

RESEARCH NOTES

Javanese Names during the Height of the Hindu-Buddhist Kingdoms in Java: An Ethnolinguistic Study

SAHID TEGUH WIDODO

Universitas Sebelas Maret, Indonesia.

sahidteguhwidodo@yahoo.com

Abstract. Javanese names have undergone numerous developments throughout the course of human civilisation. The study of names is an important means of discovering the desires, cultural tastes and lifestyles of the Javanese from one period to another. This study used a qualitative descriptive research method. The data for the research were obtained from Indonesian historical sources, the story of *Babad Tanah Jawa*, epigraphs and selected informants. The techniques used to collect the data were content analysis and interviews with a number of historical and language experts. The analysis resulted in a description of the development of the form and structure of Javanese names. Based on the historical context, these names were strongly influenced by the Sanskrit language of the centuries-old Hindu and Buddhist traditions in India. The influence of the ancient Javanese language on Javanese names began to appear at the beginning of the Javanese Hindu era, along with a decline in the Hindu-Buddhist influence in Java. This influence was marked by the appearance of elements in names that do not exist as syllables in Sanskrit. This phenomenon indicates an acculturation of the Javanese, Hindu and Buddhist cultures. Ancient Javanese influences are still found today in modern Javanese names, such as in the use of the names *Dyah*, *Jaya*, *Dewi/Devi*, *Wardhana*, *Arya* and *Rangga*.

Keywords and phrases: name, Javanese, Hindu, Buddhist, Sanskrit

Introduction

The height of the Hindu and Buddhist era in Java was marked by the establishment of large kingdoms and a high level of civilisation. One of the forms of civilisation during this era was the appearance of personal names for the kings or leaders who are recorded in historical documents, on epigraphs and on temple reliefs. The names of Javanese people during this era were influenced by Hindu-Buddhist traditions and beliefs. Nugroho and Marwati (1992) state that the Hindu-Buddhist religions first reached the island of Java sometime around the 4th or 5th century BC. This period is categorised as the time when the influence of Shaivism Buddhism (Mahayana Buddhism) spread from India via the trade route, through marriages, priests and Brahmans and via the path of knights along

the course and expansion of power. Poerbatjaraka (1952) states that during this period, Javanese people became familiar with various Hindu customs and traditions, religious ceremonies, beliefs and habits. The Javanese began to come into contact with the four-level caste system, which consisted of the Brahmins (priests), Kshatriyas (kings, nobility and heroes), Vaishyas (traders, farmers and craftsmen) and Shudras (labourers). Anwar Sanusi (1955) explains that in addition to these four caste classifications, there was a fifth group of people (a collective), the "untouchables", who were shunned and ostracised because they did not belong to any caste. This group was the Pariahs.

The spread of the Hindu-Buddhist religion in Java led to the establishment of several kingdoms. According to Poerbatjaraka (1952), the oldest Hindu kingdom on the island of Java was Tarumanegara (the 4th–5th century BC). The kings who reigned during this period were descendants of *Purnawarman*. Until the 7th century, a large kingdom existed in Jepara (Central Java), known as the Kalingga kingdom, which reached the height of its power during 674–675 BC under the reign of a powerful queen, *Sima*. The beginning of the 8th century saw the establishment of the Mataram Hindu kingdom with a king by the name of *Sanna* (Radjiman 2000). After the death of this king, he was replaced by his son, *Sanjaya* (732 BC), who was given the title *Rakai Mataram Sang Ratu Sanjaya*, "King Sanjaya, ruler of Mataram". *Sanjaya* was known to be a good Hindu king who was both wise and just. In 778 BC, Sanjaya was replaced by *Rakai Panangkaran* and this marked the birth of the *Syailendra* dynasty (which combined Shaivism and Buddhism) and lasted until the 9th century (Daljuni 1997).

