



Pameran dan Persidangan Antarabangsa Manuskrip Melayu 2019
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“Panji Malay Manuscripts, a Common Heritage”



By:

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Expert to the National Library Indonesia

PANJI: popular since mid 14th Century

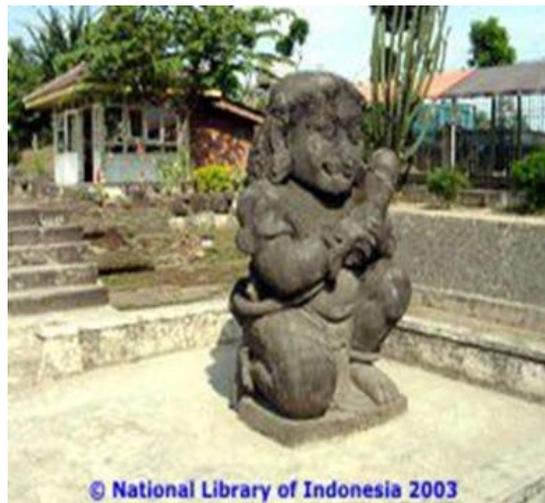
- Panji tales was already popular during mid 14th century.
- This was discussed by Poerbatjaraka (1968:404-405), Berg (1928:65-71)
- At the Pendopo terrace at the Candi (Temple) Panataran (1375) several reliefs showed Panji tales.
- At the Candi Mirigambar (1388) the Panji tale “*Panji Wasengsari*” depicted in the reliefs. (Lydia Kieven (2013/2014)
- The Panji culture began as an oral culture and when written material became available, a Panji literature blossoms, followed by various performing arts.
- The written materials are: palm leaves (lontar), daluwang (pounded bark of mulberry tree), paper.

Candi (Temple) Panataran

Built 1197 and finish 1375. Further built to 1454; It is the biggest temple in East Java; and regarded as the official temple of the Majapahit Kingdom. King Hayam Wuruk visited it several times; Some reliefs depicted Panji tales



Candi (Temple) Panataran



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Candi (Temple) Mirigambar – Finished, 1388.

According to Zoetmulder and Lydia Kieven the reliefs in the Temple depicted the tale *“Panji Waseng Sari”*

