The Structure of Ancient Sundanese Language on the Inscriptions

**ABSTRACT:** Sundanese Language (SL) is the second biggest of Regional Languages (RL) in Indonesia, after Javanese Language (JL), spoken and developed in West Java region. During the era of the kingdoms in West Java region, until 1600 AD (Anno Domini), SL served as the language of the kingdom. The study was aimed at describing the structure of Sundanese language on the inscriptions. The method used in the study was comparative method through immediate constituent analysis; meanwhile, the data were taken from the texts written on the inscriptions found in Sundanese regions. The elements of Sundanese language exposed were word, phrase, and sentence structures. The result of the study showed that Sundanese language was developed from Sanskrit language (from India). In its development, Sundanese language underwent change in both its lexicon and structure. The change in its lexicon was more dominant than that of grammatical structure. The word structures of the texts written on the inscriptions were root word, derivative, reduplication, and compound word. The phrase structures were noun phrase, verb phrase, adjective phrase, numeric phrase, and prepositional phrase. The sentence structures were simple sentence and compound sentence. The sentences written on the inscriptions were in the structure of Subject-Predicate + Object + Adverb with its variation and combination.

**KEY WORDS:** Sundanese language, structure, lexicon, word, phrase, sentence, Sanskrit language, comparative method, and inscription.

**INTRODUCTION**

Sundanese Language (SL) is the second biggest of Regional Languages (RL) in Indonesia, after Javanese Language (JL), in which the SL is spoken and developed in West Java region. During the era of the kingdom, until 1600, SL served as the language of the kingdom. After 1600, moreover after the Sumpah Pemuda (Youth Pledge) taken in Jakarta on October 28, 1928, swearing that Malay Language (ML) became Indonesian Language (IL), the position of SL transformed into a RL.

In its development, SL undergoes change in both its vocabulary and structure. The development takes place from time to time, in line with the development of era. The recent SL is the result of its development so far, that is determined by the common sense life of Sundanese people, affected by the condition of place and time they experience in the history of their life (Sudaryat et al., 2007:1-3).

The development of SL is in line with that of cultural life of Sundanese society. Language has a function in fulfilling some of society’s needs in their life. According to SL, “Basa teh ciciren bangsa” (language identifies a nation). Various aspects of life can be illustrated through a language since it is a medium for both maintaining and developing its elements of culture (Sudaryat, 2004:10).

As a product of Sundanese society creativity, Sundanese language and culture develop and are determined by the...
innovations of Sundanese society itself and a variety of foreign cultural effects. It happens because Sundanese people since a long time have interacted and communicated with other nations. Therefore, they have been affected by other cultures and religions, such as Hindu, Islam, and Mataram (Javanese) cultures, and also Western culture. Then, the influence is processed based on Sundanese people personality, used as a tool for developing its own culture, since the era of agriculture, technology, up to the era of informatics.

A study of ancient SL in the era of Pajajaran kingdom was conducted by Undang Ahmad Darsa (1991), but it was related to its lexicon. On the other hand, there has never been any study of SL written on inscriptions. This paper is intended to describe the structure of SL written on inscriptions. The language structures examined in the study are word, phrase, and sentence structures. Word structure refers to root word, derivative, reduplication, and compound word. Phrase structure refers to noun phrase, verb phrase, adjective phrase, noun phrase, and prepositional phrase. Sentence structure refers to the pattern of functional elements, such as: Subject (S), Predicate (P), Object (O), Complement (C), and Adverb (A).

**RESEARCH METHOD**

This study applied comparative method. The elements of ancient SL (Sundanese Language) were compared to modern SL. The elements of SL were related to lexico-grammatical aspects, covering lexical and grammatical structures. Its lexical structures were in the form of words and its grammatical structures covered word, phrase, and sentence structures.

The source of the research data was a variety of SL written on the inscriptions found in West Java and Banten in Indonesia. The inscription data was translated with *Kamus Bahasa Sunda Kuno – Indonesia* (Dictionary of Old Sundanese – Indonesian Languages) by Elis Suryani NS & Undang Ahmad Darsa (2003). The data of ancient SL were then processed with distributional method through the technique of immediate constituent analysis. The elements of ancient SL were classified, distributed, tabulated, described, and finally interpreted.

**FINDINGS**

**On the existence of inscriptions in Sundanese region.** The result of the study was related to the language structure used on the inscriptions. Generally, the language and alphabet used by the people living at the time were seen on the inscriptions. Elis Suryani NS (2007) states that an inscription, which is also called *glory, laudation, direction, or guidance*, is a praise, a compliment, a loftiness, or a prayer saying a request or a wish for being in peace in a kingdom or an inscription in a beautiful (rhythmical) language. The expert of inscription is called epigraphist or epigrapher, while the study of inscription is called epigraph (Suryani NS, 2007:65).

