Amertha of Jalatunda which issues forth from the western base of the Cosmic Mount Penanggungan. It is to Aris that I affectionately dedicate this volume.

Mark Smith

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INTRODUCTION

The Relationship of Java and Bali

Although this book is ostensibly about some aspects of the history and archaeology of East Java it is, in reality, a further exploration of Balinese culture. My purpose in exploring East Java was to try and trace some of the sources of Balinese Agama. Historically the Balinese people migrated from Java over an extended period of time bringing with them, in one form or another, aspects of Indianized Java. The Old Mataram Empire from Central Java contributed both its Sanjaya Hindu influences and its Sailendra Buddhists influences. Later, When the Indianized Javanese power-base shifted from Central to East Java, commerce from East Java, and migration to Bali, grew apace. The Kingdom of Asana and the Singosari Kingdom had political, if not territorial influence in Bali. This was further enhanced by Gaja Mada during the Majapahit ascendancy.

With the decline and fall of the Majapahit, Bali became, in a real sense, the inheritor of the Indianized Javanese culture. It is not that Bali is so much direct descendant of Majapahit influences as it is a first or second cousin. The Balinese people, because of their relative isolation and their exposure to indigenous animistic influences, developed their own unique brand of Indianized culture. It was not simply a continuation of the Majapahit legacy.

Indianization

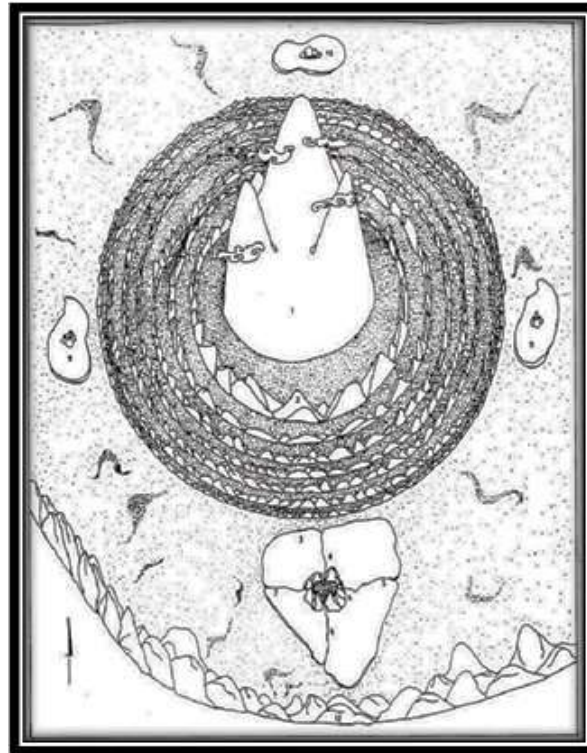
The Indonesian archipelago was settled long before the processes of Indianization began to influence cultural life. One suspects that before Indian influences made their appearance aspects of Mongolian and Chinese culture had already arrived in certain areas. However, from India came the concept of the God-King who ruled from a resplendent palace at the centre of the World. This Kraton or Puri was in the similitude of the heavens, the abode of the gods, and the Rajalus sought to replicate in their rule and behaviour the order of the cosmos. Both Hinduism and Buddhism derived from India though Buddhism had to look elsewhere in Asia to find more congenial soil in which to develop its influence. Both religions impacted on Indonesia and, indeed, they achieved a synthesis towards the end of the first millennia in Central Java during the Old Mataram Kingdom.

The Cosmic Mountain

The Cosmic Mountain is a central and ubiquitous symbol in Indian religious thought. It manifests itself in both Hindu teachings and certain types of Buddhist teachings. In my previous companion Volume, I outlined some of the characteristic features of the mythological Mount Meru (or Mahaineru as it is often referred to):

- ideally, it is a quincunx of a central square pyramid flanked by four smaller pyramids protruding upwards from each of the cardinal directions (see fig.2)
- the axis mundi of the cosmic mount runs through the apex of the central pyramid through the basal centre
- a central ladder runs along the axis mundi through three broad zones of Kingdoms - the upper heavens, the middle kingdom and the underworld
- the controlling deities rule from the upper heavens and some of them reside in caves lit by the light of heavenly constellations
- the mountain is surrounded by seven circular chains of mountains separated by seven oceans Where the manaras or sea monsters play. Our pear-shaped World, Jambudwipa, is to the south of the seven mountain chains and the seven seas and it lies in an eighth ocean. From Jambudwipa's central lake, Anavatpa, flows four huge rivers viz the Ganges, the Indus, the Oxus and the Tarim. These rivers irrigate the World. An eighth ocean contains other continents in which reside strange beings with circular, crescent-shaped or entirely square heads. At an extremely far distance is the girdle of the universe, the Chalqavan mountains, which are composed of rock crystal.

Architecturally, both Hindu and Buddhist temples incorporate stylistic features which illustrate aspects of the cosmic mountain. I have referred to these features in the companion volume Where I have focused particular attention on the temples of Central Java - especially the colossal Borobudur and the majestic Prambanam complex. While the candi of East Java lack the grandeur of the Central Javanese monuments they also incorporate references to the cosmic mountain. These references will be referred to later when selected temples or candi are described.



- 1 Mount Meru
- 2 The seven chains of mountains and the seven oceans around them
- 3 Jambudwipa, the world in which we live
- 4 Lake Anavatpa
- 5 The Ganges
- 6 The Indus
- 7 The Oxus
- 8 The Tarim
- 9 The world of round-faced creatures
- 10 The world of crescent-faced creatures
- 11 The world of square-faced creatures
- 12 The chain of quartz mountains, Chakravan, completely surrounding the universe

Fig 2.
Pictorial Representation of the Fabled Mount Meru
at the Centre of the Universe
 (Taken from P.90 The Temples of Java by Jacques Dumarçay)

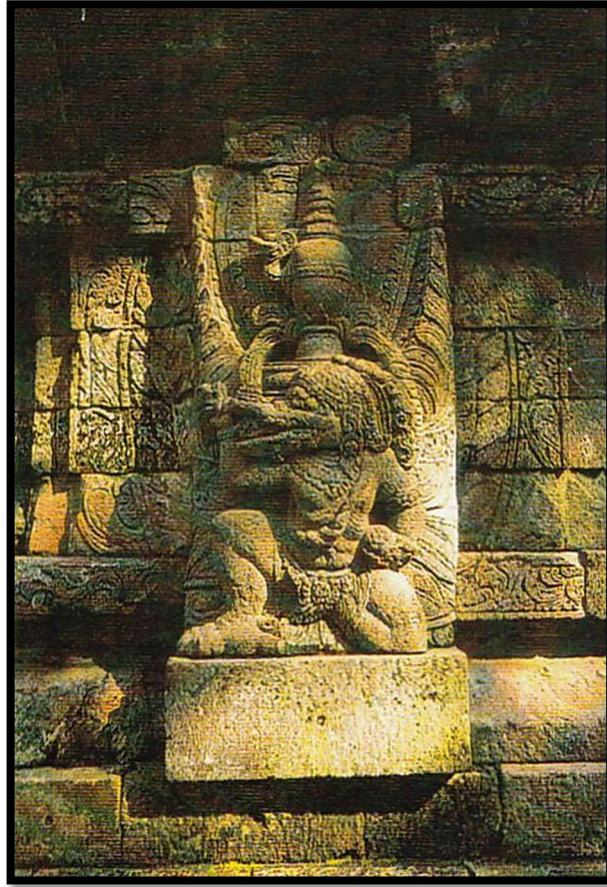


Fig 3.

The Cosmic Elixir of Life is contained in the vessel held aloft by this Garuda. The relief is carved into the base of the Candi Kidal. Variously known as 'amrita' or 'tertha amertha' it is greatly venerated by Hindus.

(Page 85 Memories of Majapahit)

Tertha Amertha

Any treatment of Hinduism or Balinese Hinduism must make reference to the central importance of holy water or the cosmic elixir of life. Fred B Eiseman Jr. devotes a full chapter to Holy Water in "Bali Sekala and Niskala" and he explains that Holy Water accompanies every act of Hindu-Balinese Worship. He traces its religious sanction back to an oft-quoted verse from the Bhagavad Gita in which Krishna is giving a lecture to Arjuna:

"If one disciplined soul proffers to me with love a leaf, a flower, fruit, or water, I accept this offering of love from him."

Major Book 6, Minor Book 63,

Chapter 9, Verse 26.

This scriptural sanction is reinforced by the Pamuteran Mandara Giri myth or "The Churning of the Sea of Milk". In this myth Holy Water is won from purified sea water using the Mountain Mandara as a whisk.

Once the sea was composed of a milky substance but with the aid of Naga Anantoboga, Naga Basuki and Akupara (King of the Turtles), the sea was churned and a portion of it was purified and sublimated. This purified remnant was carried by the beautiful goddess Danwantari in a white gourd named Kainandalu and eventually offered to the gods. Once they drank the Tirtha Amertha they achieved immortality. The Tirtha Amertha, in this myth, is the cosmic elixir of life which can purify the body and enable it to gain entrance to the heavenly realms.

In Bali, Holy Water may be prepared by Pedantas or Hindu Priests. It sometimes occurs naturally at sacred springs from which devotees may draw. Sometimes these sacred springs are the sites of important temples or bathing sites. The sacred spring of Tirtha Empul at Tampaksiring in Bali is one such favoured site in Bali. Pura Mengening is south of Tirta Empul on a line that joins it with Gunung Kawi. This Pura also has a spring of pure water which is also highly prized. There are, of course, many other sacred springs, bathing places and, indeed, sacred wells, throughout Bali. Likewise, in East Java there are also a number of sacred springs which provide the cosmic elixir of life. In the next chapter Jalatunda and Belahan are described. These two historic springs lie at the base of a little known, but highly significant Cosmic Mount. A pilgrimage to these sites is to come in contact with one of the most important sources of Agama Bali.

CHAPTER 1

THE SACRED COSMIC MOUNT PENANGGUNGAN SACRED MOUNTAIN MYTHOLOGIES OF BALI AND JAVA

The mythological Mount Meru of Indian thought is imaged time and again throughout South-east Asia and particularly in Bali and Java.

(1) Bali

One Balinese legend tells of Pasupati, i.e. Siwa, dividing the great Mahanieru cosmic mountain of India and re-establishing one half as Mount Batur and the other half as Gunung Agung. Both these mounts are in Bali. Batur symbolises the female aspect While Gunung Agung symbolises the male aspect of the Cosmic Mountain. There are also other legends which tell of a three-fold division of the great Mahameru into Mount Semeru (East J ava), Gunung Agung (Bali) and Mount Rinjani (Lombok). I have heard it explained that these three mounts, on three different islands, comprise a "spiritual transmission line" which energises the inhabitants of each island. In recent years the Balinese/Hindus have erected a temple on the slopes of Mount Semeru in East Java. Mount Riruan of Lombok is actually higher than Gunung Agung and this is a matter of petty jealousy and rivalry between the inhabitants of each island.

(2) Java

Temple sites are normally located in a mountain or mount of some prominence and relative elevation. The establishment of the Hindu temples on the Dieng Plateau was done to give the gods a natural home high in the 'heavens'. "Dieng" comes from the old Javanese honorific applied to deified ancestors and may be translated as 'the place of the gods'. Borobudur encases a natural mount which holds a commanding view above the Kedu Plain. Prambanam, on the other hand, is located on a plain and its prominence rises from the impressive verticality of the architecture of its central monuments. In all three instances the availability of water and irrigation gave the architects and engineers scope to simulate the oceans which surround the pyramidal Mount Meru.