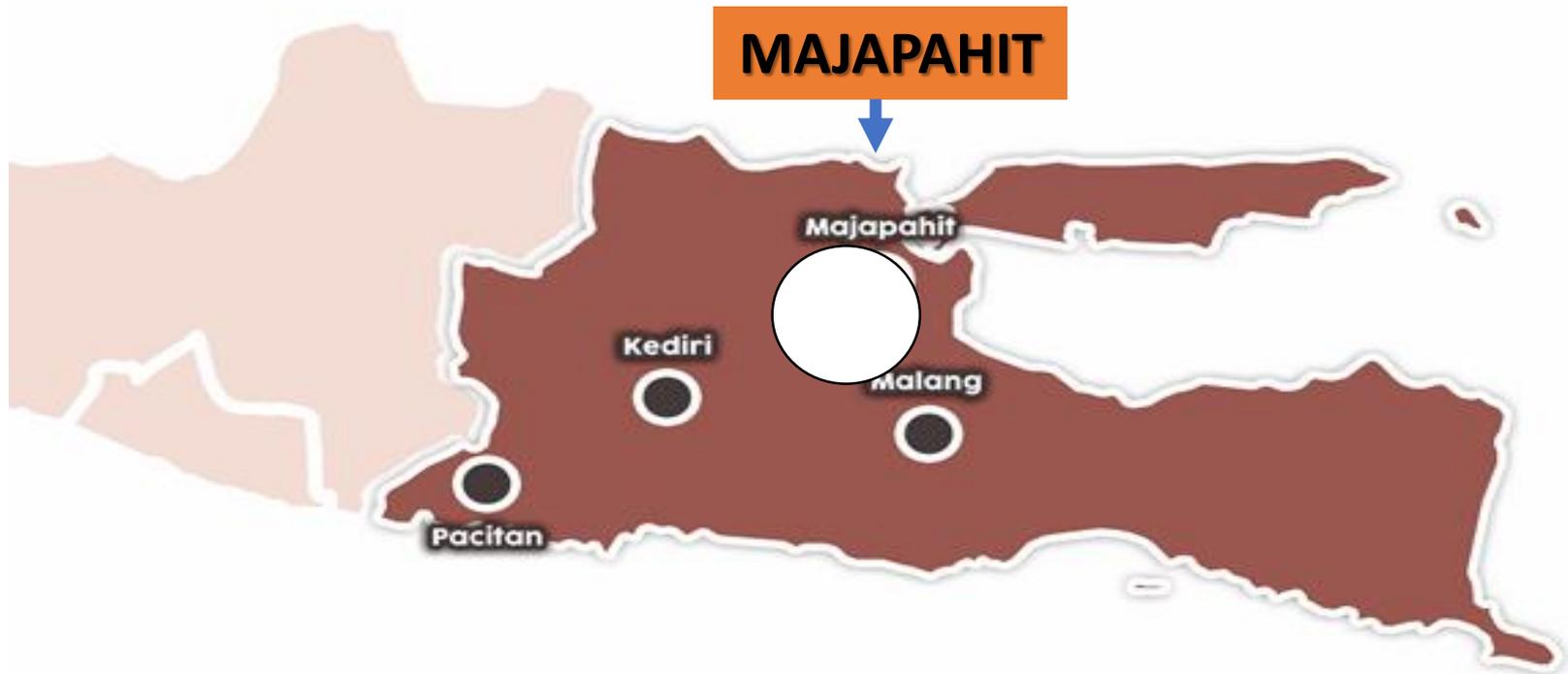


Panji reliefs at Candi Mirigambar



East Java, where PANJI tales began

MAP OF EAST JAVA

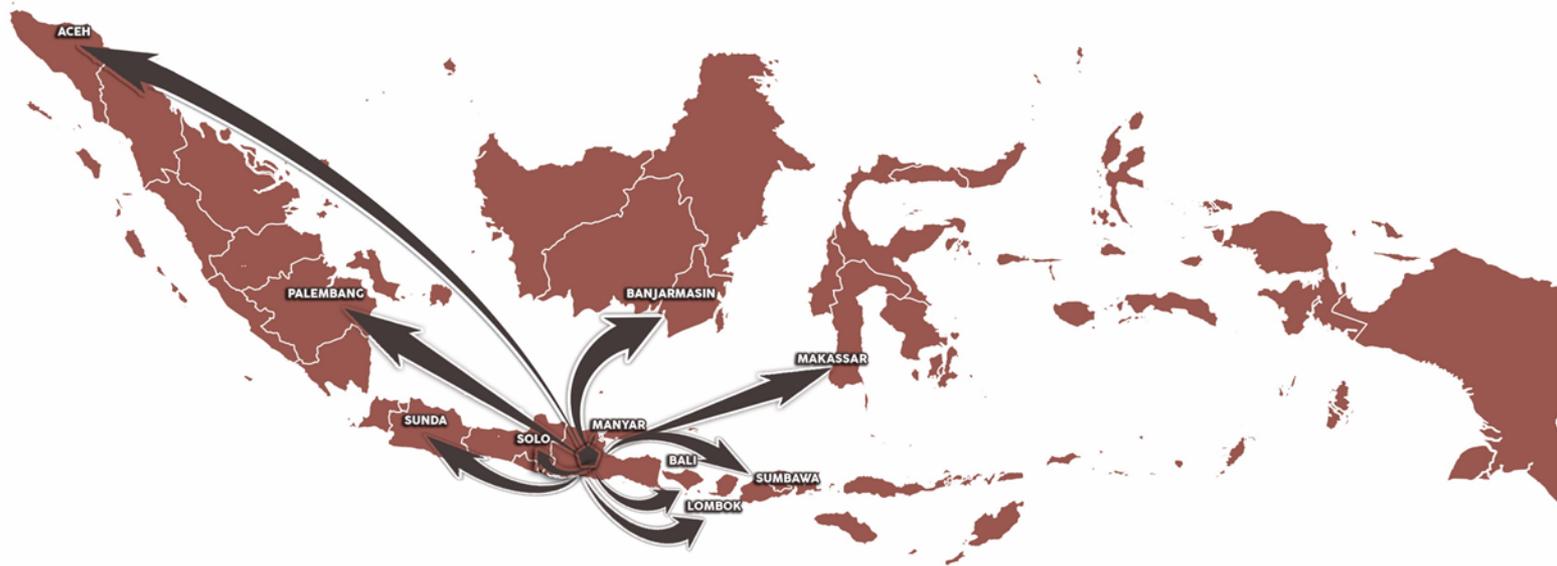


PANJI: The Cultural Hero

- **The stories of Javanese cultural hero, Prince Panji Inu Kertapati, dating from the 13th century, mark the development of a truly Javanese literature that was no longer overshadowed by the great Indian epics, the Ramayana and Mahabharata.**
- **Set among the eastern Javanese kingdoms, the stories tell of Panji's search for his beloved Princess Candra Kirana, experiencing many adventures, before the two lovers are happy-endingly reunited.**
- **During the Majapahit empire from the 14th to 15th century, the Panji stories became extremely popular, spreading from Java to Bali, Lombok, Sulawesi, Kalimantan and Sumatra.**

Spread of Panji literature to other parts of Indonesia, co-incided with the growth of Majapahit Empire

MAP OF INDONESIA SPREAD OF PANJI



Spread of PANJI

The Panji tales were spread by merchants along the trading routes, and became one of the most popular forms of literature in Southeast Asia during the 17th and 18th centuries, and in the 19th century crossed the ocean to the Malay region where they are known as “Hikayat”. The tales further spread to Vietnam, Thailand, Myanmar and Cambodia. The Panji influence is described by renowned scholar Adrian Vickers as “a Panji civilization in Southeast Asia.”

PANJI : Unique Phenomena

Panji tales are unique as there was no single author; the tales were written by diverse authors, each bringing in their version of the story and in their local languages. For instance, Bali calls the Panji character Malat and varied Balinese customs can be found in the stories. In Malaysia Panji is called “Hikayat” and in Thailand and the neighboring countries, the character of Panji is known as Inao or Eynao, and his lover as Bossaba.

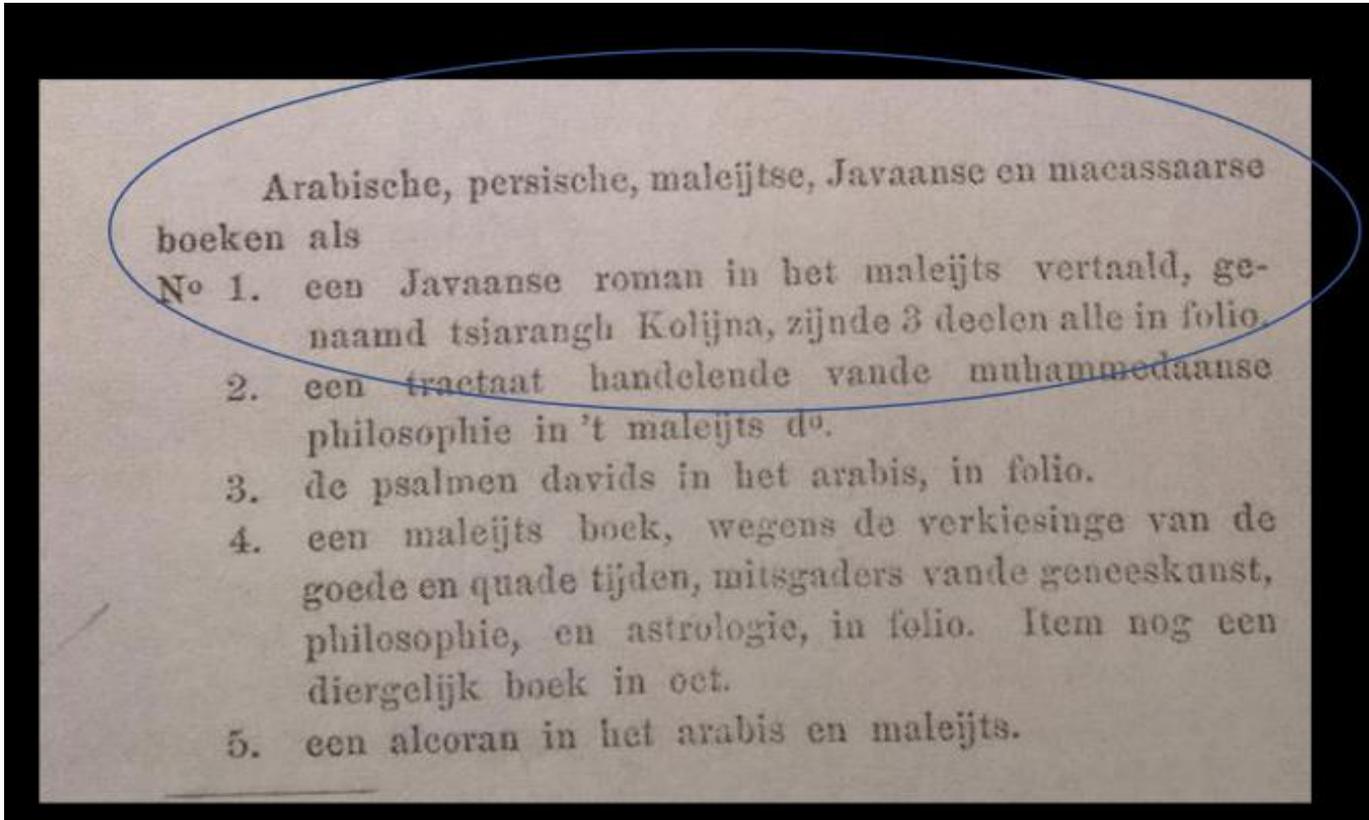
Spread of PANJI Literature to South East Asian Countries