Inscription is a charter written on a stone tablet or a copper plate (Moeliono et al., 1988:699). It was built for certain function and intention. Inscription is one of our ancestor’s inheritance that can be used as the main sign of the change existed from the life of pre-historic culture to historic culture through which the history of a nation or a tribe can be reconstructed. To create an inscription or stone tablet, various matters are used, for example: tamra (copper), ripta (tal leaf), and upala (stone).

Inscriptions may have varied contents, that is: (1) a petition to a king; (2) a commemoration of sacred building or statue; (3) a commemoration of a king’s triumph in conquering a region; (4) accuracy of law’s or court’s verdicts; and (5) magic spells of a ceremony (Suryani NS, 2007:66).

Furthermore, Elis Suryani NS (2007) states that in inscriptions are words or sentences written in certain language. The sentences are usually brief. Inscriptions can be used as legitimacy. Seen from how they are presented, inscriptions have certain structures. The structures of inscriptions are usually: (1) the date, in the first line; (2) the name of the king or kingdom official who gives an order; (3) the official who receives the order; (4) the content of the order; (5) reasons for the order; (6) additional information; (7) the inscription writer’s name or citralekta/patraleka; and (8)
tribute (Suryani NS, 2007:66).

In West Java and Banten are seven inscriptions found, as Sundanese ancestor’s inheritance. Five of those are found in Bogor area, one in Bekasi, and the last one in Pandeglang, Banten. Each inscription was given a name based on where it was found. The inscription of Ciaruteun was found on one side of Ciaruteun river in Ciampea, Bogor, West Java. The inscription of Kebon Kopi was found in Kebon Kopi in Ciampea, Bogor. The inscription of Koleangkak was also found in Bogor. The inscription of Pasir Awi was found on one side of Cianten river in Ciampea, Bogor. The inscription of Pasir Muara was found in Pasir Muara, on one side of Cianten river in Ciampea, Bogor.

The inscription of Tugu was found in Desa (village) Tugu, Kecamatan (sub-district) Tarumajaya in Bekasi, West Java. The inscription of Cidangiang was found on one side of Cidangiang river in Kecamatan Munjul, Pandeglang, Banten. Five inscriptions still exist in the places, except the inscription of Ciaruteun was moved to a higher place than where it was in order not to be taken away by flood; and the inscription of Tugu which has moved to Jakarta National Museum (Ekadjati, 2006:21).

To see the structural change of SL (Sundanese Language) written in the inscriptions, here are the writings and their translation (cited in Suryani NS, 2007:69-100).

The Inscription of Ciaruteun:
Vikrantasyavanipateh.
Crimatah purunavarmmanah.
Tarumanagarendraisy.
Visyneriva padadvayam.

Translation: Two footprints of Purnawarman, the king of Tarumanagara, that resemble the footprints of Vishnu. The King is powerful and popularly courageous.

The Inscription of Tugu:

Vividarya. Sibiravanam brahmanair o-sahasrana prayati kridaksina.

Translation: In the past Candrabaga river was dug by the King of Rajadrajaguru who had strong arms (had big power), after reaching the well-known city, it flew to the sea. In the 22nd year of his prosperous administration, the King over kings, the famous Purnawarman, had dug Gomati river that was beautiful, had clear water; from the 20th of the dark moon Palguna to the 20th of bright moon Caitra, completed in 20 days. It was 6,122 busur (about 11 meter) flowing to the centre of his grandfather, Sang Rajarest. After it was completed, 1,000 cows were given as presents to Brahmans.

The Inscription of Batu Tulis:

Translation: May all be safe. This is a commemoration of the late King. He was inaugurated and given the title of Prebu Guru Dewataparan; given (again) the title of Sri Baduga Maharaja the powerful King of Pakuan Pajajaran Sri Sang Ratu Dewata. He was who did make the ditch (entrenchment) in Pakuan. He was the son of Rahiyang Dewa Niskala Wustu Kancana who disappeared to Nusalarang. He was who built the warning symbols in the forms of mountains, strengthened the roads with stones, created samida (woods) and lake Rena Mahawijaya. Indeed, he was who made them all, in the year of Saka 1455.