In East Java temple building followed the same principles as in Central Java. Elevated sites were sought where they were accessible but, of course, the availability of water was always a necessary prerequisite. Java's highest peak Mt Semeru (3676 metres) is in East Java and it lies some 20 kilometres to the south of the spectacular Bromo caldera.

The Mahameru Mountain Climbing Club of Malang provides guided tours of the area. The very name of the club is testimony to the veneration accorded to Semeru and the building of a Hindu temple on its slopes by the Balinese people in recent years is further evidence of its importance to the Balinese/Hindu religion.

However, despite its height, its relative inaccessibility did not favour it as a site for temple building in the late tenth and eleventh century when the descendants of the Mataram Kingdom relocated in East Java. In those days Semeru was called Mahameru or 'Great Mountain'. According to legend, all of the other mountains of Java were separated from Gunung Semeru on its mythological journey from the Himalayas. There is, however, another legend which gives especial prominence to a lesser-known mountain.

According to this supplementary legendary material, Mt Semeru was decapped and the base left as the present Gunung Semeru while the central peak and its four subsidiary peaks came to rest on the plains south of Surabaya.

This summit of the transported Mahameru was originally called Mt Pawitra but today is known as Mt Penanggungan.

Mount Penanggungan – Location, Size and Shape

Mount Penanggungan is situated some 50 kilometres due south of Surabaya. It is only 1650 metres high and is dwarfed by many of the peaks in the Arjuna-Welirang range further south. It derives its religious significance from its unique shape.

"It has a central, almost perfectly rounded summit, below which lie four minor peaks, more or less symmetrically located in the cardinal directions. Little wonder, then, that the ancient Javanese saw in the form of Mt Penanggungan a reflection of the sacred Mahameru of Hindu mythology."

P 122/123 'Memories of Majapahit'

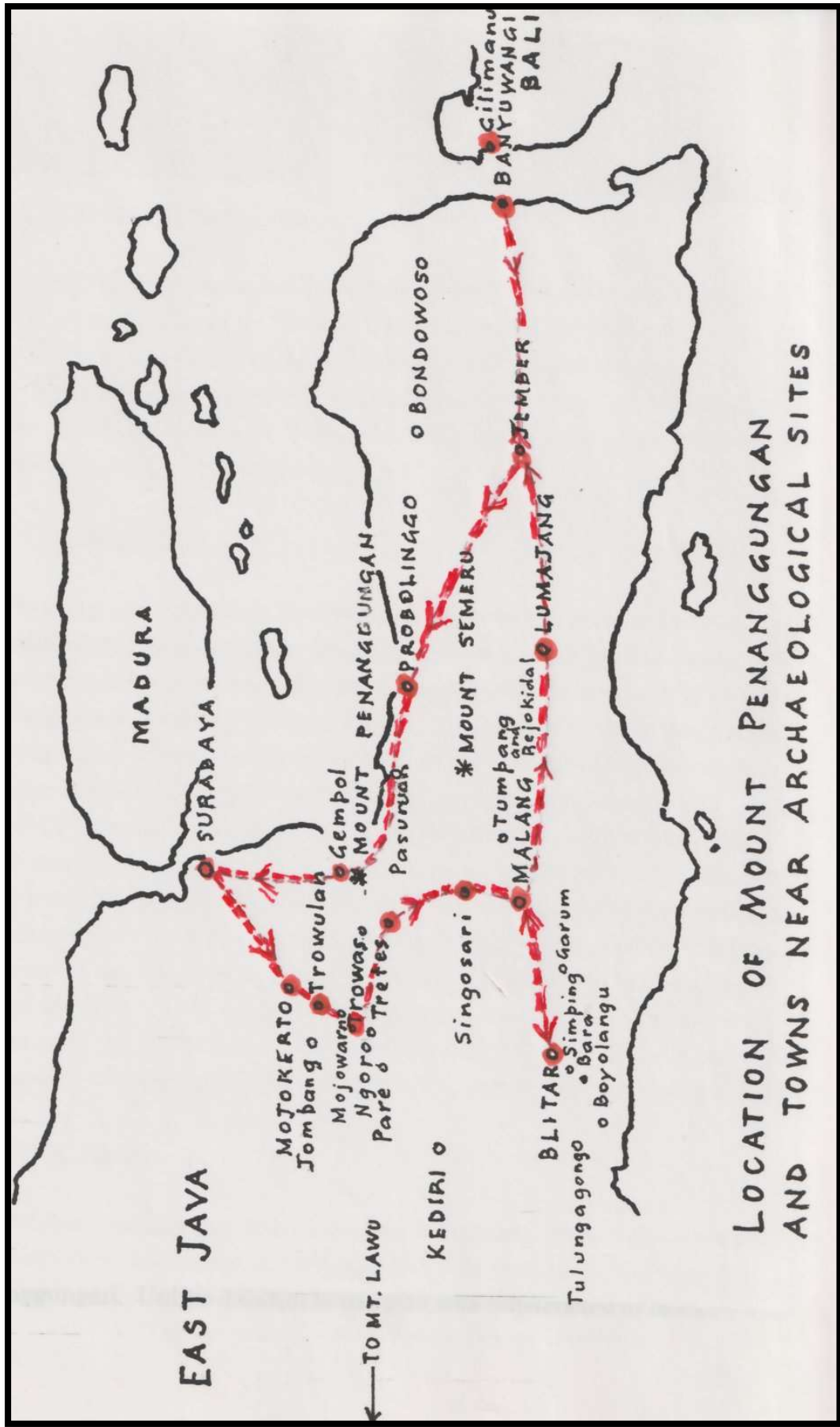
The mountain contains a number of religious monuments which have inscriptions spanning a period of more than five centuries, from A.D. 977 until 1511. The earlier monuments include the two ceremonial bathing pools of Jalatunda and Belahan. While the later monuments comprise a large number of terraced sanctuaries higher up on the mountain's northern and western slopes.



Fig 4.
Mount Semeru East Java



Fig 5.
Mount Penanggungan (1,652m) is situated 50km due south of Surabaya.
Its unique quincunx shape is the similitude of the Cosmic Mount Meru.
There are some 81 religious shrines on its slopes.



LOCATION OF MOUNT PENANGGUNGAN AND TOWNS NEAR ARCHAEOLOGICAL SITES

The Ceremonial Bathing Pools

There are two ceremonial bathing pools which have been connected with the historical figures of Pu Sindok, the first King of the Isana Kingdom, and Udayana who ruled conjointly with his wife Mahendratta in Bali (A.D. 989 - 1022) and also their son Airlangga who returned from Bali to rule in East Java from A.D. 1030. There is thus a direct historical link between Mount Penanggungan and Bali.

(i) Jalatunda

The bathing pool Jalatunda lies 500 metres above sea level in the western foothills of Mt Penanggungan. Without a guide it is difficult to locate. We followed a narrow road from Watukosck to Jedong via Ngoro. It is also accessible from Trowas. The bathing place is supplied by holy water from a spring which provides a perennial flow of purifying and healing power.

The overall dimensions of the rectangular pool are approximately 17 metres by 7 metres. Two small bathing pools flank a central mass from which issues five frontal spouts. Goldfish swim leisurely in the main body of the pool. The wall backdrop to the pool has been partially restored but a 14th century carved relief depicting scenes from the Arjuna saga has been relocated in the National Museum of Jakarta together with a spout in the form of Mt Meru. This spout once stood above the centre of the back wall.

The sacred spring was made into a bathing pool in A.D, 977 and it has been associated with the Balinese ruler Udayana, father of King Airlangga.

(ii) Belahan

The Belahan bathing pool is a little more inaccessible than Jalatunda and lies about two kilometres south of Gempol on the eastern side of Mount Penanggungan. Unlike Jalatunda the pool was constructed of bricks rather than stone blocks. It was probably begun in AD 950 and added to the 11th century. An inscription indicates that in AD 1049 the monument received the ashes of King Airlangga. The back wall to the small pool once contained three statues recessed into the brick wall. The statues are of the two wives of Vishnu viz Laksmi and Sri. Water spouts from the breasts of Laksmi but the statue of Sri is now dysfunctional. The central statue has been removed to the new Archaeological Museum at Trowulan. It depicts Vishnu seated at peace on the back of his means of communication viz a garuda.



Fig 6.

Agung and Mark standing in front of the Jalatunda (or Jolotundo) bathing pool (AD 977) which is at the base of the western foothills of Mt Penanggungan. Agung is holding a bottle of holy water from the spring.

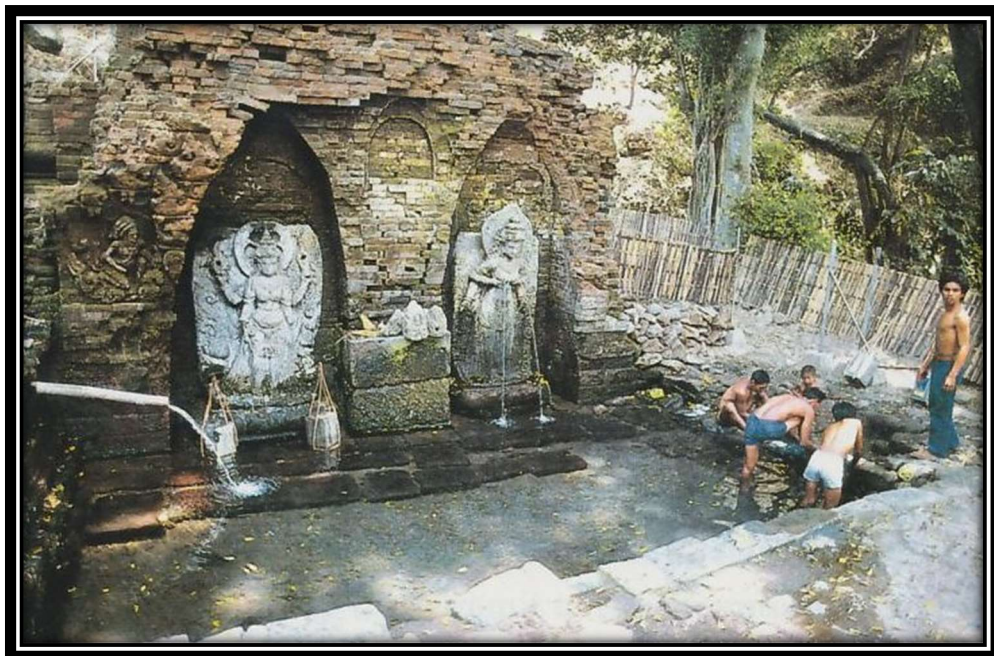


Fig 7.

The Belahan bathing pool is 2kms south of Gempol on the eastern side of Mt Penanggungan. The statues are of Vishnu's two wives – Lakshmi and Sri. The statue of Vishnu as Airlangga is depicted in figure 8.

(Taken from P235 Indonesia Travel Guide)

It is carved from reddish tufa and the over-life size sculpture is thought to represent King Airlangga in the guise of Vishnu, his patron deity. It is interesting to note that the statuary in the bathing pools at Goa Gajah in Bali depict water spouting from containers in a manner which, although not identical to that of Belahan, is suggestive of some connection. Like the Jalatunda bathing place the one in Bali also has two ablution tanks separated by a central motif.

The Terraced Sanctuaries of Mt Penanggungan

An old pilgrimage trail leads up the mountain behind Jalatunda to most of the 81 separate sanctuaries. The majority of them are at or about the 1000 metre line and most were constructed during the period of the Majapahit Kings. The more accessible of the sites can be found on the slopes of the minor peaks of Bekel and Gajah Munkur. The sanctuaries take the form of three or more stone-faced terraces built around the natural contours of the mountainside and oriented to the summit of the mountain. Each of the stepped monuments has a stairway and a type of altar or 'ancestral seat' (pelinggih) at the crown. Relief carvings can be found at some of the sites.