PANJI - romance: The Story

- There is no specific Panji storyline. Generally, the story is about Kuripan's Prince Raden Inu Kertapati, who is engaged to his niece Dewi Galuh Sekartaji from childhood. However, the mother of Dewi Galuh Sekartaji plans to marry her to another prince. Sekartaji escapes to the forest where she experiences adventures and disguises herself as varied characters including a warrior who conquers other kingdoms.
- Prince Inu Kertapati begins his search and enters the woods. He goes through a wide range of adventures that encompass meeting with ogres, amorous scenes, going through numerous disguises, re-incarnations, and waging wars. At the end, the two lovers are reunited. The love story and the adventures are popular among all layers of society.

Writers and Scholars on PANJI



Oldest report :

- Isaak de St. Martin (1696) from (De Haan (1900)
- No. 1 : Javanese Tale, which is translated into Melayu language, titled: “tsiarang Koliyna” = “Hikayat Carang Kulina (another name for Candra Kirana)

djoe's, of witte Keelen; dog andere grooten roode, of anders-geworde Tulbanden. Ik heb hen ook wel groene zien dragen, zonder dat ik egter bespeuren kon, dat zy daarom juist van Mohhammeds bloedverwanten waren; daar dit anders in 't Turkze ryk geen anderen, dan zulken, geoorlofd is.

Op wat dag zy hun Godsdienst waarnemen.

Dat de Vrydag de dag van hunne Godsdienst is, op welke zy in hunne Massigit's gaan, is allen, die maar iets van dezen Godsdienst weten, bekend.

Zy noemen dien dag *جاءت* *Havi Djumdat*, dat is, *den dag der vergadering* (dat van der Hebreën *יום אספה* *Joan Asood*, dat is, *de eerste dag*, ontleend schyn) gelyk zy zich zelven ook wel *أهل السنة والجماعة*, *Abul et Sunnet wa el Djamaat*, dat is, *Het volk der Suna* ('t rechtgeooovig volk, dat de Suna, de ware Leere, volgt) en 't volk der vergadering, noemen.

Wy zeiden te voren, dat de Mooren doorgaans, en vooral, hunne Priefters, hoe hot zy anders zyn, veel beter Maleits, dan de Christenen, of de Heidenen alhier, spreken.

Waarom de Mooren beter Maleits dan de Christenen, spreken.

De reden daar van is, om dat men by dezen en genen van hen redelyke goete Maleitische boeken, in een Arabische letter met de hand geschreven, vind, die zy malkandaren leenen, en aan den genen, die het konnen, ook wel uit te schryven geven.

Dit doet hen niet alleen meer kennis van die Taal, maar ook van veel andere zaken krygen, die zy anders zoo licht niet zouden leeren.

Ik hebbe van deze soort van boeken verscheiden by hen gezien, en ook wel geleend, om uit te schryven.

Dus heb ik van hen nog deze navolgende met de hand geschreven schriften onder my.

Hbakajat Tanah Hitoe, of de *Geschiedenis der kust Hitoe*.

Hbakajat Nabi Moesa, of de *Geschiedenis van den Propheet Moesi*.

Hbakajat Nabi Joesef, of de *Geschiedenis van de Propheet Joesef*.

Hbakajat Kelitab daan Deminab, dat is, 't *Voorbeeld der oude Wyzen*, by ons in het Neerduitsch bekend.

Tandjoe Effalatin, anders ook, by de Maleyers, *Makota Segalla Radja Radja*, dat is, *de Kroon der Koningen*, getnaamd, een heerlyk boek, en onder hen van 't zelfde gebruik, als by de ouden de *νεγομαδία* van Xenophon. Dit is door eenen *Bechari* van Djohor gemaakt, en 't beste Maleits boek, dat ik kenne. Deze alle zyn in Quarto.

Hbakajat Ibanza, of de *Geschiedenis*

van *Ibanza*, dienende, om een Vorst dapper, en Irydsbaar te maken.

Hbakajat Radja Soelaiman, dat is, de *Geschiedenis van Koning Salomon*. Deze twee zyn in Folio.

Noer Mohammed, of 't *Licht van Mohammed*, handelende over zaken van hunnen Godsdienst, en over 't leven van *Fatima*.

Hbakajat Ifoajatien, dat is, de *Geschiedenis van Ifoajatien*, zeer dienftig, om iemand een wakker Vorst, en een groot dienaar van Staat te doen werden.

Soelalef Effalatin, of de *Afkomst der Koningen van de Maleitische kust*, en van *Malacca*; dog dit heb ik niet in een Arabische, maar in een Hollandsche letter. Deze drie laatste zyn in Quarto.

Hbakajat Radja Cambodja, dat is, de *Geschiedenis van den Koning van Cambodja*. In Octavo.

Hbakajat Misa Gumitar, dat is, de *Geschiedenis van Misa Gumitar*, zynde een Javaansche geschiedenis, welke ik op Batavia bekomen heb. Een zeer dikke Quartyn.

Corripan, de gevallen van verscheide Javaansche Prinsen, en Princeffen in een fraaie Poliant vervattende.

Hbakajat Indrapatra, of de *Geschiedenis van Indrapatra*, vervattende verscheide *Fabulen* van dien Koning der Geesten, mede in zeer zuiver en net Maleits opgesteld.

Hbakajat Tjabaja Langgar, of de *Geschiedenis*, genaamd *den Glans van Langgar*, zoon van den Koning van *Djimpompit*.

Maarifet Islam, of de *Kennis van den Mohammedaanschen Godsdienst*.

Hbakajat Nabi Mohammed, of de *Geschiedenis van den Propheet Mohammed*, zynde een beschryving van zyn leven.

Verscheide boeken over hunne geestelyke Rechten, en over den weg, door welke een Mohammedaan zalig moet werden.

Het *Voorbeeld van de vertroosting van 't herte*, behelzende verscheide oude Geschiedenissen der Maleyers.

Verscheide Maleitische *Spiers*, or *Verzen*.

De *Geschiedenis van den dag des Oordeels*.

Hbakajat boerang Pingit, of de *Geschiedenis van de Musib*.

Hbakajat Radja Tambichaja, of de *Geschiedenis der Koning van Tambichaja*.

Hbakajat Segalla Soesobornan, of de *Geschiedenis der Soesobornan*, of der *Keizers van Java*, welke ik op Batavia bekomen hebbe.

Kenz

François Valentyn (1666-1727) a Dutch writer who wrote “Old and New East-India”, a 5 volumes eyclopedic book.