The Inscription of Jambu (Leuwiliang):
Crinan data krtajnyo narapatir asamo yah pura Tarumayana naimma. Cri Purnavarmma pracuraripucarabedyavikhatavarmanmo. Tasayedam padadvimbadvayam arinagarotsadane nityadaksham bhakttanam yandipanam bhavati sukhhakara culyabhutamariypanam.

Translation: These are the footprints of the famous and faithful one, that is the king of Taruma named Sri Purnawarman, whose attires cannot be pierced by his enemy’s javelin, who always destroys his enemy’s fort, who likes sharing his delicious food and drink with his loyal royal servants.
The Inscription of Cidangiang:
Vikrantasyanipateh, Crimatah Purnavarmmanah, Taruma Nagarandrasya, Visnor iva padadvayam.

**Translation:** These footprints, that resemble with the Vishnu’s foot, are the footprints of His Majesty Sang Purnawarman, the King of Tarumanagara, the courageous King over the world.

The Inscription of Pasirmuara, Cibungbulang:
Ini sabdakalanda Rakryan Juru Panga, mbat i kawihaji panca pasagi marsa, ndeca barpulihkan Haji Sunda.

**Translation:** This is the words of Rakryan Juru Pengambat in the year of Saka 458, explaining that the regional government has been recovered by the King of Sunda.

The Inscription of Cibadak, Sukabumi:

**Translation:** Congratulations, the beginning of Saka 952, month of Kartika on the 12nd half-bright, Hariyam, Kliwon, Sunday, Wuku Tambir, this is the date when the King of Sunda, Maharaja Sri Jayabupati, who is courageous like Vishnu, succeeds in warfare, the non-disappointing authority over the world, Hargowardhanawikramattunggadewa, makes a sign in the eastern Sanghyang Tapak. The ones who break the provisions applied in this river do not catch the fish in the river starting from the border of kabuyutan Sanghyang Tapak in the upstream until the border of kabuyutan Sanghyang Tapak in the downstream on two big stones. To meet with the intention, a charter/inscription that is consolidated with appeals, curses, and the oath of the King that says so, has been made up.

It is clearly seen that the language used on the inscription is Sanskrit with Pallawa alphabet from Hindu/India culture. The sentences are rather difficult to understand. In line with the development of time, the language used in the inscriptions get easier to comprehend, for example the inscription of Astana Gede Kawali.

The capital city of Sunda kingdom moved to Kawali in Ciamis Regency now, West Java, 1311-1482 AD (*Anno Domini*). The first King was Linggadewata; meanwhile, the last King was Ningrat Kencana or Dewa Niskala (Danasaasmita et al., 1984:80). The well-known King during Kawali epoch was Niskala Wastu Kencana who left the inscription of *Astana Gede*. Here is an excerpt of the inscription.

The Inscription of Kawali I:
Nihan tapa Kawali nu siya mulia tapa bha-gya Parebu Raja Wastu mangadeg di kuta Kawali nu mahayu na kadatuan Surawisesa nu marigi sa-kalit (ng) dayeuh najur sagala désa aya ma nu pa(n)deuri pakéna gawé rahayu pakeun ja-ya dina buana.

**Translation:** The one who lives as a hermit in Kawali is the happy noble hermit Prabu Raja Wastu who reigns in the city of Kawali, who beautifies Surawisesa palace, who entrenches (fortification) the capital city and its surroundings, who makes the whole country prosperous. May there be people who get used to doing good deed in order to live well in the world.

The inscription of Kawali I is the first inscription that was written using Sundanese alphabet in archaic SL (Sundanese Language). The inscription of *Kawali I* also explains the order of His Majesty Niskala Wastu Kencana, saying as follows:

Hayua diponah-ponah, Hayua dicawuh-cawuh, Inya neker inya ager, Inya nincak inya rampag.

**Translation:** Do not be impeded, do not be disturbed, the ones who try to cut it will be fell flat on their face, the ones who try to tread on will be collapsed.

The Inscription of Kawali II:
Aya ma...nu ngeusi bha-gya Kawali ba-ri pakéna kere ta bener pakeun na(n)jeur na juritan.

**Translation:** May there be people who fill (the country) Kawali with happiness and get used to make true prosperity true in order to win the war.
The order of His Majesty Niskala Wastu Kancana in the inscription of Kawali is an inhibition or a prohibition and a prayer. Do not do bad deeds or bad things. Those who break the prohibition will be in trouble or misfortune. He hoped that Kawali would eternally exist and be inhabited. He also wished the people who lived there a righteous prosperous happy life (Danasasmita et al., 1984).

The other proof of the language use during the kingdom era in Sunda region is what is seen on the charter of Kebantenan, found in Bekasi area, West Java, Indonesia.