It is thought that each of the monuments was built by a minor kingdom in much the same way as minor kingdoms of Bali erected edifices on Mt Gunung Agung where Besakih, the mother temple of Bali, was erected.

It is thought that the building of these ancient-style temples embodied a reversion to the worship of ancestral spirits and heroes that characterised a much earlier stage of Javanese religion.

Principal Sites on Mount Penanggungan

Research of Mt Penanggungan began early in the 20th century and by 1930 some 81 separate sites had been located. In 1951 a uniform system of naming and identification was proposed by Professor Van Romondt and it is followed to this day. The following short list is outlined in "Memories of Majapahit" page 124. Roman numerals are bracketed. It should be noted that tour guides are considered essential and are provided through the archaeological services of the Trowulan Museum.

NAME		NAME	
Jalatunda	977	Guru	(XLVII)
Belahan	10th C	Siva	(XLVIII)
Carak	(I)	Triluko	(II)
Kerajan		Lurah	(L)
Dharmawangsan	(III)		
Merak	(VI)	Lemari	(LIX)
Wayang	(VIII)	Putri	(LXI)
Arca Dwarapala	(IX)	Yudah	(LX)
Goa Botol	(X)	Pura	(LXI) 1414
Arca Mecan	(XIV)	Kendalisada	(LXV)
Bayi	(XX)	Naga	(LXVI)
Meja	(XVI)	Pendawa	(LXVII)
Sinta	(XVIIa)	Lemari	(LXI)
Meja	(XVIIb)	Goa Kursi	(LXX)
Genuk/Gentong	(XVIIc)	Goa Widodaren	(LXXX)
Batur Bergambar	(XVIII)	Indrokilo	
Puncak	(XIX)	Pasetran	1456
Griya	(XX)	Gambar	1388,1399,1410,1438
Menara	(XXII)	Gambar Wetan	
Gaja Mungkur	(XXII)	Bocok	1436
Selakelir	(XXIII) 1434	Jedong	1385

CHAPTER 2

THE PRECURSORS OF MAJAPAHIT

This book is principally concerned with tracing the sources of Balinese religion back to East Java, The journey into sources, however, can be extended much further into Central Java, West Java and Sumatra and eventually to India. The processes of Indianization have followed an easterly direction and Bali may be thought of as the inheritor and custodian of this process. This, at least, is the superficial view. Today there is a growing awareness that the established forms of Classical Hinduism and Buddhism did not simply imprint their belief systems on Indonesians but, rather, were creatively absorbed into the traditional religious practices of the inhabitants.

An Historical Outline of the Stages of Indianization

The influences of Indian thought on the peoples of Indonesia were predominantly religious but there were also secular and political aspects. The religious aspect encompassed both Hindu and Buddhist thought and, at times, these two antithetical systems achieved a remarkable synthesis which still lingers. The secular and political aspects affected commerce, social organization and the government from the courtly Negara by Rajahs

(i) Aji Saka

Legendary material attributes the honour of being the first carrier of Indian culture to Indonesia to the sage Aji Saka. He is said to have arrived in Java in A.D. 78 and enjoyed the blessings of his patron, Saint Agastya, whose image appears in wall reliefs and statues throughout Hindu temples of Java.

(ii) Kutei (Kalimantan) and Tarumanegara (West Java)

Sanskrit inscriptions on stone dating from around A.D. 400 were found in Kutei, Kalimantan. These inscriptions record the reign of King Mulawarman and bear testimony to the presence of Indian influences.

At about the same time a Kingdom known as Tarumanegara flourished in West Java. Seven brief stone inscriptions were found near present day Jakarta and Bogor. The capital of the kingdom is thought to have been alongside the Citirum River but away from the coast.

(iii) "Dan Dan" (Hindu) and "He-ling" (Buddhist)

There are numerous references to Javanese kingdoms in ancient Chinese records. The Kingdom of "Dan Dan" began sending missions to China in A.D. 530 and it was known to be Hindu. Again, the Kingdom of "He-ling" came into contact with China in A.D. 640 and this association continued until A.D. 818. A 7th century Chinese source known as the Tung-dien records that the country was surrounded

by 28 vassal states and its government had 32 ministers. He-ling 'waded in salt, tortoise shell, white gold, rhinoceros and elephants and it is thought to have been in Central Java and was, quite possibly, the Buddhist Sailendra Kingdom.

(iv) The Maritime Kingdom of the Buddhist Srivijaya

Indian colonies are thought to have been established in Sumatra as early as the second century. The oldest monument, however, dates from about the sixth century. It is a shattered stone torso of a Buddha statue and it was found near Bukit Seguntang in the neighbourhood of Palembang. This dating is prior to the emergence of the Srivijaya Kingdom which is only traceable from the seventh century. The Srivijaya Kingdom is known as a great maritime kingdom which spread its influence to Malaya and Banka and into Java. The actual name Srivijaya belonged to a king who ruled over most of Sumatra around A.D. 1017. He sent ambassadors to China and traded with the Chinese. The Srivijaya Kingdom was overpowered by Kertanagara the famous Singosari ruler of East Java in A.D. 1275. The influence of the Srivijaya Kingdom lasted for 600 years (A.D. 600 - 1200) and in its latter years became a rival to the Central Javanese Mataram.

(v) The Paramount Mataram Kingdom of Central Java

Historians have been able to establish that a Central Javanese ruler by the name of King Sanjaya ruled a district known as Kunjarakunja in A.D. 732. His dynasty ruled for two centuries and they were Hindu worshippers of Siwa. Sanjaya had a lingga or Phallic representation of Siva erected on the Kedu Plain outside present day Yogyakarta. An inscription identifies Sanjaya as a prince of Mataram. The Sanjaya dynasty, it would appear, were a line of Hindu rulers who ruled over a line of contemporaneous Buddhist kings whose dynasty was known as Sailendra. Although the Sanjaya held ultimate authority the likelihood is that they were in a minority. During the early part of the 9th century a union of the two kingdoms was effected through a marriage alliance between a Sailendra princess and a Sanjaya king. Similarly, a union of ideas is imaged in the monumental Buddhist temple at Borobudur. It betrays architectural modifications which suggest the adoption of techniques employed originally in the construction of the later Prambanam Hindu complex. The unification of the two Indian belief systems in the marriage was also echoed in the emergence of a remarkable religious syncretism with the development of the cult of Siwa-Buddah.

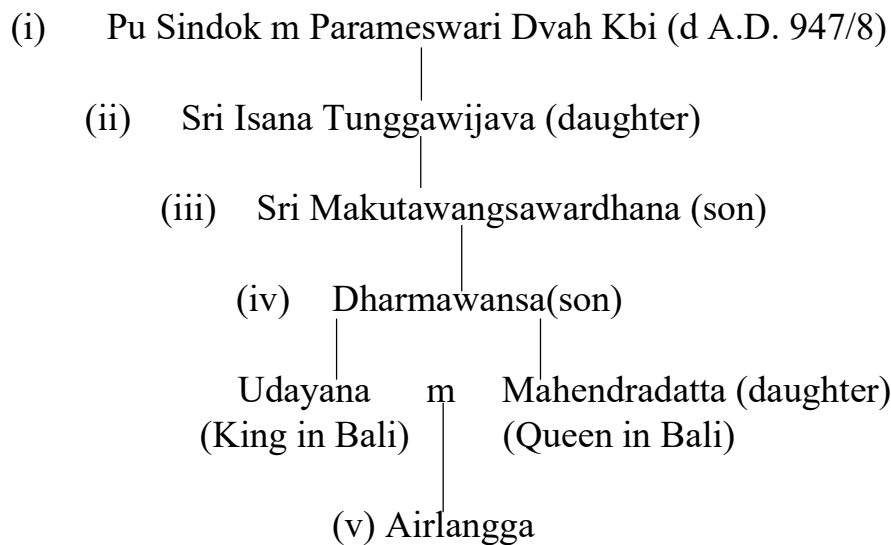
(vi) Pu Sindok and the Appearance of the Isana Kingdom in East Java

The year A.D. 919 marks the end of inscriptions and monuments in Central Java for several centuries. At, or about, this time political power appears to have shifted from Central Java to East Java. Whether the shift was occasioned by an eruption of Mt Merapi, an invasion by the Srivijayans or an epidemic is a matter of speculation.

Whatever the reasons were for the abandonment of those awe-inspiring monuments in Central Java, a new kingdom emerged at a centre known as Watugaluh in A.D. 929. Watugaluh has not been positively identified but it was, no doubt, established along the banks of the Brantas River near Jombang south-west of Surabaya. The ruler of this kingdom was Pu Sindok.

(a) Pu Sindok

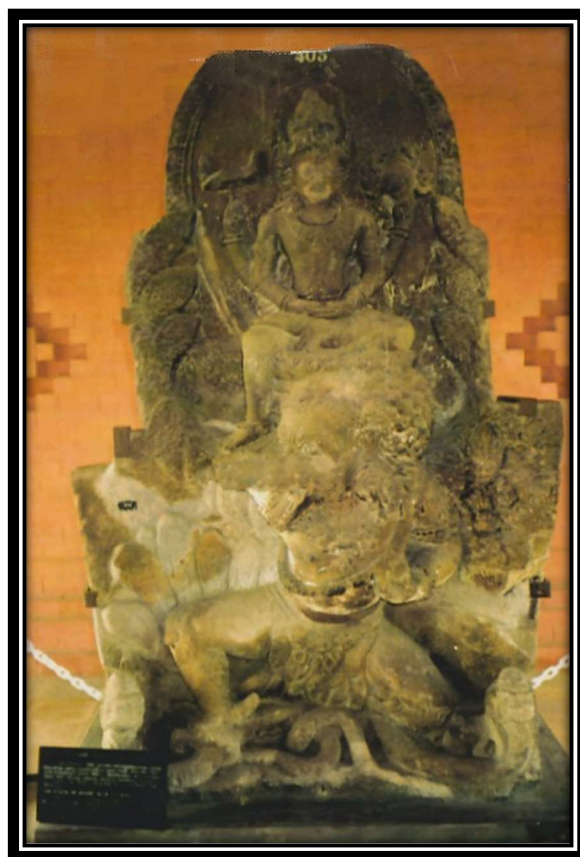
Pu Sindok had married one of the daughters of Dyah Wawa, the last known ruler of ancient Mataram and from this union the Isana dynasty descended in the following manner:



The above information was preserved on the famous 'Calcutta Stone'.

Fig 8.

Airlangga as Vishnu astride the winged garuda. Once a centre-piece of the Belahan statuary adornment, it is now located in the Trowulan Museum.



(b) Airlangga

Airlangga forms an important bridge and linkage between Bali and East Java. His father, Udayani, was a Balinese King who married the East Javanese Princess Mahendradatta, daughter of King Sri Makutawangsawardharna. Airlangga was sent to the court at East Java to be educated and groomed for courtly duties and responsibilities.

Unfortunately for Airlangga a rebellion broke out in A.D. 1016 and at the age of sixteen he fled for his life. He retreated to a cave for four years and was installed in a small kingdom near Surabaya. At the age of thirty he and his subjects were sufficiently strong enough to regain control of his uncle's Kingdom. Until his death in A.D. 1049, Airlangga had also ruled Bali through a regent.

His ashes were deposited in a funerary urn at Belahan. His domain in East Java was sub-divided into Janggala and Pangalu at his death.

(vii) Janggala and Pangalu

Janggala was in the Malang region but there is a paucity of archaeological evidence to provide the historian with helpful information about the kingdom. On the other hand, Panjalu in the Brantas Valley near Kediri is rich in inscriptions which provide information spanning 150 years after the death of Airlangga.