In Volume 3 writing about Ambon, he wrote about a Melayu manuscript he owned: Misa Gumitar :

“The history of Misa Gumitar which I got in Batavia. Corripan =Kuripan which describe about princes and princesses in Java in a beautiful manner.”

Jang'gala,
A. J. 846.

sented to him by his father-in-law as a body guard. How far this relation is correct it may be difficult to determine; and a suspicion may even be entertained, that it was a fiction invented by national vanity, for the purpose of concealing from posterity the successful invasion of foreign adventurers. What we know for certain is, that during the reign of the reputed sons of this prince, the Hindu religion, institutions, and literature, with the ornaments of continental India, were very generally introduced and diffused; and it is from this date that we may speak with some degree of confidence as to history.

Cotemporary
kingdoms of
Singa Sari, Ke-
diri and Bro-
werno.

Déwa Kasuma, on the return of his children from India, divided his kingdom among them. To the eldest, *Ami Luhur*, he gave the succession to *Jang'gala*, with a jurisdiction of limited extent; to *Ami Jaya* he gave the country of *Gegélang* or *Singa Sari*; to *Lémbu Meng'arang* he gave the country *N'gardwan* or *Browerno*, and to *Lémbu Ami Luhur* he gave the country of *Dahd* or *Kediri*; so that, when he died, the island of Java became divided into four kingdoms. His daughter, who was the eldest of his children, and named *Déwi Kili Súchi*, remained unmarried, and performed a conspicuous part in the transactions of those days. The temples at *Sing'a Sari*, the ruins of which still remain, are stated to have been constructed by that princess.

Ami Luhur.

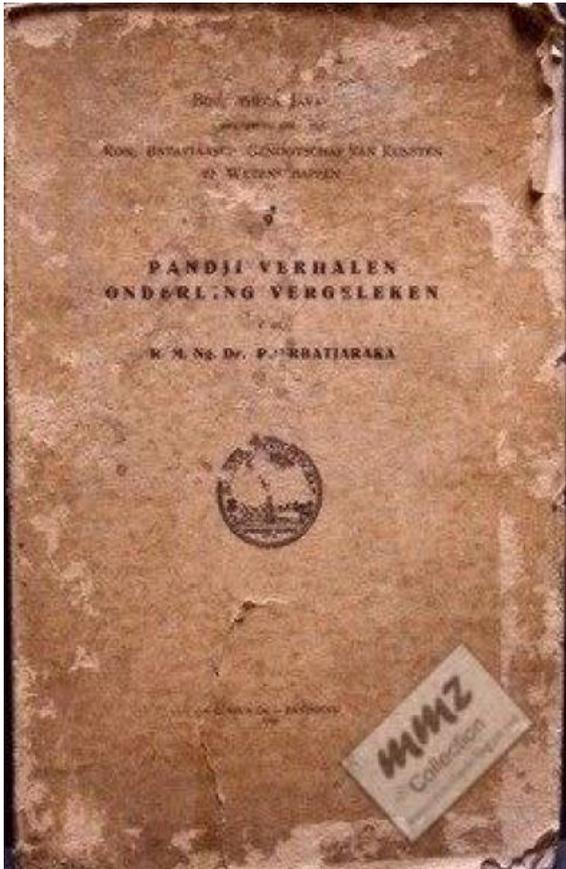
The reign of *Ami Luhur* is celebrated for the extensive intercourse which at this period took place with foreign nations, and still more on account of the exploits and adventures of his son, *Pánji Ino Kérta Pati*, the issue of his marriage with the Indian princess, and who, under the name of *Pánji*, became the most renowned hero of Javan story. The adventures of *Pánji* are described in numerous romances, which form the principal portion of the polite literature, as well as of the popular amusement of Java. In these romances the hero is represented as devoted to love and war. At an early age he marries *Angréné* or *Sékar'téji*, the daughter of his father's *Pepati*, to whom he is passionately attached. His father desirous of uniting him with his cousin, the daughter of the chief of *Kediri*, causes the first object of his affections to be put to death. *Pánji* on this embarks with the dead body, and a storm arising, most of the vessels which accompanied him being lost, he is supposed to have perished. He, however, reaches the island *Tandbang* in safety, and after burning the body of his lamented *Angréné*, proceeds with all the followers he can muster to *Bali*, where

Pánji.

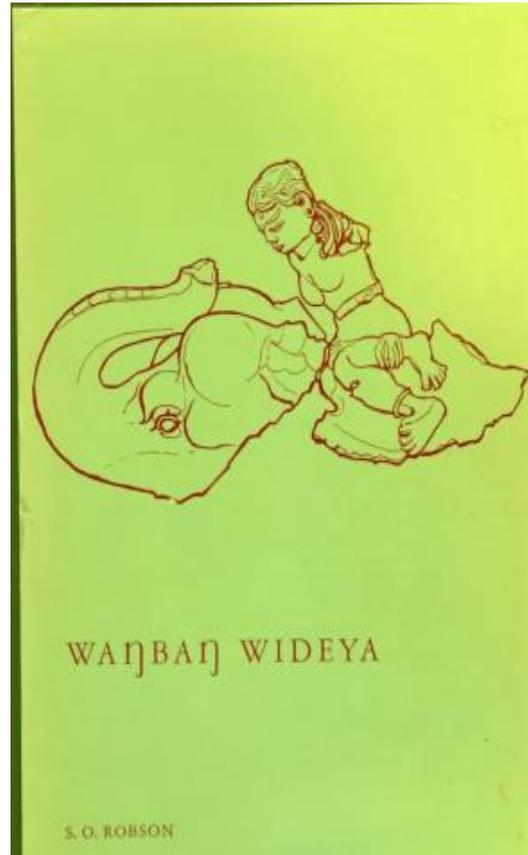
Thomas Stamford Raffles : In his book "History of Java" (1817), mentioned Panji:

"...the exploits and adventures of his son, Panji Inu Kerta Pati....and who under the name of Panji, become the most renowned Hero of Javan story."