The Charter of Kebantenan:

Translation: May all be safe. It is a legend of Rahiyang Niskala Wastu Kancana, whose son is Rahiyang Ningrat Kancana, who is now entrusted to Susuhunan in Pakuan Pajajaran. He entrusts a city in Jayagiri and a city in Sunda Sembawa. May there be people who take care of them. Do not burden them with dasa, calagara, kapas timbang, and pare dongdang. Therefore, the officers of the estuary are told not to collect tax (from the people) since it is them, who are devoted and make subservient to the teleology of their religion. They really do.

In Tasikmalaya area, West Java, the inscription of Geger Hanjuang was found. It had three lines of sentences written in archaic Sundanese alphabet and language that is clear enough to read (Danasasmita et al., 1984:17; and Suryani NS, 2007:76).

The Inscription of Geger Hanjuang:
Tra ba i gunna apuy na-sta gomati Saka kala Rumata-k disusu (k) ka Batari Hyang pun.

Interpretation: On the 13th of (month) Badra the year of 1033 Saka Rumata (was completed) was dug by Batari Hyang.

Or the other version:
Bah o gunna, apuy le,
dya wwang ga bu ti Saka kala
Rumatak di yu yu ku Batari Hyang pun.

About the first line, it is said that the word Bah is probably an abbreviation of the word Brahma; and o gunna refers to divinity; apuy le means three and may be connected with the teleology of Hindu divinity (Triguna). The inscription also explains that the value of gunna, in the context of candrasangkala (chronogram), is not a substitute for number 3. In gunna 3, apuy 3, that is read 1 becoming 1333. Holle does not explain which words of the inscription meant as number 1 and another number 3. Referred to the second line, that is dya wwang ga bu ti Saka kala, it is obscure.

DISCUSSION
As it was said before, there were seven inscriptions found in West Java (Ekadjati, 2006:21). However, not all inscriptions are in SL (Sundanese Language). Therefore, not all of them were analyzed. The inscriptions whose language structures were analyzed are only the inscriptions with SL written on them. The structure of SL written on the inscription was explained based on its word, phrase, and sentence structures.

About the word structures on the inscriptions. Word structure is the form of word seen from the elements of its formation (Sudaryat et al., 2007:58). Based on the structure, there are four word forms that are: root word, derivative, reduplication, and compound word. Those forms of Sundanese words written on the inscriptions are described as follows.

Root word, that is also called single word, is a form of word having one free morpheme. Root word can stand alone in a sentence. On the inscription of Batu Tulis, there are root words, such as: iti, diya, na, pakwan, anak, sida, mokta, incu, siya, samida, talaga, rena, pun, saka, panca, pandawa, emban, and bumi.

Derivative is a word form that contains affixes, including prefixes, infixes, and suffixes, and also confixes. On the above inscription
there are derivatives, for example *diwastu*, *dingaran*, *nyusuk*, *nyiyan*, *nyiyang*, *ngabalay*, and *pajajaran*. Those words show us the usage of prefixes `di-`, `N-`, and conﬁx `pa-an`.

Reduplication is a word form containing the repetition of a basic form, both partly and entirely, with or without affixes. On the inscription of *Batu Tulis*, there are the words *sasakala* and *gugunungan*. The word *sasakala* results from the repetition of the ﬁrst syllable called *dwipurwa*; meanwhile, *gugunungan* is a *dwipurwa* combined with the sufﬁx –*an* (*Rdp-+an*).

Compound word is a word form containing a combination of lexieme that shows a special meaning. On the inscription of *Batu Tulis*, compound words such as *gunatiga*, *sida mokta*, *nusalarang*, *sanghyang*, and *maharaja* were found. *Gunatiga* is a combination of the verb *guna* and the number *tiga*. *Sida mokta* is a combination of the verbs *sida* and *mokta*. *Nusalarang* is a combination of the noun *nusa* and the verb *larang*. *Sanghyang* is a combination of the article *sang* and the noun *hyang*. Meanwhile, *maharaja* is a combination of prolexeme *maha* and the noun *raja*.

About the phrase structure on the inscriptions. Phrase is a grammatical unit consisted of two words or more that are not predicative (Kridalaksana, 1982:46). In a clause or sentence, it has a function or does not exceed a function limit. Based on its category, it is divided into: noun, verb, adjective, and prepositional phrases (Ramlan, 1987:138 and 144-145).