CHAPTER 3

THE SINGOSARI KINGDOM

The history of the Singosari Kings (A.D. 1222 - 1293) is commonly described as one of murderous intrigue beginning with the accession of the commoner Ken Angrok until the last King, Kertanagara. It was also a period of territorial expansion which paved the way for the greatness of the Majapahit empire which succeeded the Singosari Kings. The Singosari Kingdom is alternatively known as the Kingdom of Kediri. When it is linked with the late Majapahit Kingdom they are jointly known as the Rajasa Dynasty.

(a) Ken Angrok (A.D. 1222 - 1227)

Ken Angrok began his rise to power by plotting to overthrow the Kingdom of Janggala after which he managed to overthrow the Kingdom of Panjalu in Kediri. He died in A.D. 1227 and his son Anusapati ruled for twenty years. Three further Kings Tohjaya (A.D. 1248), Jaya Wishnuwardhana (A.D. 1248 - 1268), and Narasinghaniurti (A.D. 1268) followed until the advent of Kertanagara who ruled A.D. 1268 - 1292.

(b) Kertanagara (A.D. 1268 - 1292)

Kertanagara, as Crown Prince and heir apparent to the throne of his father Wishnuwardhana, had served as ruler of Kediri for fourteen years prior to taking up office. This experience must have stood him in good stead for his period of rulership was characterised by a vigorous expansionist policy and several military expeditions overseas. His efforts to subjugate Bali in A.D. 1284 was inconclusive but he had clear success in lower Sumatra (Melayu). Kertanagara is praised in the Nagara-Kertagama as a devout Buddhist and this description of him also applies to a large buddha-like statue in Surabaya known as Joko Dolog which is thought to be his representation.

Kertanagara met a violent death which actually saved him from the revenge of Kublai Khan whom he had humiliated.

(c) Monuments of the Singosari Dynasty

A number of candi of both Hindu and Buddhist origin survive from the Singosari period of rule. Also, several sculptured reliefs are still intact.

(i) Candi Kidal (Approx A.D. 1260)

Candi Kidal lies to the south-east of Malang in the village of Rejokidal near Tumpang. It was built in the mid 13th century and heralded a new stylistic model which was a clear departure from the massive architecture of Prambanam in Central Java. This model comprised three main elements:- a base, the body of the building and a pyramidal tower.

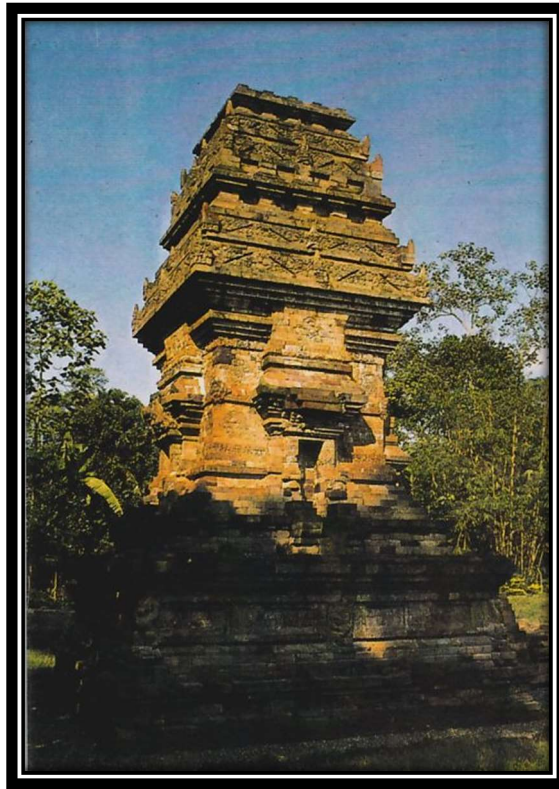


Fig 9.

Candi Kidal was built around AD 1260 and is located to the SE of Malang in the village of Rejokidal. The ‘new style’ architecture marked a departure from the massiveness of Prambanam in Central Java.

(p85 Memories of Majapahit)

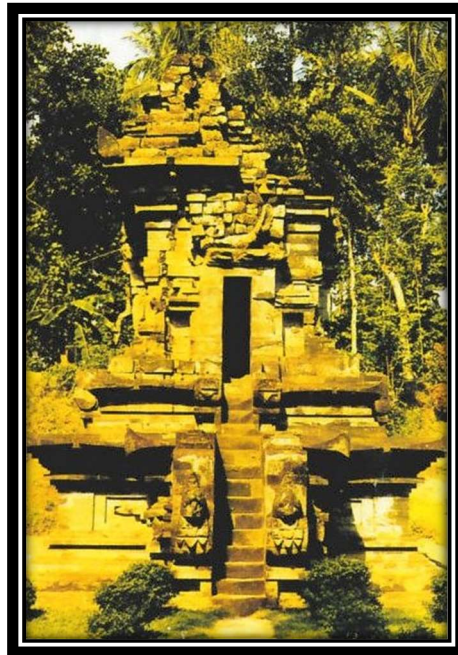
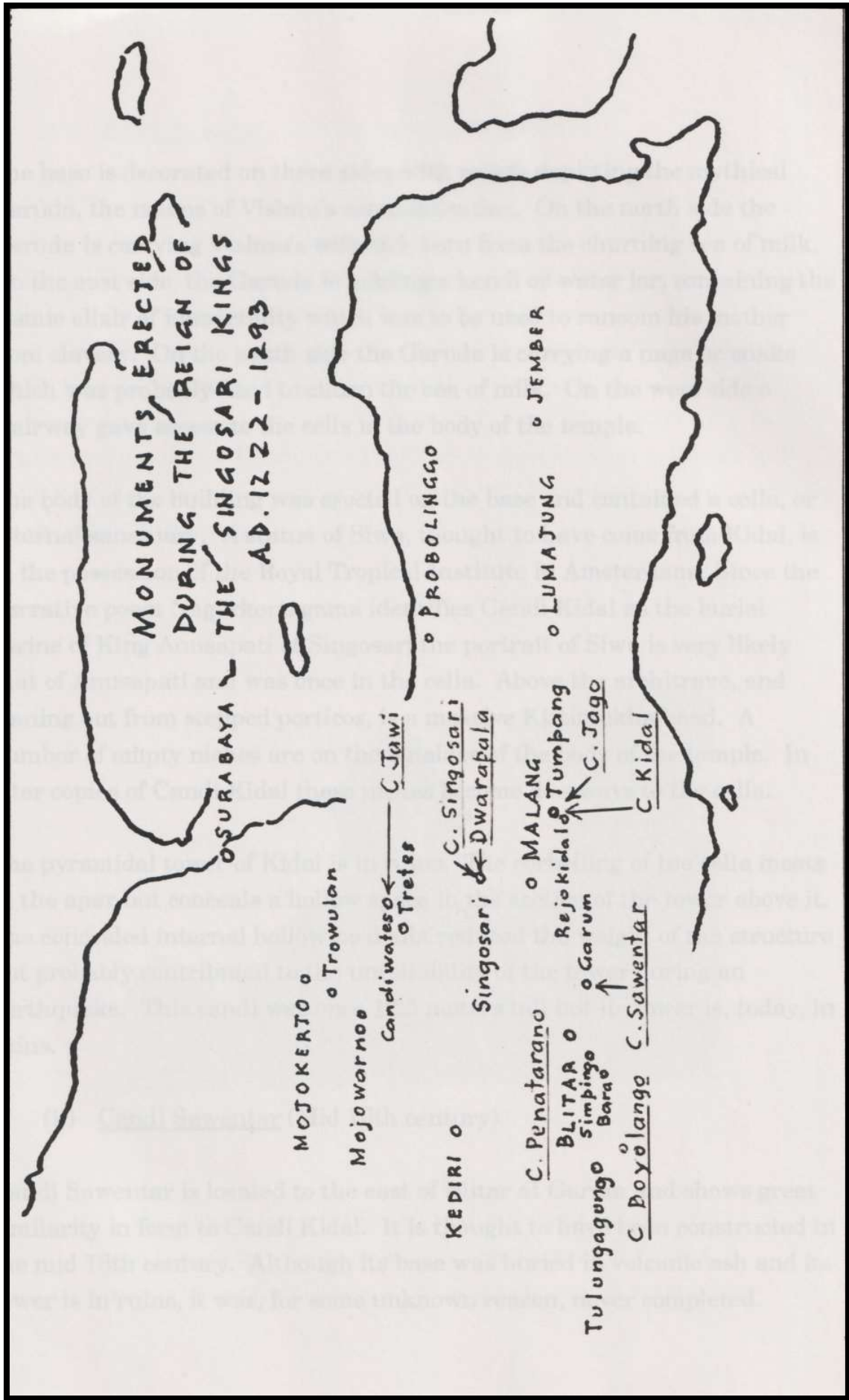


Fig 10.

Candi Sawentar was another construction of the Singosari dynasty in the mid-13th century. It lies to the east of Blitar at Garam.

(p93 Memories of Majapahit)



The base is decorated on three sides with reliefs depicting the mythical Garuda, the means of Vishnu's communication. On the north side the Garuda is carrying Vishnu's wife, Sri, born from the churning sea of milk. On the east side, the Garuda is holding a kendi or water jar, containing the cosmic elixir of immortality which was to be used to ransom his mother from slavery. On the south side the Garuda is carrying a naga or snake which was probably used to churn the sea of milk. On the west side a stairway gave access to the cells in the body of the temple.

The body of the building was erected on the base and contained a cella, or internal sanctuary. A statue of Siwa, thought to have come from Kidal, is in the possession of the Royal Tropical Institute in Amsterdam. Since the narrative poem Nagarkertagama identifies Candi Kidal as the burial shrine of King Anusapati of Singosari the portrait of Siwa is very likely that of Anusapati and was once in the cella. Above the architrave, and leaning out from stepped porticos, is a massive Kirtimukha head. A number of empty niches are on the outsides of the body of the temple. In later copies of Candi Kidal these niches become doorways to the cella.

The pyramidal tower of Kidal is in ruins. The corbelling of the cella meets at the apex but conceals a hollow space in the section of the tower above it. The concealed internal hollow no doubt reduced the weight of the structure but probably contributed to the unreliability of the tower during an earthquake. This candi was once 12.5 metres tall but its tower is, today, in ruins.

(ii) Candi Sawentar (Mid-13th Century)

Candi Sawentar is located to the east of Blitar at Garum and shows great similarity in form to Candi Kidal. It is thought to have been constructed in the mid-13th century. Although its base was buried in volcanic ash and its tower is in ruins, it was, for some unknown reason, never completed.

(iii) Candi Singosari (or Tumapel - 13th Century)

Candi Singosari was located in the capital of the kingdom some 12 kilometres north of Malang. Although the capital was destroyed in A.D. 1292 and the last of the Singosari Kings, Kertanagara, was killed, yet the temple he had built was spared. The tower of this candi resembled the cosmic Mt Mahameru and had four lesser pinnacles surrounding a central peak. Candi Singosari's unique style is the location of the central cella within its base. It's known as a "cella-temple" and its architectural style combines elements of Hindu and Buddhist design in what is known as a Tantric blend. The recessed niches of Singosari have been set into the base rather than in the body.



Fig 11.