The Mataram kingdom was ruled, in turn, by *Rakai Panunggalan*, *Rakai Warak*, *Rakai Garung* and *Rakai Pikatan*. *Rakai Pikatan*, a follower of Shaivism, who married *Pramodhawardhani* (a Buddhist). From that time on, the Hindu and Buddhist religions existed side by side in peace and harmony (Keith 1923). In the final section of the ancient book *Sang Hyang Kamahayanikan*, it states that in the 10th century (929–947 BC), a kingdom appeared in East Java that was known as the Medang kingdom and was ruled by a king with the title *Sri Bahaginda Rake Hino Mpu Sindok Syri Isyanawikrama Darmattungadewa*, who was better known as *Mpu Sindok* (929–947 BC).

Based on the explanation above, we can clearly see evidence of the Hindu-Buddhist influence on Javanese culture, particularly in the use of Sanskrit syllables as components or elements of Javanese names. This phenomenon gives rise to questions about the nature of Javanese culture during this period, the forms of the kings' names at this time and the nature and character of the religious language-based culture that was abandoned, particularly through the names used by historical figures.

The Form and Character of Hindu-Buddhist Names in Java

Based on data on names collected from historical documents, epigraphs and interviews with a number of historical experts, the following is a list of the names of Javanese kings during the Hindu-Buddhist era that constitute the material for the study.

1. *Purnavarman* (King of Taruma Negara, 4th–5th century BC)
2. *Sri Bahaginda Rake Hino Mpu Sindok Syri Isyanawikrama Darmatunggadewa* (King of Medang, 10th century BC)
3. *Rakai Dyah Balitung Dharmodaya Mahasambu* (King of the Mataram Hindu kingdom)
4. *Rakai Watukara Ishwara Kesawasawatungga* or *Samaratungga* (another name for the King of Balitung)
5. *Dhaksata Bahubraja Pratipakshaya (Maharaja Daksa)*
6. *Rakai Layang Dyah Tulodhong Shri Sajjanasanmaturaga Tunggadewa* or *Maharaja Tulodong*
7. *Rakai Pangkaya Dyah Wawa Shri Wijayalokanamatungga (Maharaja Wawa)*

Elements of names such as *tunggadeva*, "reincarnation of the god Shiva" and *Ansuman*, "reincarnation of the god of the sun", explicitly show that the kings who had such elements in their names were believed to be descendants of the gods. Other forms are *Rakai Dyah Balitung Dharmodaya Mahasambu* and *Rakai Watukara Ishwara Kesawasawatungga (Samaratungga)*, which are other names for the god Shiva and indicate that a person with this name was a follower of Shaivism (a Hindu). A similar form appears in the case of the name *Purnawarman* (*purnna* meaning "perfect" and *varmman* meaning "coat of armour"). *Purnawarman* is a Sanskrit name meaning Shiva and *Purnawarman* means a worshipper of the god *Mithra-Surya* or *Shiva*. It can be concluded that the names of kings in Java during the Hindu-Buddhist era showed a strong *imitative* tendency (Keith 1923), imitating the Hindu-Buddhist tradition (from India):

1. The forms of these kings' names are related to the existence of *Batara Teri* [təri] or *Trimurti (Brahma, Vishnu and Shiva)*.
2. The concept is that of a "king god", which means that the kings were reincarnations of the gods.

From a linguistic point of view, the names from the Hindu-Buddhist era were strongly influenced by the Sanskrit language (Zoetmulder 1983; Poerbatjaraka 1952). According to Nugroho (1991), during this period, the Hindu civilisation

(of India) was considered more advanced than the local civilisation of Java. Zoetmulder gives the following example:

The use of Sanskrit words was perhaps a trend. A sign that a person was not behind the times, was able to accept the influence of a higher culture. As such, he would increase his influence and prestige. (Zoetmulder 1983, 14)

The use of personal names with a Sanskrit influence spread quickly. The names of royal leaders, or members of the elite, frequently used elements of names from the Sanskrit language. On a broader level, Sanskrit terms often appeared as the *lingua franca* of those working in the fields of business, trade, politics, government and literature (Keith 1923). There is a strong indication that the names of more prominent members of the general public also began to use Sanskrit, although to a more limited extent.