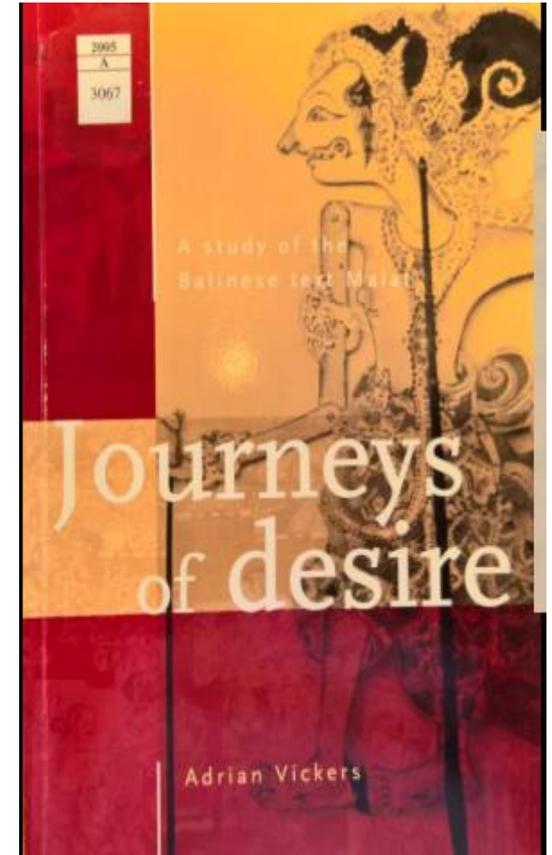
Books by Historians



Poerbatjaraka



Robson



Adrian Vickers

In the Future : Digitalization

Panji Tales Manuscripts

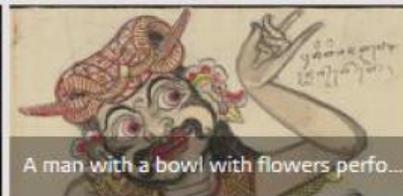
Included in the Unesco Memory of the World Register



Madukara takes leave of Nawang Ru...



Syair Ken Tambuhan Or. 1965 p001-0...



A man with a bowl with flowers perfo...

Show all items

Panji Tales Manuscripts

On Panji tales

Panji stories relate the adventures of Prince Panji Raden Inu Kertapati and his sweetheart Candra Kirana who are separated and then must overcome many intricate hurdles before managing to reunite. There are many versions of this core tale with variations in locations, persons, and names. Metamorphoses, disguises, sex changes, and all sorts of supernatural events abound in the narratives. They are indeed essential elements of Panji tales.

From the earliest beginning of scholarly interest in Indonesia, Panji tales have been subject to academic studies because of their attractive literary and referential narratives. Apart from influencing many oral and written literatures, Panji tales were also influential in performing arts

Related content

[Panji stories in Malay - Asian and African studies blog](#)

[Syair Ken Tambuhan: a Malay romance in verse](#)

[Panji tales awarded the status of world heritage by UNESCO](#)

Uniqueness of PANJI : A Colorful Kaleidoscope

Unique characteristic of PANJI, is the multiple variations found in it's expressions:

- **Stories:** multiple plots, characters and names
- **Many authors:** which explains the multiple plots, characters and names
- **Language:** local authors wrote in local language and used local culture as background
- **Material of manuscripts:** lontar (palm leaves), daluwang (pounded tree bast), European paper;
- **Performing arts Genre:** dances, theater, wayang, oral tradition, literature, masks.

Uniqueness of PANJI : A Diversity of Performing Arts

The popularity of Panji stories, is further spread by performing arts, like.

- Dance performances, where every region develop their own dance style and used the local popular Panji story.
- Theater performances with Panji stories.
- Various wayang performances: wayang beber, wayang krucil, wayang jelanthur.
- Masks that existed before Panji, is widely used in the performing arts and create their own Panji masks, that again is local oriented. The famous Cirebon Dance in West Jawa is inspired by Panji culture.
- Panji tales was also prominently displayed in the reliefs in Temples in East Java.

Panji Manuscripts inscribed in the Memory of the World UNESCO (October 2017)

- The Panji manuscripts are unique and meet the requirements as a World Heritage. In 2016 Panji manuscripts were nominated to UNESCO to be inscribed in the Register of Memory in the World (MoW);
- In 2017, the Panji Tales manuscripts was accepted to be inscribed in the MoW.

Nominated are collections from :

- Indonesian National Library : 76 manuscripts;
 - State Library Malaysia : 5 manuscripts;
 - National Library Cambodia : 1 manuscript;
- University of Leiden Library : 260 manuscripts;
 - Support from British Library.

PANJI manuscripts from Libraries (MoW)

University of Leiden Library

- Total 252 manuscripts, written in 8 languages:
 - Javanese/Balinese 144 manuscripts,
 - Javanese 37 manuscripts,
 - Malay 28 manuscripts,
 - Balinese 26 manuscripts,
 - Sasak 8 manuscripts,
 - Acehnese 4 manuscripts,
 - Sundanese 3 manuscripts,
 - Buginese 2 manuscripts
- Oldest Malay manuscript in the collection ca. 1800

PANJI manuscripts from Libraries (MoW)

Nomination by the National Library Malaysia

- Total 5 Malay manuscripts:
 - Hikayat Kelanan Jayeng Seteru
 - Hikayat Misa Prabu JJaya
 - Hikayat Cekel Waneng Pati
 - Ceritera Panji
 - Hikayat Misa Jejuluk Sira Panji
- Nomination by the National Library of Cambodia
 - Total 1 Khmer manuscript, Title: Saravan tejo

PANJI manuscripts from Libraries (MoW)

Indonesian National Library

- Nominate total 32 titles and 76 manuscripts,
 - Malay: 15 titles; 27 manuscripts
 - Java : 11 titles; 29 manuscripts
 - Bali/Lombok : 6 titles; 20 manuscripts;
 - Palm leaves/ lontar : 13 manuscripts
-
- Mention by British Library on their collection:
 - Java 8 manuscripts
 - Malay 10 manuscripts
 - Balinese 2 manuscripts

Highlights of the Nomination to MoW :

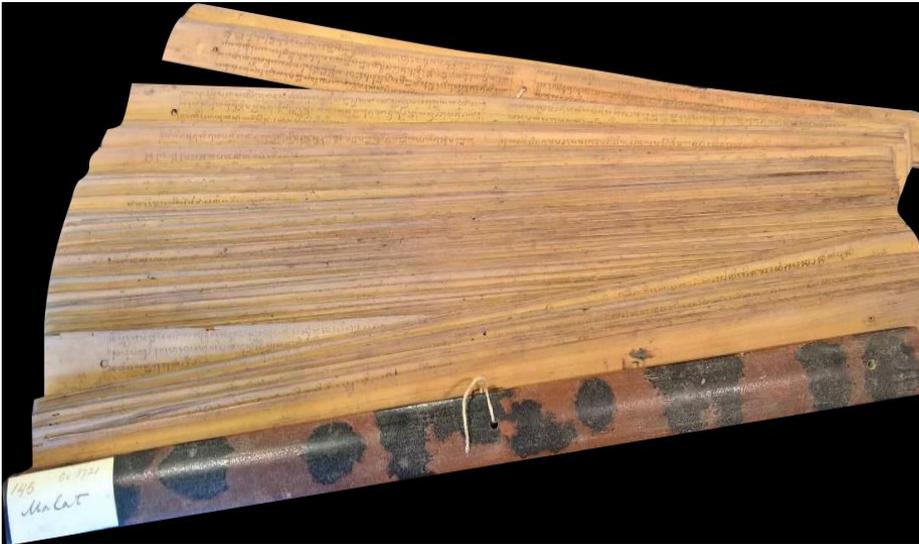
- It was impossible to nominate only one manuscript that represent the Panji Collection.
- The authors didn't put their name or year of writing at the their work,
 - because of humidity the mansucripts are easily decayed, and must be copied.
 - beside that there hundreds of Panji stories with many languages.
- Therefore it was practically impossibly to choose one story that represent of the whole Panji literature.
- Also impossible to find the oldest manuscripts, as practically all manuscripts were copied.
- Consequently it was decided to nominate all manuscripts in the collection of Libraries
- These manuscripts represents great variations in:
 - Age/Year
 - Content
 - Script
 - Language (8 local Indonesian languages, and SE Asian languages).
 - Material: palm leaves, pounded wood bark/daluwang, European paper.