Candi Singosari is located in the ancient capital of the Singosari Kingdom some 12 kms north of Malang. It Was built by Kertanagara. (P 85 Memories of Majapahit)

(iv) Candi Jago (A.D. 1280)

Candi Jago is alternately known as Candi Jajaghu or Candi Tumpang. It is located 6 kilometres south of Singosari and was built in A.D. 1280 and renovated in A.D. 1343. It was built as a mortuary shrine for King Wishnwardhana. Jago has a very high base divided into three levels. The cella-shrine is to the rear of the third level and originally contained three statues. The main statue was of Amaghapaca, the eight-armed form of the Bodhisattva Avalokiteshvara-Lokeshvara. It now lies against the base of the monument on the west side. On one side of the main statue was a statue of Bodhisattva Sudhana and on the other side was a statue of the goddess Cyamatarā. Both these statues are now housed in the National Museum in Jakarta. Lustrations associated with the rites of Tantric Buddhism were performed on the main statue and the run-off water was collected after it ran through two gargoyles carved in relief on the basal plinth.

Candi Jago holds great interest to students of this period because its four rows of decorative relief work are executed in a new style. The themes of the reliefs exhibit a mixture of Hindu, Buddhist and local Javanese traditions. Oddly enough, the reliefs have to be read widdershins i.e. by walking anti-clockwise round the monument or "prasawya" which is the opposite of "pradaksina" which is required of Borobudur. The style in which the reliefs are executed is known as the Wayang-style, (named after the shadow puppets of Wayang Kulit). The unusual plan and layout of Candi Jago influenced the design of three later temples built during the Majapahit period viz Candi Jabung, Candi Teguwangi and Candi Surowono.

(V) Candi Jawi (Late 13th Century)

Candi Jawi is in the village of Candiwates near Prigen on the road to Tretes and it is thought to have been built by King Kertanagara as his funerary tomb. It was built in the late 13th century and remodelled in the 14th century and restored in the 20th. It is stylistically decorated with relief panels in the foundation showing a Siwaite-Hindu influence while the finial, in the form of a stupa, is clearly Buddhist. The main enclosure is moated and it had a second enclosure on the Mt Penanggungan side to the north. The remains of the entrance from the second enclosure can be inspected but they are not in their original state.

Candi Jawi houses a statue of Siwa on one side and the Buddha Aksobhya on the other side thus giving expression to Kertanagara's attempt to synthesise the two Indian religious systems into Siwa-Buddhism,

(vi) Other Singosari Memorials

(a) Candi

The five candi mentioned above constitute only a fraction of the sacred buildings erected during the reign of the Singosari Kings. The Nagarkertagama lists 27 Dharma haji or royal shrines of which only 6 can be identified with any certainty i.e. the 5 mentioned above (Kidal, Sawentar, Singosari, Jago and Jawi), and Candi Sumberjati (also known as Simpang). Kagenengan and Antahpura are connected to Ken Angrok in the literature but their exact location is still not known. Candi Boyolangu is actually a cave and it is listed in the Nagarakertagama as a sacred shrine of Singosari. The cave is five kilometres south of Tulungagung and contains the remains of a headless statue of a female bodhisattva.

Fig 12.

Candi Jawi is in the village of Candewates near Prigen. It is thought to have been a funerary tomb of Kertanagara, and it exhibits aspects of both Hinduism and Buddhism.
(P 91 Memories of Majapahit)



(b) Sculptural Masterpieces

There are a number of sculptural masterpieces which are thought to belong to the Singosari period. Unfortunately, these fine sculptures have lost their architectural context.

The Two Guardian Dwarapala

Two hundred metres to the west of Candi Singosari, two enormous statues straddle a road. They are two guardian dwarapala and they are approximately 4 metres tall. It is thought that their location was the original entrance to the palace of Singosari.

The Enormous Statue of Ganesha

The elephant-headed god of wealth, Ganesha, is depicted in an enormous statue which was found in a village garden on the south west edge of Bara, Blitar in the village of Tuliskaiyo. Ganesha sits in a squat fashion upon a throne decorated with skulls. The back of the image portrays a terrifying Kirtimukha face, being devoured. Wealth and death come together! The statue is thought to date from A.D. 1239.

The Statue of the Beautiful Buddhist Goddess of Wisdom, Prajna - Paramita

The Prajna - Paramita is from Singosari and is a splendid piece of statuary of a Buddhist goddess of wisdom. It is pictured in a photograph in Philip Rawson's "The Art of South East Asia" P 261, but unfortunately he does not give its present location. The serene goddess has a crown and is adorned by jewels. She sits cross-legged on a carved throne. Her hands are held in a teaching gesture and a book of wisdom sits on a lotus flower by her left shoulder. It is a truly magnificent piece of statuary.



Fig 13.

Area Dwarpala in one of the two guardians thought to have been originally located at the entrance to the Singosari Royal Palace. It is to be found, with its partner, approximately 200 metres West of Candi Singosari.

The Relief of Durga Slaving the Buffalo - Demon

This is a finely chiselled relief which belongs to the thirteenth century Singosari period. It is made from volcanic stone and stands 157 centimetres high.

CHAPTER 4

THE PENATARAN TEMPLE COMPLEX

The Penataran temple complex lies 10 kilometres to the north of Blitar and was the largest temple complex in East Java. Although most of the buildings were erected during the reign of the Majapahit kings there is one large stone inscription on the south side of the main building which has a date equivalent to A.D. 1197. This early date coincides with the reign of King Srengga of Kediri. One of the temples is known as the 'dated' temple and it has inscriptions that reveal dates equivalent to A.D. 1319, 1320, 1323, 1347, 1373, 1375 and 1379. The latest dates to be found were inscribed in A.D. 1415 and 1454. The construction of the Panataran complex thus spans a period of 257 years.

Penataran - A Prototype of a Balinese Pura

The spatial orientation of Central Javanese temple architecture tended to be symmetrical. The principal building was in the centre and aligned with the cardinal points. With Penataran, however, there is a departure from the general orderliness of the layout of the main temple and the auxiliary shrines. The ground plan, as illustrated in the figure below, shows three enclosures which have been likened to the three enclosures of the Balinese Pura of Temple i.e. Jaba, Jaba-Tengah and the inner and most sacred courtyard, the Jeroan. The main building in the Penataran complex is at

the rear of the enclosure furthest from the entrance and nearest to the mountains from which the gods descend. The Balinese Jeroan is similarly located in relation to the venerated Gtmtmg Agung. At Penataran there are a number of stone pedestals which once supported Wooden buildings.

They are suggestive of the bales found in Balinese enclosures. There is a Naga or snake temple in the middle enclosure which Balinese Hindu's identify as a sacred repository. Its roofing is missing but those who attest a connection with Bali claim that it had a wooden structure reminiscent of the Balinese merus which roof their sacred shrines. The relationship between Pura Penataran Agung in the Balinese Besakih complex and the East Javanese Penataran complex is not easy to establish but the common usage of the name 'Penataran' is likely to be more than coincidental.



Fig 14.

The Penataran Temple complex Was the largest of the Hindu temples in East Java. It has three enclosures and an adjacent bathing pool. It is situated 10kms to the north of Blitar.

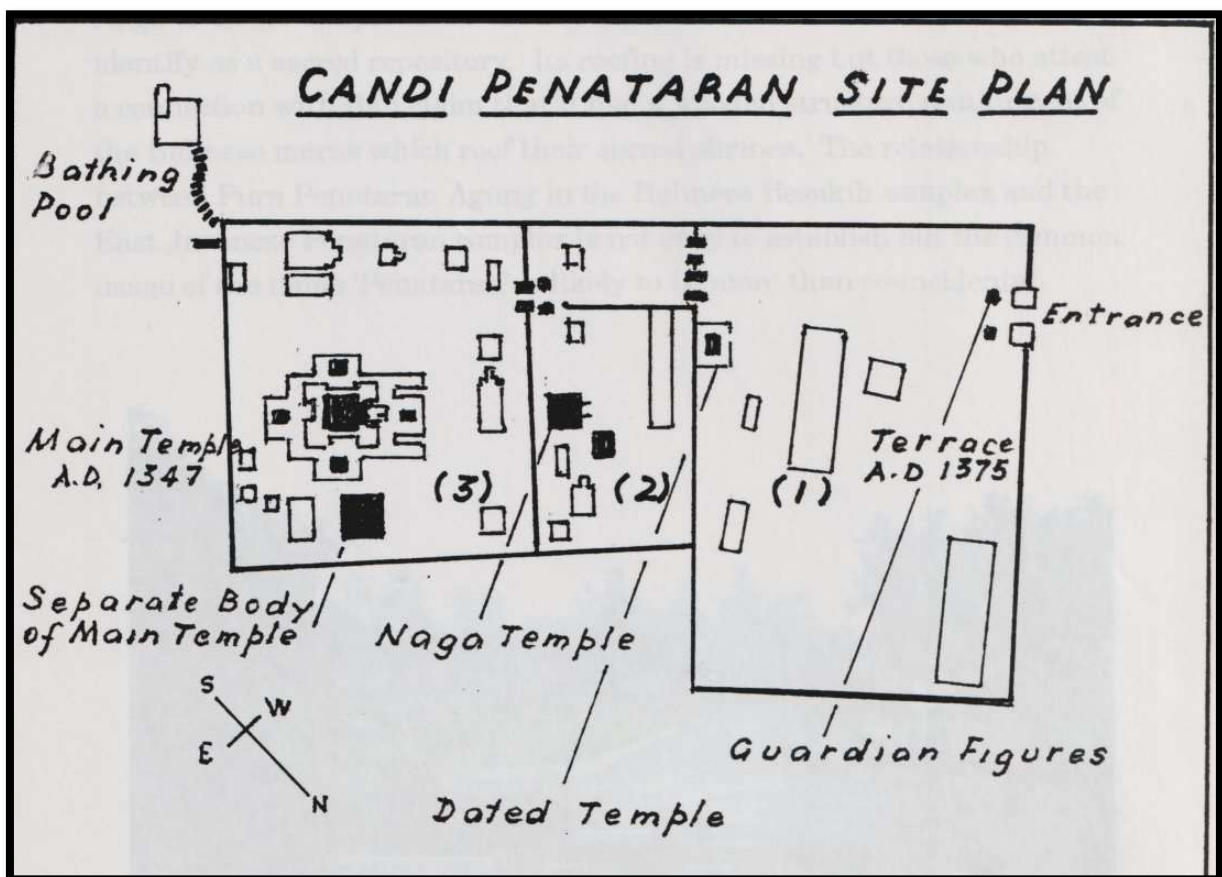


Fig 15.
The 'dated' temple within
Penataran has inscriptions with
dates equivalent to A.D. 1319,
1320, 1347, 1373, 1375 and 1379.



Fig 16.
The Naga or Snake Temple is the main structure in the second enclosure
of the Penataran complex. It was used to store sacred objects.



Fig 17.

Candi Penataran was known anciently as Palah. The site's largest temple, pictured above, is in the third enclosure. Construction commenced in AD 1197. The summit is missing.

CHAPTER 5

THE ARCHAEOLOGICAL LEGACY OF THE MAJAPAHIT AT TROWULAN (A.D. 1298 - c 1530)

Bali and the Kingdoms of Java

Most Balinese adherents of Balinese-Hinduism have heard of the great Majapahit Empire with its administrative head-quarters at Trowulan in East Java. Indeed many of them have oral histories which trace their ancestry to forebears who lived either during the reign of the Majapahit Kings or towards the eventual end of the dynasty when migration to Bali accelerated. Not so many Balinese have heard of the Singosari Kings who preceded the Majapahit, even though Bali was part of the Singosari Empire and received East Javanese migrants. However the name Airlangga and his parents are well known. His Balinese father's name, Udayana, and his East Javanese mother Mahendradatta are quoted with an easy familiarity by teenagers. Denpasar's Udayana University commemorates the name of Bali's famous king. The history of the Old Mataram Kingdom of Central Java and its relationship to Bali is not well known to the Balinese people. The presence of Buddhist priests and Hindu priests at the same ceremonies in Bali is, today, a cultural legacy which could, quite possibly, be traced back to the days when Sailendra and Sanjaya subjects accepted Siwa-Buddhism.