Noun phrase is a phrase that has the same contribution as one or all of its elements categorized as noun. The result of data analysis on the charter of *Kabantenan* showed that there are noun phrases, such as: *sasakalakenyang*; *maharajakenyang*; *kancana*; and *daembawa*. The result of data analysis on the charter of *Kabantenan* shows that there are prepositional phrases, such as: *ong*, *awigham*, and *astu*.

Verb phrase is a phrase that has the same contribution as one or all of its elements categorized as verb. The result of data analysis on the charter of *Kabantenan* shows that there are verb phrases, such as: *mulahtinoihape*; *ulahtinehurean*; *mulahtimendan*; and *purahngabuhayamihuhayakeunna*.

Adjective phrase is a phrase that has the same contribution as one or all of its elements categorized as adjective. The result of data analysis on the charter of *Kabantenan* shows that there are adjective phrases, such as: *ong*, *awigham*, and *astu*.

Prepositional phrase is a phrase composed from preposition as a marker and noun or noun phrase as its action. The result of data analysis on the charter of *Kabantenan* shows that there are such phrases, for example: *karahyang ningrat kancana*; *kasausunanaeyeuna*; *dipakuanpajajaranpun*; *di jayagir*; *disu(n)da sembawa*; *kdadasacalagaranakapastimbang*, *paredongdangpun*; *kara para muhar*; and *ka caritaan*.

About the sentence structures on the inscriptions. Sentence is a grammatical unit which has a ﬁnal intonation pattern. The characteristics of sentences are: (1) sentences are relatively isolatable; (2) sentences have ﬁnal intonation patterns; and (3) sentences are composed of clauses (Cook, 1969:39-40). Clause is a predicative grammatical unit, that is, it has Subject and Predicate structures.

The sentence structures on the inscriptions are not different from those of SL (Sundanese Language) nowadays. It is seen from the description of the sentence structure written on the inscription of *Batu Tulis*. This inscription is composed of nine lines with eight sentences. The sentences consist of 13 clauses. Their sentence structures can be seen in the result of the analysis on the elements, as follows:

```plaintext
[++] wan na pun.
Adv P
iti sakakala Prebu Ratu purane pun, diwastu
S P
diya winaran Prebu Guru Dewataparana.
S P O
Diwastu diya dingaran
P S P
Sri Baduga Maharaja Ratu Haji di Pakwan Pajajaran
O
Sri sang ratu dewata pun ya nu nyusuk na Pakwan.
S P
Diya anak Rahiyang Dewa Niskala
S P
sang sida mokta di gunatiga.
Adv
Incu Rahiyang Niskala Wastu Kancana
P
sang sida mokta ka nusalarang.
Adv
```
From the clause pieces above, it is seen that there are simple and compound sentences written on the inscription of Batu Tulis. A simple sentence consists of a clause, while a compound sentence comprises two or more clauses (Alwi et al., 2008:39-40).

The first sentence is greeting consisting of the word wan as an Adverb (Adv); and the phrase na pun as a Predicate (P). The second sentence is a compound sentence composed of three clauses. First clause consists of the demonstrative iti that serves as its Subject (S) and the phrase sakakala Prebu Ratu purane pun that functions as its Predicate (P). Second clause is composed of the verb Diwastu as its Predicate (P) and the pronoun diya as its Subject (S). Third clause comprises of the verb winaran as its Predicate (P) and the noun phrase Prebu Guru Dewataparana as its Object (O).

The third sentence consists of two clauses, that is the first clause consisting of the verb Diwastu as its Predicate (P) and the pronoun diya as its Subject (S) and second clause is composed of the verb dingaran as its Predicate (P) and the noun phrase haji Sunda as its Object (O).

The construction of the inscription's sentence comprises two clauses. The first clause is composed of the demonstrative ini serving as its Subject (S); the noun phrase sabdakalanda rakryan juru pangambat as its Predicate (P) and the prepositional phrase i kawihaji panca pasagi marsandeca as its Adverb (Adv). The second clause consists of the barpulihkan that serves as its Predicate (P) and the noun phrase haji Sunda as its Object (O).

The fifth sentence is the clause composed of the noun Diya as its Subject (S), the noun phrase anak Rahiyang Dewa Niskala as its Predicate (P), and the phrase sang sida mokta di gunatiga as its Adverb (Adv).

The sixth sentence is a clause consisted of the noun phrase Incu Rahyang Niskala Wastu Kancana as its Predicate (P) and the noun phrase sang sida mokta ka nusalarang its Adverb (Adv).