Javanese Names on Epigraphs and in Ancient Literature

By tracking the ancient names that appear on epigraphs and in ancient literature, some important information can be obtained. Most of the names that appear during the Hindu era are titles (*Sri Bahaginda Rake, Rakai, Pramodhawardhani, Dharmodaya Mahasambu, Maharaj, or Maharaja*) that were given after a king and his family had passed away and his ashes had been buried inside a temple. Radjiman (2000) describes this practice with the term "temple name". According to Zoetmulder (1983), information about nicknames is not easy to find due to a lack of historical sources. On this subject, Dr Willem van der Mollen, an academic and expert on Javanese culture from the Netherlands, provides the following information:

A study of ancient books or historical literature and Javanese folklore makes it much more possible to gain a clearer picture of whatever it is we are trying to discover. However, of course, this does not mean simply any kind of literature. Every source must be tested for its validity in order to ensure that the data collected is also valid. (Willem Van der Mollen, interview, 10 December 2007)

During the Hindu-Buddhist era, very few title names that have a Javanese character can be found (Nugroho 1991). Although every period is autonomous, in reality, there is a connection between the physical nature of a title and the time when it was used, which occurs as a sequence. In the first part of the sequence, we find elements of the titles *Rakryyan, Rakyen, Kryyan, Rakai and Rake*. These five elements of titles are from the Sanskrit language and specifically indicate the

name of a male ruler with reference to a particular area, territory, or region of power. For example, *Rakai Garung* means "ruler of the Garung region", *Rakai Watukara* means "ruler of the Watukara region", *Rakai Layang* means "ruler of the Layang region" and *Rakai Pangkaya* means "ruler of the Pangkaya region". In the second part of the sequence, we find elements of titles such as *Raki*, *Ki* and *Kyai*. None of these three elements is from Sanskrit; rather, they are syllables from the ancient Javanese language. The second part of the sequence is a continuation of the first, but it already shows a change in the form of the language used. Hence, there is a strong indication that an acculturation between the Sanskrit (Hindu-Buddhist) tradition and the local Javanese tradition has begun to take place. Proof of this process of acculturation is found in various ancient manuscripts, such as the *Ramayana* (Stutterheim in Sarkar's article entitled *Indian Influence on the Literature of Jawa and Bali* [1934]). A quote from this manuscript, "*sang jogiswara sista, sang sudjana suddha manahira huwus maca sira*", means "the priest becomes cleverer; the scholar becomes purer of heart, by reading the Ramayana". If we look at the form of the language, it clearly uses the ancient Javanese (Kawi) language.

For the record, (1) both sequences of titles indicate leadership and the region of power of the person chosen. (2) Both sequences of titles can be separated from the element of the title *Rahyangta* because the title *Rahyangta* is given specifically to kings who are already deceased. (3) During this period, the element *Dyah* (which indicates a high level of nobility) was used as an element of both male and female names. (4) The title *Maharaj* or *Maharaja* was used specifically for kings who were followers of the Mahayana Buddhist religion (Sahid 2010). Little information was obtained regarding the names of ordinary people, with the exception of a single name, *Si Kale*. The use of the article *Si* refers to the lower social class. This means that during the Hindu-Buddhist era, a "foreign" influence was found only in the names of members of the nobility or elite members of the court and had not yet spread to the Javanese kampongs or villages.

Javanese Names during the Javanese Hindu Era

Javanese names during the Javanese Hindu era (the Javanese Hindu phase) were terms that were used to mark the names of Javanese people during the period of adaptation between the Hindu-Buddhist traditions, customs, language and culture and the local (original) Javanese culture. Zoetmulder (1983, 19) states, "Javanese literature (written in the Javanese language) absorbed the Indian influence freely in a number of ways, without losing its own identity...". Thus, the Javanese Hindu phase marked the beginning of the appearance of a local character in the names of Javanese people. Local elements gradually became more apparent and

equal to outside (Hindu-Buddhist) cultural elements. At the beginning of the Javanese Hindu era, the Hindu-Buddhist character was still strongly evident in Javanese names. However, over time, the Javanese character gradually pushed the outside influence aside and took its place, leaving behind the old tradition or culture.