The Greatness of the Majapahit Empire

The Majapahit Empire, A.D. 1293 - 1519, was, at its zenith, Java's most powerful Kingdom and, it is claimed, its kings ruled an area larger than modern Indonesia! While the area may have been greater and included south eastern Sumatra, Bangka, Belitung, Anambas, the Natunas, Java (but not the western ends), Madura, Bali, East Timor, western Ceram, Buru, the Sulas and Banggais, Obi, Batjan, western Halmahera, the northern and southern tips of Sulawesi, the Tukangbesis, south western Kalimantan, and possibly a few localities in west Irian Barat, the actual control may have been more nominal than real. The Majapahit held hegemony, so it is claimed, over the Malay Peninsula, Singapore and the Philippines. In addition, the Majapahit established a protectorate over Thailand, Cambodia, Champa and Vietnam. However, apart from Java, it is unlikely that the Majapahit's actual control extended beyond the coastal trading seaports where they stationed troops and exacted taxes. The reigning period of the Majapahit Kings extends over 226 years but its years of greatness are reckoned to have been between A.D. 1335 - A.D. 1380 - a mere 45 years. By A.D. 1389 there were rival claimants to the throne and by A.D. 1410 the empire had shrunk to Java and a few nearby islands. By A.D. 1428 the greatness of Majapahit was reduced to small kingdoms about Yogyakarta and Surakarta.

The Majapahit Dynasty

The Majapahit dynasty followed on from the Singosari dynasty and collectively they are referred to as the Rajasa dynasty. The following table indicated the succession of rulers and the dates of the individual reigns but it does not indicate the blood relationship.

NAME	COMMON NAME	PERIOD
1. Keratarajasa Jayawardhana	Raden Wijaya	1293 - 1309
2. Jayanagara		1309 - 1328
3. Tribhuwana Wijayatunggadewi	Bhre Kahuripan	1328 - 1350
4. Rajasanagara	Hayam Wuruk	1350 - 1389
5. Bhre Wirabhumi		
6. Wikramawardhana	Bhre Lasem Sang Alemu	1390 - 1428
7. Suhita	Pabhustri	1429 - 1447
8. Dyah Kertawijah	Bhre Tumapel	1447 - 1451
9. Rajasawardhana	Bhre Pamotan	1451 - 1453
10. Girishawardhana	Bhre Hyang Purawisesa	1456 - 1466
11. Singhawickrama- wardhana	Bhre Pandan Salas	1466 - 1474
12. Girindrawardhana	Dyah Ranawijaya	1474 - 1519

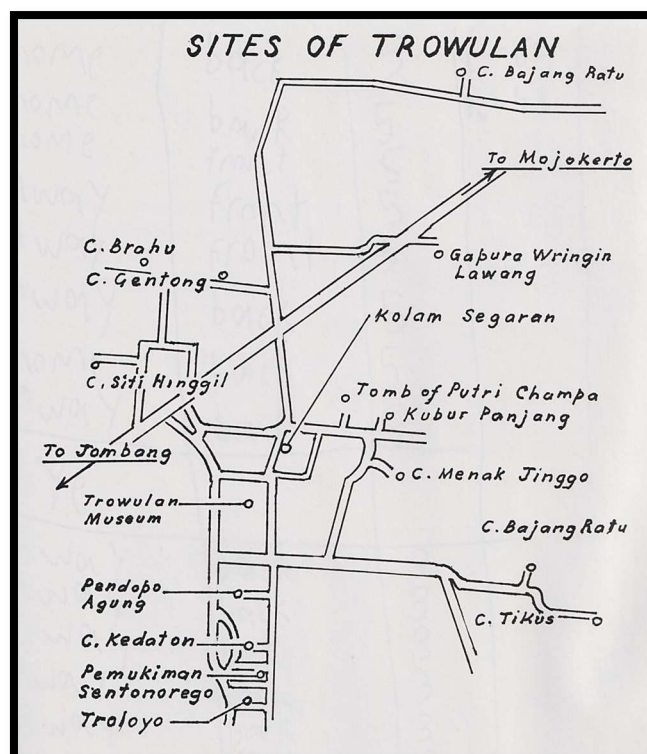
The Establishment of the Majapahit Dynasty under Raden Wijaya

Kublai Khan sent a punitive naval force against the Singosari King Kertanagara in 1292. By the time the fleet had arrived in Java, Kertanagara had been killed and the usurper Jayakatwang of Kedri had taken his place. The rightful heir to Kertanagara's throne, Raden Wijaya, saw an opportunity to overthrow Jayakatwang by joining his smaller Majapahit troops with the warriors of the Chinese invaders. An alliance was formed and, on the 15th March 1293, the Kedri King was defeated and his kingdom suffered the loss of 5000 lives. Raden Wijaya further capitalised on this joint victory by turning on his ally without warning and sent them scurrying back to their ships never to appear in Java again. In November A.D. 1293 Raden Wijaya was officially enthroned and given the title Kertarajasa Jarwawardhana, thus commencing the rulership of a line of Majapahit Kings.

Trowulan - the Capital of the Majapahit Empire

Trowulan is, today, a small village some 35 kilometres south west of Surabaya between Mojokerto and Jombang. The village carefully conceals its former identity as the capital of Java's most powerful Kingdom. Despite its outwardly nondescript and casual appearance it is the site of some of the most exciting archaeological diggings in Indonesia. Although the basic building material was a reddish clay brick which was subject to weathering and corrosion, the remains of some of the larger buildings of the capital can be inspected. Restoration Work has been completed on a few of these remains. The new museum has a valuable collection of sculptures and artefacts which were previously on display in the Museum Purbakala, Mojokerto.

The map below locates the archaeological sites in and around Trowulan. A guided tour can be arranged through the services of the museum.



Some Architectural Features at Trowulan

Trowulan was the ancient capital of the Majapahit but it would be a mistake to regard it as a typical large town. It was an administrative centre which provided a meeting place either for consultation with the king at the Pendopo Agung, or to worship at the temples or candi, or to use the pools for ritual bathing, or to visit the tombs of former rulers. No doubt the area contained a great number of wooden buildings which have disappeared. The Kolam Segaran was a 6.5 hectare artificial lake which was probably a reservoir for irrigation. It was restored in 1984 and is about 800 metres from the highway. Trowulan was also a centre for the manufacture of bricks and the distinctive hexagonal floor tile. The capital was also a cultural centre which not only specialised in government and administration but also featured sculpture, dance, music and the arts. A number of architectural remains depict reliefs which illustrate stories from the Ramayana and contain statuary of Hindu deities. Terracotta images have been unearthed by archaeologists and are on display in the museum.

Trowulan covered an extensive area of some 15 square kilometres. The following selection of archaeological remains can only sample a small number of architectural features of the one-time capital of the great Majapahit Empire.

Candi Bajung Ratu

Candi Baju Ratu is not an actual Candi, or temple, at all. It is an impressive 16 metres high gateway of red brick construction, which was originally connected to a brick wall, whose ornamentation reassembled a pair of wings known as Paduraska. Bajung Ratu was built in the first half of the 14th century and if it served the same purpose as other gateways, such as Candi Wringin Lawang. It would have led into a courtyard with several wooden buildings.

Fig 18.

Candi Bajung Ratu is actually the restored remains of 16 metre gateway to a courtyard. It once had a pair of wings known as Paduraska. It was built of bricks in the early 14th century at the Majapahit capital.





Fig 19.

Candi Tikus is a sunken bathing pool built in the mid-14th century at Trowulan. The central feature has not been restored. It is thought to have been in the symbolic form of Mount Meru.

Candi Wringin Lawang (Japitasar)

This building, once again, is not an actual candi and is alternatively known as Gapura Wringin Lawang. Its design as a gateway is representative of a new form of architecture that made its appearance during the Majapahit period. The form is known as the "candi bentar", or split gateway. Remnants of such gateways can be seen in the ruins of Penataran and also at Candi Jawi.

Wringin Lawang is currently undergoing restoration and it is thought to have been the entrance to an important complex. It should be recorded that the influence of the candi bentar style of gateway architecture spread to Bali where it is a commonplace feature of temple design.

Candi Tikus

Candi Tikus is a sunken bathing pool which dates from the mid-fourteenth century. Its floor plan has a similar layout as the bathing pool at Jalatunda with two small pools, or tanks, for the ablutions proper and a central mass. This central feature is in the similitude of the cosmic mountain with two terraces. A central turret is in the centre and is surrounded by a number of minor 'peaks' or turrets.

The name 'tikus' means 'rat' and the discovery of the bathing pool is due to tracing the source of a plague of rats that were seen to disappear under a mound. This very impressive ritualistic pool has been partially restored (1985 - 1989) and it is a testimony to the grandeur that belonged to Trowulan at the height of the Majapahit rule.

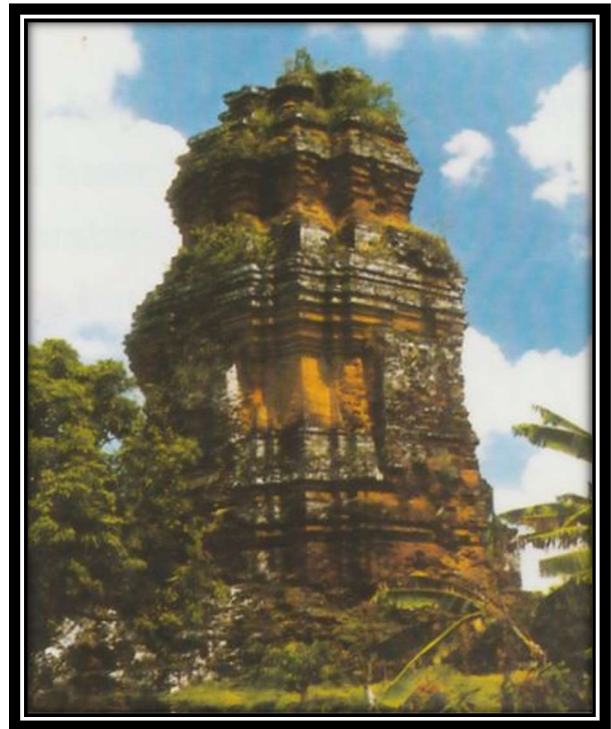
Candi Brahu

Candi Bralxu is the largest structure left standing in Trowulan and its brick construction is only just weathering the years. The entrance was from the west side which has almost collapsed.

Fig 20.

Candi Brahu is the largest structure left standing in Trowulan. It was one of a cluster of temples which included Candi Gentong, Candi Gedong, and Candi Tengah.

(Page 42 Memories of Majapahit)



The Pendopo Agung

The Pendopo Agung was originally the Grand Reception Hall of the Majapahit Kings. Today it has a new structure erected over the original foundations. It depicts modern renditions of the military power that once epitomised the 14th century military might of Gajah Mada.

The Tomb of the Princess from Champa

Champa is the old name of Vietnam. Not far from the Kolam Segaran is a compound which contains a covered memorial in its grounds to the memory of Putri Champa. She was a Vietnamese princess who, it is said, married

one of the last Majapahit Kings and converted him to Islam. Inside the building is an inscribed tombstone dated A.D. 1448 (equivalent) with a triple-tiered umbrella overhead. Kubur Panjang is some 250 metres to the east and it is a long grave of unknown origin but has a stone inscription which bears the date 1281,



Fig 21.

An annual re-enactment near Malang of the stately procession of Putri Champa. She was a Vietnamese princess who married one of the last Majapahit Kings.