Indonesian Manuscripts

- Around 500 ethnic groups, and more than 700 local languages in Indonesia.
- Writing tradition is not spread out, but confined to courts and religious schools.
- Writing tradition are strong in : Java, Melayu (Sumatera), Bali, Sunda, Bugis, Makassar, Aceh, Minangkabau (West Sumatera). Material of manuscripts : Madura, Sasak, Bima, Lampung, Rejang, Mandar.

Material of manuscripts:

- Stone: (inscriptions on stone); bones; wood or mashed wood bark (daluwang); in batu (prasasti), tulang, kayu, bamboo.
- Most of the manuscripts are written on palm leaves (lontar), and European paper.
- There are still daluwang (pounded wood bark) manuscripts in collection.
- The tropical climate, which is hot and high humidity, decayed the manuscripts fast. Accordingly no old manuscripts can be found, the existing manuscripts are copied.
- Old manuscripts could be found in Europe, brought by collectors to Europe and maintained properly.



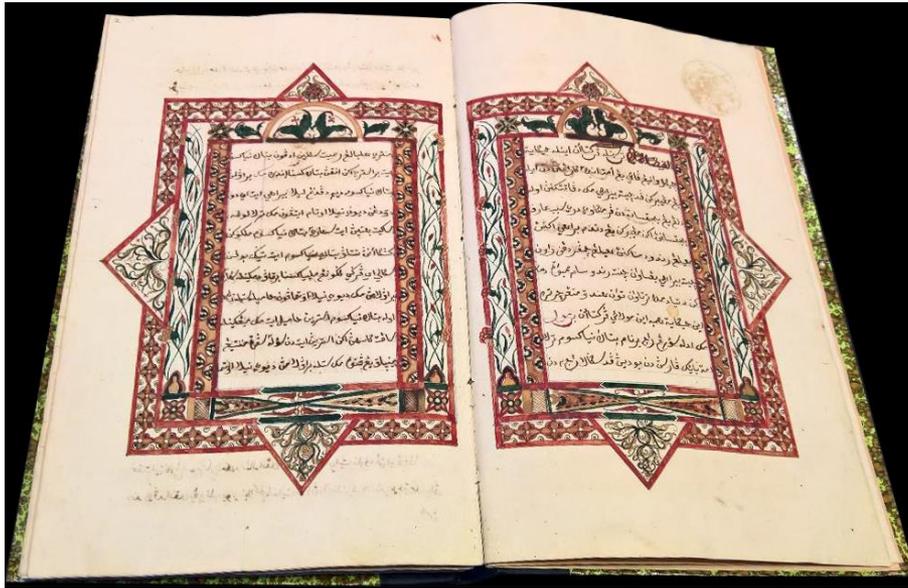
Malat (Bali)

- Or. 3721
- Oldest Malat manuscript (1725)
- Language Jawa-Bali
- Script Bali



Cilinaya (Datu Daha), (Sasak)

- Or. 3593
- Datu Daha of Cilinaya
- Sasak (Lombok Island)
- From the 19th Century (?)

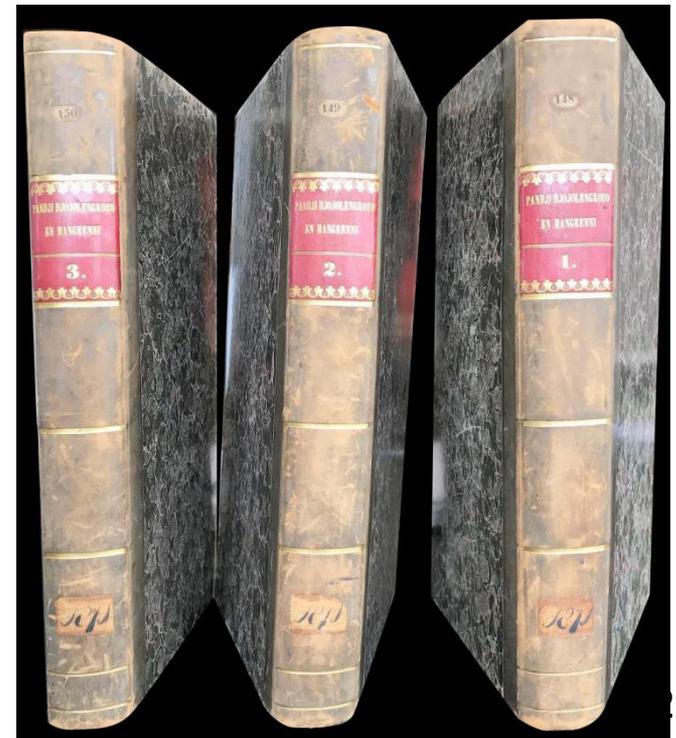


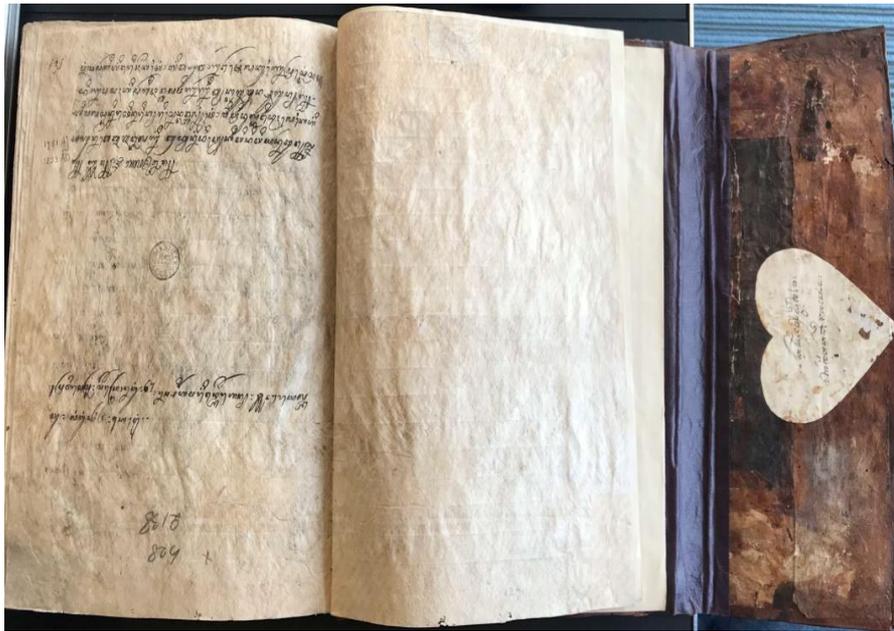
Hikayat Cekel Waneng Pati (Melayu)