The Javanese Hindu era began around the time of the Kediri era in East Java (1042–1222 BC). This phase began with the reign of King *Dharmawangsa* (991–1007 BC), followed by King *Eralangga* (1019–1049 BC) and *Sri Maharaja Rake Sirikan Sri Kamesywara Sakalabuwana-tuscikarana Sarwaniwaryawirya Parakrama Digjayattungadewa*, "the Maharaja reincarnated from the god Vishnu and ruler of the Sirikan region, ruler of the universe and possessor of all power and courage", or *Maharaja Kamesywara I* (1115–1130 BC). Subsequently, *Kameswara I* was replaced by a great king with the title *Sang Mahapanji Jayabaya Syri Dharmesywara Madusudana-wataranindita Suhersinga* (\pm 1135–1157 BC), shortened to *Prabu Jayabaya*. After the death of *Jayabaya*, he was replaced by *Syri kameswara II* (\pm 1194–1200 BC), who held the title *Syri Sarweswara Sringalancana*.

From the Singhasari kingdom era (the beginning of the 13th century AD) until the establishment of the Majapahit kingdom (1293 BC), the Javanese language developed rapidly. One of the famous rulers of the Singhasari kingdom was *Ken Arok* (*Angrok*), who held the title *Shri Rangah Rajasa Sang Amurwabhumi* and took over the throne after defeating *Kertajaya* (1222 BC). *Ken Arok* was the son of *Gajah Para* and *Ken Endok*. He had two wives, *Ken Dedes* (wife of *Akuwu Tunggul Ametung*) and *Ken Umang*. Other names that appear from this time include *Anusapati* (the child of *Ken Dedes* and *Tunggul Ametung*), *Mahesa Wonga Teleng* (the child of *Ken Arok* and *Ken Dedes*), *Panji Tohjaya* (the child of *Ken Arok* and *Ken Umang*), *Wisnuwardhana* (1248 BC) and his assistant *Mahesa Campaka*, *Kertanegara* (1254 BC), *Jaya Nagara* (1309 BC), *Mahesa Bungalowan*, *Linggapati* and *Kalana Bhaya* (Yamin 1962).

The name *Ken Arok* is interesting because of its strong Javanese character. It follows in the tradition of his mother's name (*Ken Endok*), whereas his father's name, *Gajah Para* (*Gaja Para* "the tallest elephant" — Sanskrit), was the name of a follower of Buddhist Shaivism. *Ken Arok* held the title *Shri Rangah Rajasa Sang Amurwabhumi*. This title retains the old character of Buddhist Shaivism. *Ken* is a name that can be used for either a male or female (*Ken Umang* and *Ken Dedes* were the two wives of *Ken Arok*). Most of the names that appear during the time of the Singhasari kingdom show ancient Javanese characteristics (e.g., *Ranggawuni*, *Tohjaya*, *Dewi Rambi*), but Sanskrit patterns can still be found in title names (such as *Angabhaya* or *Narasinghamurti*) according to a number of Indonesian historical documents.

In addition, in this era, there were many elements of personal names based on animal names (Daljuni 1997), such as *Gajah Seta* "white elephant", *Hayamwuruk* "the great chicken", *Kidangwalangkas* "a jumping fast antelope", *Kebo Kanigara* "adorable buffalos", *Singaprana* "tiger's attitude", *Gajahmada* "the great elephant", *Gajah Pranala* "heart of elephant", *Bajul Sangara* "the cursed hatchlings" and *Andini* "buffalo".

During the reign of the Majapahit kingdom, the names of kings and members of the aristocracy that appear in historical records already show Javanese characteristics. Examples include elements of names such as *Prabawa*, *Wijaya*, *Teguh*, *Wirya* and so on. Place names also appear, such as *Tarub*, *Tuban*, *Gresik*, *Ujung Galuh* and *Waringin Sapta*, which are also used as people's names. The use of place names for people's names is a common practice in the Javanese tradition and continues to this day. The name *Jaka Tarub* was a title for a young, intelligent man with special powers from the village of *Tarub* (in the region of Grobogan). *Ki Ageng Tembayat* was the name of a ruler of a fiefdom in *Tembayat* and *Ki Ageng Mangir* means "an official from the district of Mangir". The meaning of these names can be equated to those of *Rake Sirikan* and *Rakai Pikatan*, two rulers of fiefdoms, or land that had been freed from the obligation of paying taxes to the kingdom.