CHAPTER 6

THE ARCHAEOLOGICAL LEGACY OF THE MAJ APAHIT THROUGHOUT EAST JAVA

The outline in Chapter 5 was concerned with some of the archaeological remains in Trowulan, the capital of the Majapahit Empire. This chapter is concerned with briefly documenting some of the monuments of the Majapahit outside of Trowulan but still Within East Java.

Hayani Wuruk (A.D. 1350 - 1389)

The Majapahit dynasty began in A.D. 1293 with the enthronement of Raden Wijaya and had declined by A.D. 1519 on the death of Dyah Ranawijaya. It is said to have reached its zenith during the reign of Hayam Wuruk, who ruled from A.D. 1350 - 1389 with the aid of his Prime Minister and Commander-in-Chief, Gaja Mada, who served from A.D. 1331 - 1364. After the death of Hayam Wuruk the empire went into steady decline. While the Hinduist Majapahit Empire was declining the Islamic power of Raden Pateh of Demak was ascending and eventually replaced the rule of the Majapahit Kings in East Java.

Gaja Mada

Gaja Mada is considered to be one of the greatest Indonesian heroes. He exercised effective control from the time he arranged the assassination of Jayanagara, the second Majapahit King. He supported the interim rule of Queen Tribhuwana Wijayatungga Dewi who ruled until 1350. By that time her son, Hayam Wuruk, was 16 years old and ready to accede to the throne. Gajah Mada served Hayam Wuruk faithfully and swore his famous oath of allegiance, the Sumpah Palapa, to underscore that loyalty. This oath committed Gaja Mada to a mission to unite the kingdoms of the archipelago. His success in this enterprise certainly inspired Sukarno who saw himself as a latter-day incarnation of Gaja Mada. For all the success of Gaja Mada the Majapahit Empire did not flower for long. Its more visible symbols of power can still be seen in the archaeological remains scattered throughout East Java.

Archaeological Legacy of Majapahit (Outside Trowulan)

The following list of archaeological remains lie outside the capital of Trowulan and their dispersion testifies that, at least in East Java, the Majapahit exercised power and influence in places other than trading seaports. The list, of course, is selective and cannot include any reference to wooden structures, which are pictured on stone reliefs, and which have long since decayed, nor can it refer to all the royal shrines mentioned in the Xagara Kertagama. The location of most of these cannot yet be determined. There are also a number of remains which cannot be dated with any certainty and there are constructions, such as the Penataran, which have been modified or extended over a period of different dynasties.



**A SELECTED LIST OF STONE/BRICK MONUMENTS
OF THE MAJAPAHIT PERIOD
(OUTSIDE TROWULAN BUT IN EAST JAVA)**

Candi Sumberawan (Close of 14th - beginning of 15th century)

Located (6kms NE Malang in the foothills of Mt Arjuna. It has a Buddhist stupa and was once visited by Hayam Wuruk A.D. 1359.

Candi Sumberjati (Approx A.D. 1360)

Located SW of Blitar (Simping). It once contained a portrait statue of King Kertarajasa which is now in the National Museum Jakarta.

Candi Rimbi (latter 14th century)

Located in the hills to the SE of Mojowarno, Jombang district. A statue of Queen Tribhuwarno as Parvati now in National Museum. It also contained Majapahit Sun symbol.

Candi Tigowangi (End of 14th century)

Located in the district of Parc, Kediri. It is a memorial to Bhre Wengker of the Rajasa dynasty. It has some fine stone relief carvings.

Candi Surawana (End of the 14th century)

Located in the district of Pare, Kediri. It was constructed on behalf of Bhre Matahun, brother-in-law of King Hayam Wuruk. Its base depicts the story of Sudamala.



Fig 22.

Candi Sumberawan is one of only two known Buddhist stupas in east Java. It was visited by King Hayam Wuruk of Majapahit in 1359. It is situated 6kms NE of Malang.

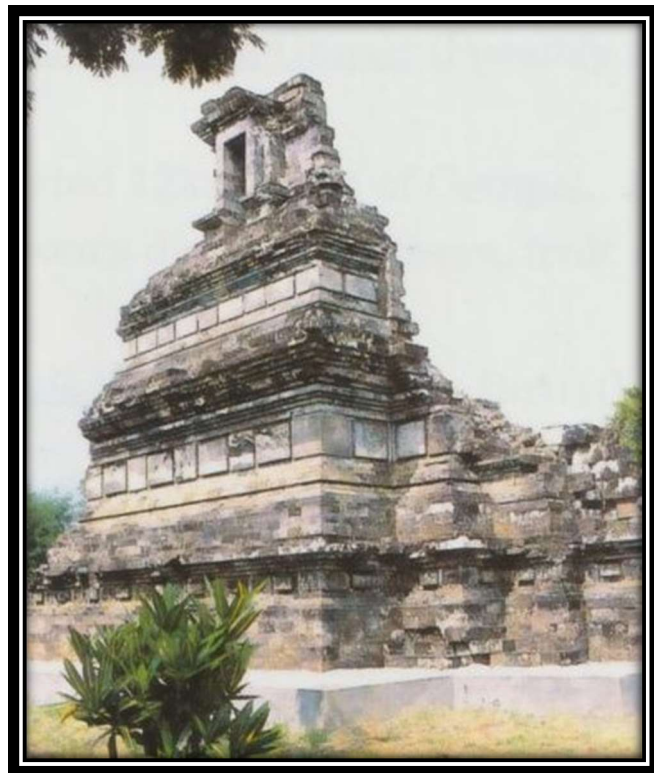


Fig 23.

Candi Rinibi is located in the hills to the south east of Mojowarno, Jombang district. It once contained a statue of Queen Tribhuwarno as Parvati. (P 97 Memories of Majapahit).

Candi Gayatri (dated A.D. 1369 and 1389)

Located in the village of Boyolangu near Tulunangan (near Candi Sanggrahan). Considered to have been built in memory of Hayam Wuruk's grandmother.

Candi Jabung (A.D. 1354)

Located about 5 kms east of Kraksaan, district of Probolinggo. A recently restored red-brick buddhist shrine it once has a dome shaped roof and an enclosure with 4 corner temples.

Candi Pari (A.D. 1371)

Located in the village of Candipari near Porong and 1.5kms north of Gempol. It has unusual architectural features suggesting Vietnamese influence but possibly local.

Candi Gunung Gansir (Possibly last quarter of 14th century)

Located 12kms east of Gempol. It has very fine terracotta decorations in masonry depicting flowers, fruit and goddesses carrying lotuses.

Candi Kedaton (Amdong Biru) (Dates from A.D. 1370)

Located south of Probolinggo some 30kms through Gending to Tiris. Though small, this Candi has interesting panels of Garuda.

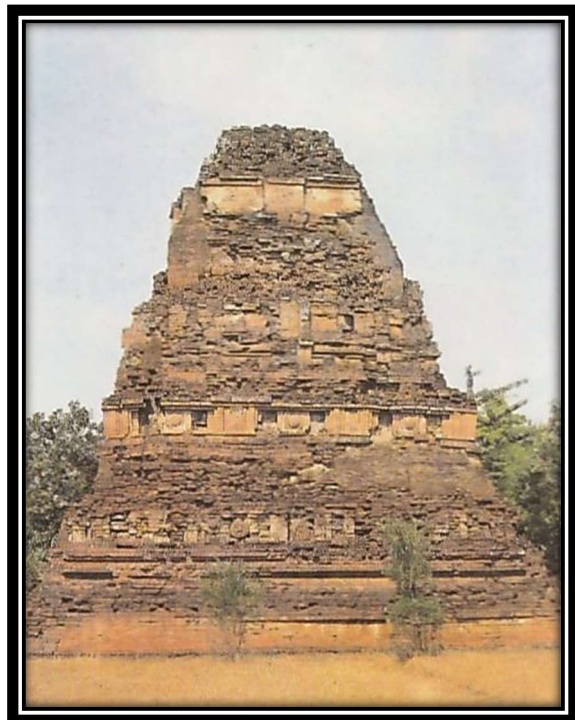
Candi Sumur

These few remains are located near Candi Pari.

Fig 24.

Candi Gunung Gangsir is located 12kms east of Gempol. It is noted for its very fine terracotta decoration. It was built in the last quarter of the 14th century.

(P 26 Memories of Majapahit)



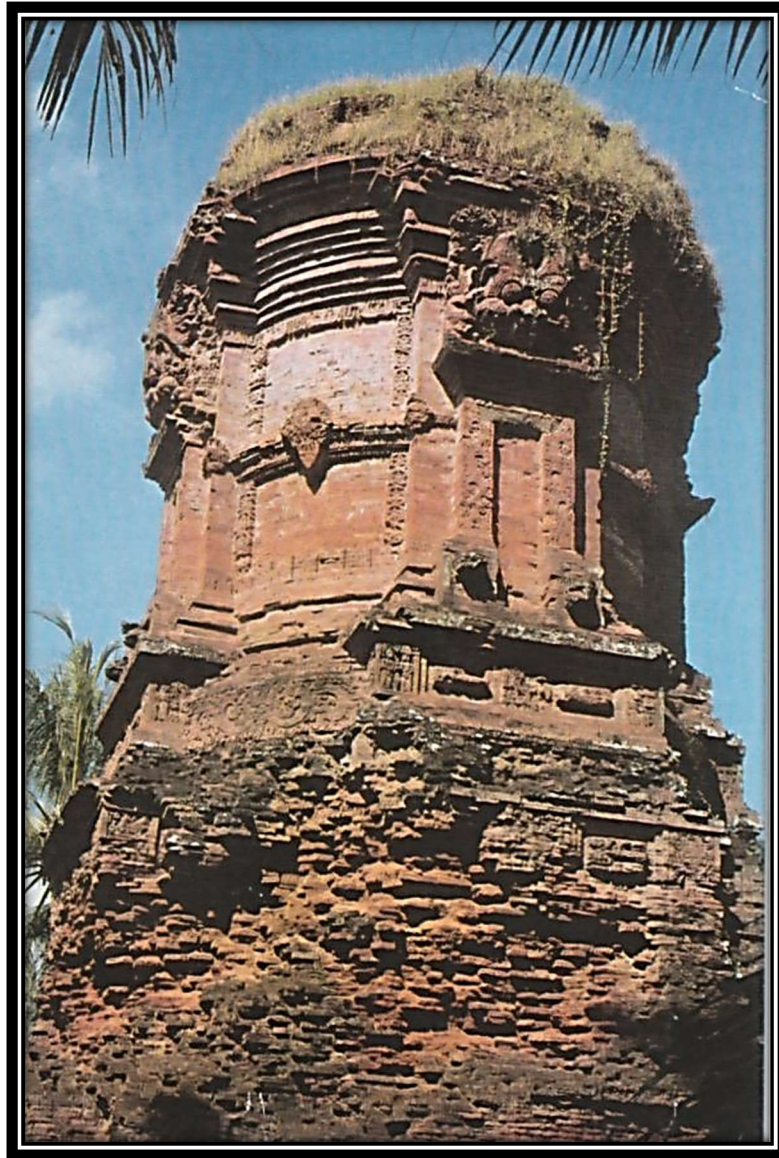


Fig 25.

Candi Jabung is a red-brick Buddhist shrine built in A.D. 1354 five kms east of Kraksaan in the district of Probolinggo.

(P 56 Dumarcay)

Candi Pamotan

These few remains are located near Candi Pari.

Candi Ngetos

This candi is located in the hills to the south of Ngaanjuk and is thought to have been a memorial to King Hayam Wuruk.

Candi Gumukmas

This candi is located south of Jember and the few brick remains are heavily entwined with tree roots.

Candi Agung

The few remains of this temple base are in the Lumajang region.