- Or. 1709
- 1821, Batavia
- European paper;
- Used by Panji Experts as reference (Poerbatjaraka etc)

Panji Jaya Lenggara (Jawa)

- Or. 1871
- 1830 Surakarta > Koninklijke Akademie, Delft > (after 1864 > UB/ University Leiden
- Copied for C.F. Winter from a manuscript in the Library of the Surakarta Palace)





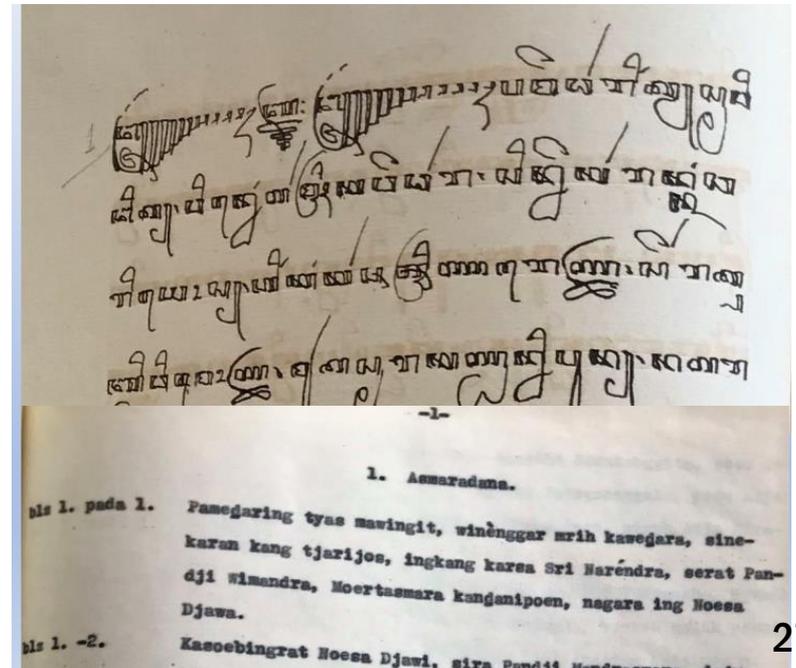
Panji Ngron Akung (Jawa)

Material: Daluang (pounded tree bark)

- Or. 2138 (2)
- 1823 Gresik > Collection of Taco Roorda > 1874 UB Leiden

Serat Panji Murtasmara (Jawa)

- Or. 1825
- 1808 Surakarta > Koninklijke Akademie, Delft > setelah 1864 > UB Leiden
- +
 - Or. 6751. Serat Panji Murtasmara
 - Transcription by Th.G.Th Pigeaud (1899-1988)



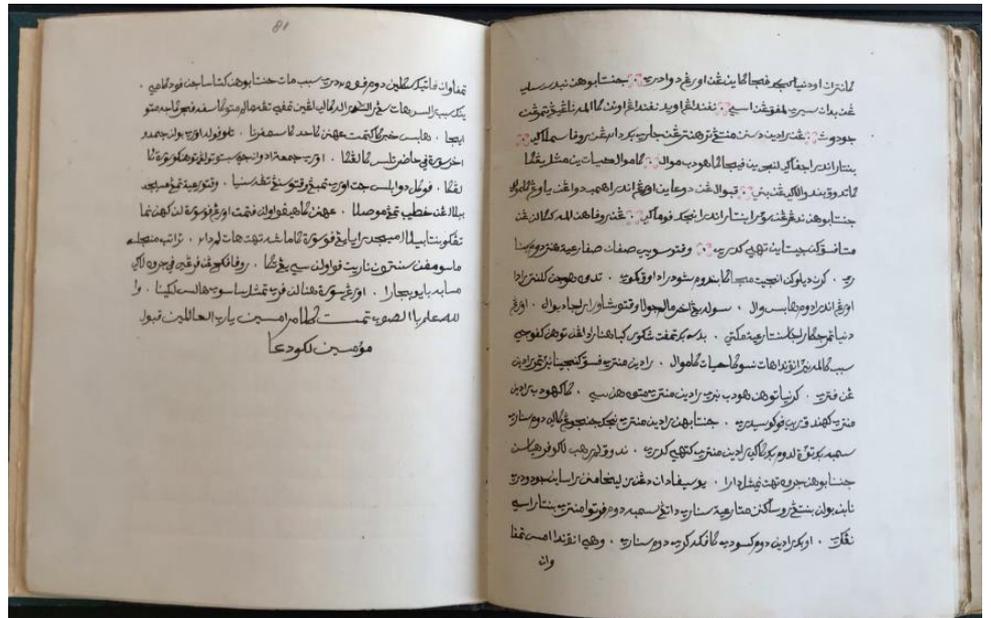
Panji Anggraeni (Jawa)

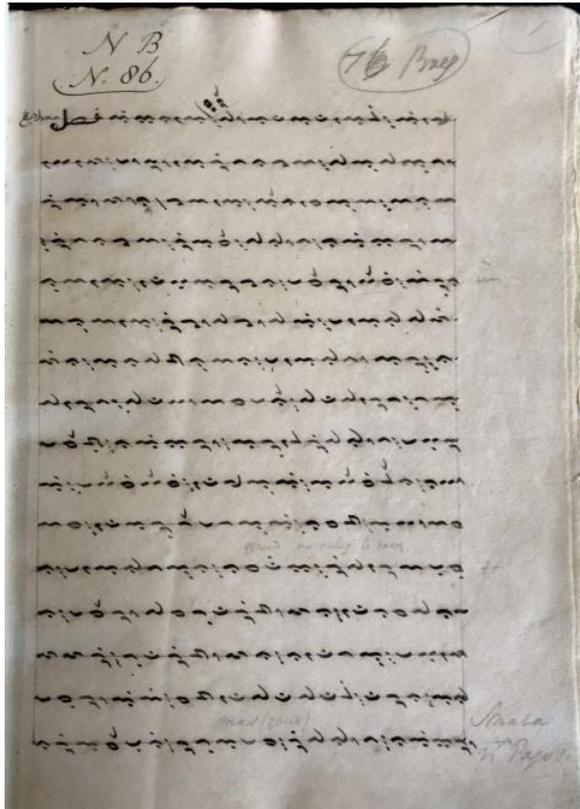
- KBG 185
- National Library RI
- Copied: 1801
- Illustrated manuscript, which is very rare;
- Material: European paper;