The seventh sentence is composed of three clause, that is the first clause comprises the pronoun Ya siya served as Subject (S), the verb phrase nu nyiyan as its Predicate (P), and the noun phrase sakakala gugunungan as its Object (O); second clausa consist of the verb ngabalay and nyiyan as its Predicate (P), and the noun samida as its Object (O); and third clause is composed of the verb nyiyan as its Predicate (P) and the noun phrase sanghyang talaga Rena Mahawijaya as its Object (O).
gomati sakakala that functions as its Adverb (Adv); the noun rumatak as its Subject (S); the verb disusu(k) as its Predicate (P); and the prepositional phrase ku batari hyang pun as its Object (O).

The inscription of Kawali II has a sentence composed of four clauses. They are described as follows:

\[
\begin{align*}
\text{Aya ma} & \quad \text{nu ngeusi bhagya kawali bari pakéna} \\
P & \quad \text{Adv} \\
S & \quad \text{( Conj + P + O) } \\
\text{kereta bener} & \\
O & \quad \text{pakeun na(n)jeur na juritan.} \\
\text{Adv ( Conj + P + Adv)}
\end{align*}
\]

The sentence is a compound sentence comprising four clauses. The first clause is composed of the verb Aya as its Predicate (P), the adverbial ma as its Adverb (Adv); and the second clause is composed of the noun nu ngeusi bhagya kawali as its Subject (S) that consists of the Conjunction (Conj) nu, the verb ngeusi as its Predicate (P), and the noun phrase bhagya kawali as its Object (O); followed a third clause that is composed of the Conjunction (Conj) bari, the verb pakéna as its Predicate (P), and the noun phrase kereta bener as its Object (O); and another fourth clause as an Adverbial (Adv) consisting of the Conjunction (Conj) pakeun, the adjective nanjeur as its Predicate (P), and the prepositional phrase na juritan as its Adverb (Adv).

The charter of Kabantenan comprises four sentences and twelve clauses. The structures of its sentences and clauses are seen in the result of its analysis.

\[
\begin{align*}
\text{Ong awignamastu.} \\
\text{Adv P} \\
\text{Nihan sakakala rahyang niskala wastu kancana pun,} \\
S & \quad \text{P} \\
\text{turun ka rahyang ningrat kancana,} \\
P & \quad \text{Adv} \\
\text{maka nguni ka susuhunan ayeuna di Pakuan} \\
\text{Conj P} & \quad \text{Adv} \\
Pajajaran pun, \\
\text{mu lah mo mihape dayeuhan di Jayagiri,} \\
P & \quad \text{O} \\
deung dayeuhan di Sunda Sembawa. \\
\text{Aya ma nu ngabayuan inya.} \\
P & \quad \text{Adv S} \\
\text{Ulak rek ngaheureuyan inya ku na dasa,} \\
P & \quad \text{O} \\
\text{calagara,} \\
\text{Adv} \\
\text{kapas timbang, pare dongdang,} \\
mang(k)ja dituti(ng) ka para muhara, \\
\text{Comp P} & \quad \text{Adv} \\
mulak dek mentaun inya beya pun \\
P & \quad \text{O} \\
\text{kena inya nu purah ngabuhaya mibuhayakeunna} \\
\text{Conj + S + P } & \quad \text{Atr} \\
\text{ka caritaan pun, nu pageuh ngawakan} \\
\text{Adv Conjugation + Predicative + Comp} \\
\text{ka dawasasana.}
\end{align*}
\]

The first sentence is a greeting comprising a clause, with the adverbial Ong as its Adverb (Adv) and the adjective awignamastu as its Predicate (P).

The second sentence is a compound sentence composed of four clauses. Clause 1 is composed of the demonstrative Nihan as its Subject (S) and the noun phrase sakakala rahyang niskala wastu kancana pun as its Predicate (P). Clause 2 consists of the verb turun as its Predicate (P) and the prepositional phrase ka rahyang ningrat kancana as its Adverb (Adv). Clause 3 comprises the Conjunction (Conj) maka, followed by the verb nguni as its Predicate (P), the prepositional phrase ksa susuhunan, the time noun ayeuna, and the prepositional phrase di Pakuan Pajajaran pun, each functions as an Adverb (Adv). In clause 4, the verb phrase mu lah mo mihape serves as its Predicate (P) and the noun phrases dayeuhan di Jayagiri, deung dayeuhan di Sunda Sembawa as its Object (O).

The third sentence is a sentence composed of the verb Aya as its Predicate (P), the adverbial ma as its Adverb (Adv), and the noun phrase nu ngabayuan inya as its Subject (S).