Candi Gedung Putri

The few remains of this monument are located in the Lumajang region.

Candi Suku (A.D. 1416 - 1456)

Candi Suku is located 910 metres up on the slopes of Mt Lawu on the border between Central and East Java. It is about an hour's drive from Solo. On the way to Tawangmangu turn off at Karangpandan for Nglorok. The north west slopes of Mt Lawu was the scene of the last major temple construction of the Majapahit. The approach to Candi Suku is by a long stone stairway.

The main building site is at the rear of the highest of three terraces. An imposing western entrance gateway is at the end of the lowest terrace and like the main building it is pyramidal in form. The floor of this entrance contains a relief of a lingga/yoni which has tempted some theorists to suppose that the temple itself incorporated a fertility cult.

The main temple is a flat-topped pyramid and its general shape has been compared to Mayan temples. The relief work suggests it may be dedicated to the Hindu god Bima for there are themes dealing with his search for deliverance. Bima was worshipped as an incarnation of Siva and was a type of saviour figure for Javanese Hindus of the 15th century. Bima is also depicted as a black-smith who is making the sacred Kris with bellows and anvil. A Kalamarga arch is carved on a pylon to the left. It depicts Bima and Batara standing on a two-headed serpent. Its phallic symbolism is in accord with other sexual motifs adorning the temple walls. These phallic images have led theorists to speculate that the temple was used for sexual initiation rites. Whatever the actual purpose of the temple was its erotic symbols and its architectural style marks a definite departure from the earlier Majapahit temple design.

Candi Ceto (A.D. 1468, 1472 and 1475)

Candi Ceto is located on the slopes of Mt Lawu about 5 kilometres north of Candi Sukuli. It, too, appears to be a temple dedicated to Bima. The actual temple is atop a series of 14 terraces. The eighth terrace has a striking phallic stone arrangement patterned on the ground and pointing to the west. It features a composition representing a tortoise-like carapace and a large bird or bat-like creature. Other stone images depict animals, lingga, seven and nine pointed stars.

In 1970 a Candi Bentar was constructed to give entrance to a collection of thatched wooden pavilions and a stone monument in the form of a truncated pyramid like Candi Suku. A bathing place and a wooden shrine are further up the hill.

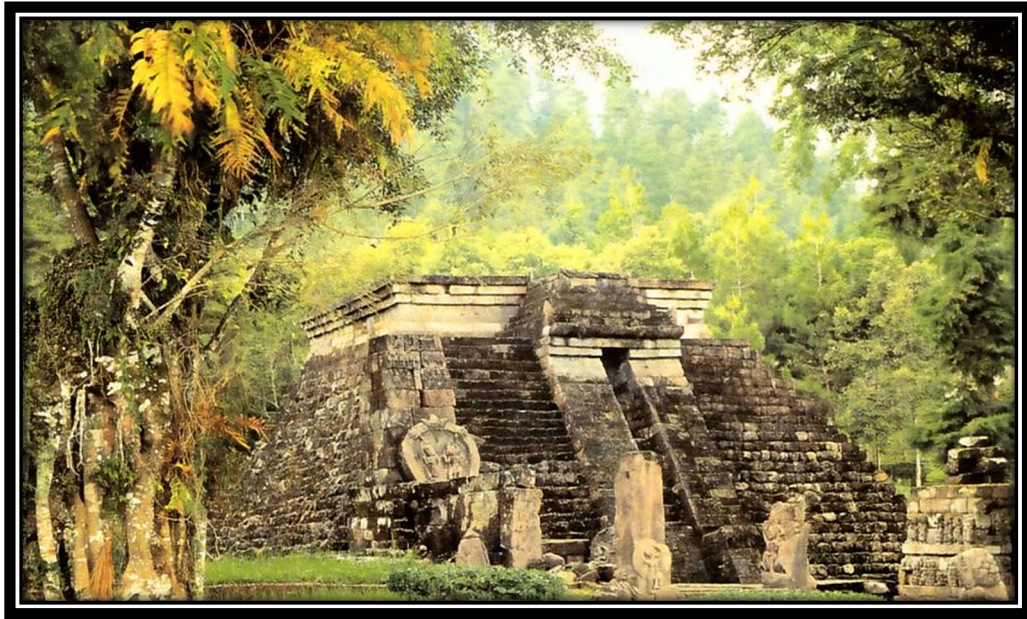


Fig 26.

Candi Sukuh (A.D. 1416 – 1456) is located 910 metres high up the slopes of Mt Lawu. The main temple is a truncated pyramid. Its relief work suggests that it may have been dedicated to the Hindu deity Bima.

Monuments on Mount Penanggungan

The monuments on Mt Penanggungan have been referred to in Chapter 1. They were erected between A.D. 977 and 1511 with the majority being erected during the latter Majapahit period. While most of them comprise terraced sanctuaries a few of them approximate more traditional candi. Only some can be dated with relative certainty. These include Jedong (A.D. 1385), Gamba (A.D. 1388, 1399), Gambar Wetan (A.D. 1410, 1438), Bocok (A.D. 1436), Putri Lxi (A.D. 1414), Pasetran (A.D. 1456) and Selakelir (A.D. 1434).

Candi Penataran

Candi Penataran has been referred to in Chapter 4. Its construction spans a period of 257 years (A.D. 1197 - 1454) and thus can be listed as a temple which, in part at least, was built during the Majapahit period.

Gua Selamangleng

This cave is on Klotok Hill west of Kediri contains a number of chambers and is associated with Dewi Kilisuci, the daughter of Airlangga. One inscription is from the 12th century and another is from A.D. 1431.

Other Undated Monuments and Remains

Candi Simbitan Wetan

(Between Madiun and Ponorogo)

Candi Sanggrahan, Candi Dada, Gua Selamanaeleng, Goa Pasir

(South of Tulungagung near Candi Gayatri)

Tothok Kerot, Candi Gurah

(Between Jombang and Kediri near Candi Tigowangi)

Candi Mleri, Candi Kotes, Candi Kali Cilik, Candi Sumberagung

(North west of Blitar)

Candi Plumbangan (A.D. 1360, 1390), Candi Pagoh

(South west of Malang)

Candi Kesiman Tengah, Candi Bangkal

(South east of Mojokerto and halfway to Pasuran)

Reco Lanang

(South of Mojokerto on the way to Mt Penanggungan)

Candi Kebo Ireng

(South west of Pasuruan near Candi Gunung Gangsir)

Candi Jawar

(Between Malang and Lumajang)

Candi Kenterung

(South east of Probolinggo)

Candai Umpak Songo

(South of Banyuwangi)

CHAPTER 7

THE RELATIONSHIP OF EAST JAVA TO BALI

THE CULTURAL CONTINUITIES OF EAST JAVA ARE TO BE FOUND IN BALI

A tour of East Java is a richly rewarding experience for the student of Indonesian history and culture. East Java is sometimes overlooked by the tourist and takes its place behind the glamour of West Java and the over-powering grandeur of Central Java. Its fertile Brantas River valley was once home to the powerful Singosari and Majapahit Kings whose rulership governed territory greater in area than present day Indonesia. The scattered remains of these kingdoms can be found throughout the valley and the surrounding highlands. The influence of these Indianized kingdoms is, all but, extinguished in Java. The 40,000 inhabitants of the Tengger highlands still preserve some Hindu traditions from pre-Islamic Java but it is to Bali that one must look for the cultural and religious continuities of East Java.

Javanese Religion and Balinese Agama

Bali is, today, mostly inhabited by people who practice a form of religion known as Balinese Agama. It is a creative blend of local animistic beliefs, imported Javanese - Hindu/Buddhist beliefs fortified by doses of more direct Indian Hinduism. It is not simply a worship system but is a total way of life involving social organization and artistic living.

Just what proportion of the mixture came across from Java cannot be determined with any accuracy but Java is the source of a great deal of Balinese Agama. Most Balinese people have direct ancestors who once lived, fought and died in Java. A great proportion of the present-day Balinese people are, in fact, descendants of Javanese migrants but I suspect that most Balinese people are not too keen to acknowledge this fact.

An East Javanese Princess married to a Balinese King

Balinese history attests that even before A.D. 1000 Javanese influences were quite pronounced in Bali. The Balinese King Udayana had married the Javanese Princess Mahendratta before that time. She was the daughter of the sun king Sri Makutawangawardhana of the Isana dynasty and her son, Airlangga, successfully re-established the fallen Isana Kingdom. At Airlangga's death the Isana Kingdom was sub-divided into the Janggla and Pangulu Kingdoms. It was the Pangulu Kingdom which became the base of the Singosari Kingdom. Thus before Airlangga, Javanese contact with Bali was well established. Indeed, the Siwaite leader, Sri Markendeya is thought to have arrived towards the end of the 8th century. Sri Markandeya came from Gunung Raung in the Basuki area of East Java.

Political Relationships between East Java and Bali

(i) Airlangga

It is not possible to determine the extent that the Maritime Srivijayan Kingdom of Sumatra and the ancient paramount Kingdom of Mataram in Central Java asserted control over Bali. That these kingdoms had contact with Bali and influenced its social, political and religious practices seems most likely even if such influences came to Bali indirectly through casual migration and not by conquest. However, with the advent of Airlangga and his reclamation of the Isana Kingdom, the political relationship between East Java and Bali assumed a more definite form. Airlangga was, in fact half-Javanese and half-Balinese and he was the legitimate heir to his father's Balinese kingdom. He not only regained his grandfather's kingdom in East Java but added the Balinese kingdom of his father to its domain. He ruled over the Balinese component through a regent.

(ii) Kertanagara

The Singosari King Kertanagara found it necessary to reassert East Javanese hegemony over Bali. He pacified and reunified Bali by conquest in A.D. 1282. He also subjugated lower Sumatra while implementing his policy of territorial expansion.

(iii) General Gajah Mada

Again, during the reign of the Majapahit, Bali was subdued by East Java. The great General Gajah Mada reasserted East Javanese dominance over the Balinese King Beda Ulu in A.D. 1343 and made Bali a province of the Majapahit Empire. Gajah Mada installed Kapakisan, a Javanese nobleman, as a governor. Kapakisan established a palace at Samprangan.

(iv) The Fall of the Majapahit

The greatness of the Majapahit Empire reached its zenith during the period A.D. 1335 - 1380 and thereafter it fell into a period of decline until it finally fell to the new Javanese Empire of Mataram. This empire was Islamic and not Hindu as was the earlier Mataram Empire. During this time thousands of East Javanese fled to Bali bringing with them their Hindu/Buddhist culture to mix with the peculiar animistic/Hinduism of Balinese Agama. A half-way type of buffer zone developed at Blambangan on the eastern end of Java. This region separated the Islamic Mataram outreaches from the Hinduist Bali Kingdom. Indeed, under the reign of the Dewa Agung, Batu Renggong, Bali conquered Blambangan and colonized Lombok and Sumbawa.

The Importance of Mount Penanggungan of East Java to Balinese Agama

The concept of the sacred Cosmic Mountain is a key organizing principle in Hindu theology. As the Hindu religion spread from India to the Indonesian archipelago so, too, the fabled Mount Meru of India became relocated. It reappeared as Mount Rinjani in Lombok, and in Bali it was identified as Mount Gunung Agung. The Javanese Hindus anciently regard their highest mountain, Mount Semeru, as their Mount Meru. However, they came to add a rider to this view: Mount Penanggungan, because of its quincunx configuration, was regarded as the sliced-off top half of Mt Semeru. On this reckoning Mount Penanggungan is the most sacred part of the Javanese Cosmic Mountain. When the Balinese people gain the same understanding of Mount Penanggungan they will have found a richer source of spiritual inspiration for Balinese Agama than they presently derive from Mount Semeru.

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