The tradition of using place names as elements of people's names has become a global phenomenon, although its frequency is now on the decline. The meaning of these names no longer indicates a region of power but rather the place of origin of the person using the name. Examples of this use include the name *Banyu Biru* (which is taken from the name of a port called Banyubiru in East Java) and *Mas Agung Pakis* (taken from the name of a village, Pakis, in Central Java).

During this Javanese Hindu phase, we find original forms of Javanese names (used by ordinary people) such as *Si Gorotong*, *Si Wad(h)ag*, *Si Guwar*, *Si Keni*, *Si Kasih* (see *Babad Tanah Djawi V–VI*), *Pon*, *Ket(h)ul*, *Soma*, *Gampil*, *Umpek*, *Darana*, *Blang (Belang)*, *Pagon*, *Sunduk*, *Rubung* and *Badu* (Stutterheim in Sarkar's article entitled *Indian Influence on the Literature of Jawa and Bali* [1934]). These names appear alongside a number of Sanskrit names used among people from the same social strata, such as *Si Brahma*, *Si Ananta* and *Si Ramya* (Nugroho and Marwati 1992). This phenomenon indicates that during this period, there was a very close relationship between the king and his people (see also Anwar 1955). In addition, this phenomenon is a sign of the rise and empowerment of the local culture in an acculturative form with the migrant cultural tradition.

Conclusions

A personal name is an identity that can be analysed to discover and describe a number of hidden features. In connection with this use, a number of conclusions can be drawn, as follows:

1. Names during the Hindu-Buddhist era (especially the names of kings) in the aspects of form, meaning and function indicate a dominant Hindu (Shaivism) and Mahayana Buddhist influence.
2. The Javanese names that acquire Buddhist influences appear in elements such as *Maharaja (Mahaprabu)*, *Kusuma*, *Ratna*, *Brahman* and *Dharma*. The Javanese names that were influenced by Hinduism marked by the emergence of elements that related to the concept of the Trimurti. Kings were considered the reincarnation of gods manifesting in the world (e.g., *Iswara*, *Purnawarman*, *Mithra Surya*, *Tunggadewa*, *Wisnu* and *Tungga*). Examples of Javanese names that were not influenced by both Hinduism and Buddhism include *Kuti*, *Semi*, *Lawe*, *Gajah Mada*, *Sindok*, *Garung*, *Warak* and *Banyak Wide*.
3. During the Hindu-Buddhist era, names were strongly influenced by the Sanskrit language, which was considered a more modern language at the time. As such, Sanskrit names were regarded as modern names (compare with Zoetmulder, 1983).
4. The naming tradition is related to the ideology of the people or the systemised concepts that are used in people's lives. These systemised concepts include the values, norms, beliefs and convictions (*Weltanschauung*) that form the basis of defining attitudes or behaviours of either individuals or groups. The names that show Hindu-Buddhist characteristics are products of the social culture of the period. The existence of these names cannot be separated from the underlying context. Thus, the question of names (and the development of the Javanese language in general) is related to its social context.
5. Javanese names during the Javanese Hindu era were terms to mark the form of names after the Hindu-Buddhist era. The forms of names show the influence of the Hindu-Buddhist religions, although this is no longer the sole characteristic but rather has become combined with the local Javanese influence.
6. The names of kings, members of the aristocracy and important historical figures from the Javanese Hindu era (marked in history by the appearance of the Singhasari and Majapahit kingdoms) use elements of Javanese names, whether in phonic terms (form) or in terms of meaning and function. For example, the names *Ken*, *Jayakatwang*, *Rangga Lawe*, *Hayam Wuruk*, *Semi*, *Kuti* and *Nambi* are Javanese names that are not found in the Sanskrit language or as the names of other Hindu figures. The

Javanese Hindu phase can be described as the phase in which a "new culture" was born in Java, the result of the acculturation of the Javanese and Hindu cultures (tantric syncretism) that formed the "Javanese Hindu" culture.

7. Elements of names from the Singhasari and Majapahit era that are still used today include the girls' names *Dyah, Sri, Sekar, Dewi (Devi), Wardhani* and *Wardhana* and the boys' names *Rangga, Arya, Sura, Negara, Jaya, Wira, (Wi-) Jaya* and *Nagara*.

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