The fourth sentence is a compound sentence consisting of five clauses. Clause 1 is composed of the verb phrase Ulak rek ngaheureuyan as its Predicate (P), the pronoun Inya as its Object (O), and the prepositional phrase ku na dasa, calagara, kapas timbang, pare dongdang as its Adverb (Adv). Clause 2 comprises the Conjunction mang(k)ja, the verb dituti(ng) as its Predicate (P), and the prepositional phrase ka para muhara as its Adverb (Adv). Clause 3 consists of the verb phrase mulah dek mentaun as its Predicate (P), the pronoun inya as its Object (O), and the noun phrase beya pun as its Complement (Comp). Clause 4 is composed of the Conjunction (Conj) kena, the pronoun
inya as its Subject (S), the conjunction nu as its Predicate (P), and verbal phrase purah ngabuhaya mibuhayakeunna as an Attributive (Atr) marker, and the prepositional phrase ka caritaan pun as its Adverb (Adv). Clause 5 is composed of the Conjunction (Con) nu, the verb pageuh as its Predicate (P), and the phrase ngawakan da dewasasana as its Complement (Comp).

Lexically, the language used on the inscriptions was ancient SL (Sundanese Language). However, on some inscriptions like the inscriptions of Kebon Kopi in Bogor and the charter of Kabantenan, Sanskrit language and Pallawa alphabet were used. It is proven by their sentences which are difficult to understand, for example the words "Vikrantasyanipateh, Crimatah Purnavarmmanah, Taruma Nagarandrasya, Visnor iva padadvayam".

More and more the languages used on the inscriptions get easier to understand, as what were written on the inscription of Astana Gede Kawali in Ciamis, West Java. "Aya ma nu ngeusi bhagya kawali bari pakêna kereta bener pakeun na(n)jeur na juritan". The meaning is "May there be people who fill (the country) Kawali with happiness and get used to make true prosperity in order to win the war".

The sentence structure on the inscriptions has a similarity with that of SL nowadays, that is, the functional element of S-P-Comp-Adv (Subject – Predicate – Complement – Adverb). Besides, the words or lexicon used are relatively the same, even the words can be understood without having to consult the dictionary of archaic SL. But, there are also the inscriptions that do not use SL, but Sanskrit language.

Based on the words written on the studied inscriptions, the total of words and lines are found, as it is stated in the table 1.

According to the table 1, the inscription of Tugu does not use SL (Sundanese Language) words at all; all the words written are in Sanskrit language. The inscriptions containing SL words are the inscriptions of Kawali Ia, Kawali Ib, Kawali II, Batu Tulis, and the charter of Kabantenan. On the other inscriptions, that is on the inscriptions of Geger Hanjuang and Cibadak (D-73, D-96, D-97), only one-third of their words is in SL. It shows that lexicon in SL has relatively changed from time to time.

The word structures used on the inscriptions show four word forms, that is: root word, derivative, reduplication, and compound word. It shows that the word structures of the archaic SL and those of modern SL have similarities. In other words, the structures are relatively the same from time to time.

Based on the syntax, the structure of SL written on the inscriptions is related with that of phrase and of sentence. The phrase structures on the inscriptions are composed of two or more words that do not exceed the function limit, for example: (1) di jayagiri, and (2) siya pun. Phrase 1 belongs to directive exocentric phrase, whereas phrase 2 belongs to attributive endocentric phrase.

Table 1:
The Comparison of Words on the Inscriptions

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of Inscriptions and Charter</th>
<th>Number of Lines</th>
<th>Number of Words</th>
<th>Number of the Known Words</th>
<th>Percentage of the Known Words (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tugu</td>
<td>9</td>
<td>44</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2.</td>
<td>Pasir Muara</td>
<td>4</td>
<td>13</td>
<td>10</td>
<td>76.92</td>
</tr>
<tr>
<td>3.</td>
<td>Geger Hanjuang</td>
<td>3</td>
<td>13</td>
<td>6</td>
<td>46.15</td>
</tr>
<tr>
<td>4.</td>
<td>Batu Tulis</td>
<td>9</td>
<td>79</td>
<td>74</td>
<td>93.67</td>
</tr>
<tr>
<td>5.</td>
<td>Kawali Ia</td>
<td>10</td>
<td>38</td>
<td>37</td>
<td>97.37</td>
</tr>
<tr>
<td></td>
<td>Kawali Ib</td>
<td>4</td>
<td>12</td>
<td>8</td>
<td>66.67</td>
</tr>
<tr>
<td></td>
<td>Kawali II</td>
<td>7</td>
<td>14</td>
<td>14</td>
<td>100</td>
</tr>
<tr>
<td>6.</td>
<td>Cibadak D-73</td>
<td>9</td>
<td>25</td>
<td>10</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>Cibadak D-96</td>
<td>9</td>
<td>48</td>
<td>15</td>
<td>31.25</td>
</tr>
<tr>
<td></td>
<td>Cibadak D-97</td>
<td>2</td>
<td>6</td>
<td>2</td>
<td>33.33</td>
</tr>
<tr>
<td>7.</td>
<td>Kabantenan</td>
<td>15</td>
<td>77</td>
<td>64</td>
<td>83.12</td>
</tr>
</tbody>
</table>
The structures of sentences written on the inscription are both simple sentence and compound sentence. The simple sentence is composed of a clause having a predicate, with Subject (S) and Object (O), and with and without Adverb (Adv). The structure of its simple sentences is generally Subject – Predicate (S-P), but there is also incomplete one, such as the pattern of Predicate – Adverb (P-Adv). For example as follows:

1. Nihan sakakala rahyang niskala wastu kancana pun. (S-P)
2. Aya ma nu ngabayuan inya. (P-Adv-S)
3. Iti sakakala Prebu Ratu purane pun. (S-P)
4. Sri sang ratu dewata pun ya nu nyusuk na Pakuan. (P-S)

Sentences 1 and 3 have S-P (Subject – Predicate) structure, sentence 2 contains P-Adv-S (Predicate – Adverb – Subject) structure, and sentence 4 has P-S (Predicate – Subject) structure.

The compound sentence on the inscription is minimally formed by two clauses, maximally by five clauses. The structure of the compound sentences are relatively complicated, such as S-P, P-Adv, P-Adv, P-Comp-Adv; and pattern of Adv-P-O-Adv, Conj-P-Adv-Adv (Conjunction – Predicate – Adverb – Adverb), and P-O-Adv (Predicate – Object – Adverb) structures. For example:

Nihan sakakala rahyang niskala wastu kancana pun, (S-P)
turun ka rahyang ningrat kancana, (P-Adv)
maka nguni ka susuhunan ayeuna di Pakuan Pajajaran pun, (Conj-P-Adv-Adv)
mu lah mo mihape dayeuhan di Jayagiri, deung dayeuhan di Sunda Sembawa. (P-O-Adv)

The compound sentence is composed of four clauses having S-P (Subject – Predicate), P-Adv (Predicate – Adverb), Conj-P-Adv-Adv (Conjunction – Predicate – Adverb – Adverb), and P-O-Adv (Predicate – Object – Adverb) structures.

Based on the description above, it can be stated that the sentence structures on the inscription is the same as the sentence structures of SL (Sundanese Language) nowadays.

CONCLUSION

Based on the result of data analysis, it can be concluded that since a long time ago SL (Sundanese Language) has grown and developed until nowadays. The development can be found in varied aspects of language, especially lexical and graphological structures. There is indeed a change in its grammatical structure (morphological and syntactical structures), but it is relatively a little. It means that in the development of SL, its grammatical structure remains; meanwhile, its lexical structure undergoes change. On the early inscriptions of Kebon Koli and Geger Hanjuang, the Sanskrit language and Pallawa alphabet were used. Later, on the inscription of Astana Gede Kawali, Sundanese language and alphabet were used.

The language structures on the inscriptions are related with their word, phrase, and sentence structures. The word structure refers to root word, derivative, reduplication, and compound word. The derivative generally contains affixes di-, N-, and pa-an. The reduplications are generally in the forms of Rdp and Rdp+-an. The compound words are generally the combination of N+N (Noun + Noun), V+V (Verb + Verb), V+Nu (Verb + Numeric), and Prep+N (Prepositional + Noun).

The phrase structures on the inscriptions refer to Noun (N), Verb (V), Adjective (Adj), Numeric (N), and Prepositional (Prep) phrases. Meanwhile, the sentence structures relate to simple sentences consisting of a clause; and compound sentences consisting of two or more clauses. The structure of simple sentence, basically, has S+P+O+Adv (Subject + Predicate + Object + Adverb) pattern; whereas, a compound sentence has a combination of S+P+O+Adv (Subject + Predicate + Object + Adverb).

References


As a product of Sundanese society creativity, Sundanese language and culture develop and are determined by the innovations of Sundanese society itself and a variety of foreign cultural effects. It happens because Sundanese people since a long time have interacted and communicated with other nations. Therefore, they have been affected by other cultures and religions, such as Hindu, Islam, and Mataram (Javanese) cultures, and also Western culture. Then, the influence is processed based on Sundanese people personality, used as a tool for developing its own culture, since the era of agriculture, technology, up to the era of informatics.