Hikayat Cintabuhan (Aceh)

- Or. 8102
- 1873
- Collection of: C. Snouck Hurgronje (1857-1936)



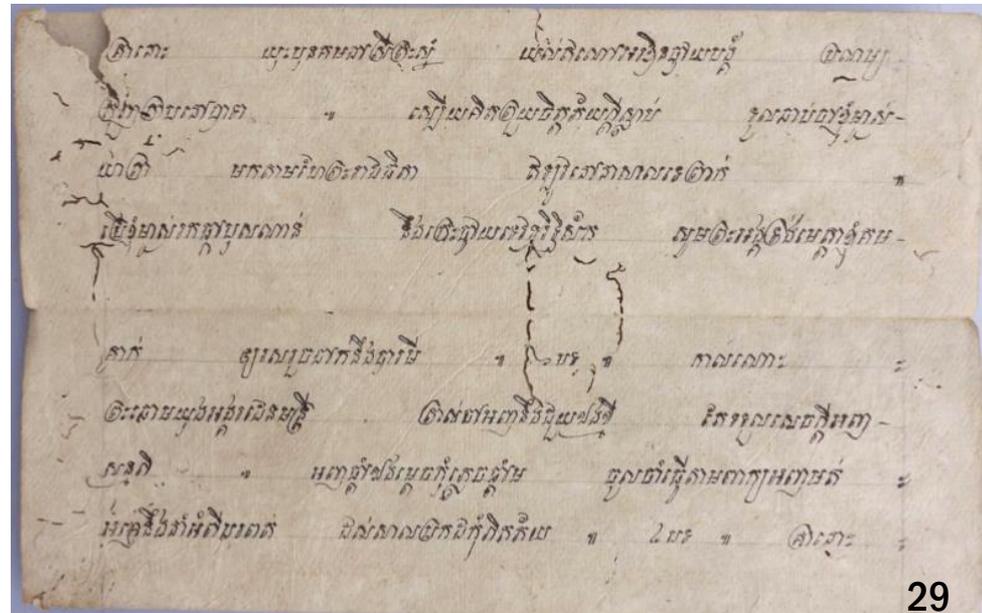


Cekele (Bugis, South Sulawesi)

- NBG Boeg 86
- Script: Bugis (Lontaraq script)
- Written about: 1870
- Adaptation from Hikayat Cekel Waneng Pati.

Inav Puspa (Khmer)

- National Library of Cambodia
- Language: Khmer
- Script: Khmer



Digitalizing the Manuscripts ensures preservation

<https://digitalcollections.universiteitleiden.nl/panji>

The image shows a digital collection interface for 'Panji Tales Manuscripts'. The main header area features the title 'Panji Tales Manuscripts' and a sub-header 'Included in the Unesco Memory of the World Register'. To the right is a large image of a manuscript page with intricate floral borders and handwritten text in Arabic script. Below the main header are three smaller thumbnail images: a woman in traditional attire, a page with architectural drawings, and a man with a bowl of flowers. A 'Show all items' button is located in the bottom right corner of the interface.

Panji Tales
Manuscripts

Included in the Unesco Memory of the World Register

Madukara takes leave of Nawang Ru...

Syair Ken Tambuhan Or. 1965 p001-0...

A man with a bowl with flowers perfo...

Show all items

Panji in Malaysia

When did PANJI Tales came to Malaysia?

- An exact date could not be defined when Panji came to Malaysia. AR Kaeh (1983:54) wrote that in Hikayat Hang Tuah, influences of Panji are found, and in Sejarah Melayu (1612) influences of Hikayat Hang Tuah are found. Winsted (1969:54) made the conclusion that Panji was known in Malaka at the 15th century.
- Panji tales, which was believed to be earlier in Malaka, came to Siam, because of the long relationship between South Siam and Malaka, which facilitated the coming of Panji into Siam. Mubin Sheppard, (1972: 56) wrote about a dinner at the Patani castle in 1612, qhwew Ma'yong was performed, and Rattiya Saleh(1979: 86) is of the opinion that in the dinner Panji stories were performed

PANJI tales in Malay traditional literature

According to V. Braginsky (2004:158-159)

“Tales about Panji make up one of the most important and numerically largest branches of traditional Malay literature, which excercises great influence on the literary prose and poetry, traditional historiography, and even SUFI literature of the Malays”.

PANJI Malay literature

- The German scholar Overbeck (1938:305-9) made the assumption, that tales about Panji and Pandawa, were specially written in the Malay language and exported to countries overseas countries, as a Majapahit propaganda to demonstrate the spiritual superiority of Javanese rulers,
- This theory is refuted by Robson (1992).
- Teeuw 1966:xxiii; Robson 1969:8: Many Panji-romances were composed directly by Malay authors and dalang.
- Robson believes that the dissemination of Panji tales was performed by the Malays themselves, particularly by those who lived in Java (mostly in the coasta/pesisir area) and were well versed in Javanese literature, arts and especially the wayang theatre. According to Robson, it is most probable, that the translation, adaption and performance by Malay connoisseurs of Javanese language and theatre, in which Panji tales occupied a special place. The prestige of Java, both political and cultural, that make these tales so attractive in the eyes of the Malay audience.

PANJI Malay literature

- From Malay records early 16th century; Sejarah Melayu (published by Winstedt) and Hikayat Banjar , Robson discussed the centres of Malay culture, in which Malay-Javanese contacts normally took place. The Historian mention besides Banjarmasin and Palembang, but, also the importance of Malacca, the contemporary and competitor of Majapahit, where different kinds of Javanese literature and performances, including wayang, were popular.

PANJI tales manuscripts

- The big number of Manuscripts in Libraries or private owners in many countries attested to the popularity of Panji tales.
- Abdul Rahman Kaeh (1977; 15-6, 174-80; 1983, 1); Harun Mat Piah, (1980: 179-206) wrote that in Malaysia there are ca.eighty Panji manuscripts at different Libraries, and estimated 116 manuscripts at foreign libraries.
- One of the most voluminous manuscript is The Hikayat Jinatur Jaeng Kesuma, which consists of seven volumes and of 1.326 pages, this do not include Volume IV, which was not found yet.(MS 4PUM). Another lengthy manuscript is Hikayat Misa Prabu Jaya with 678 pages. MS 66(a) PDBP). A Javanese manuscripts Panji Jayakusuma has 876 pages, and palm leaf/lontar manuscript of Malat from Bali has 701 leaves. (AR Kaeh, 1983;13).
- During the writing of the nomination to MoW UNESCO, 5 libraries cooperate together to propose the Panji manuscripts in their collection, as a Memory of the World (MoW) of UNESCO.

PANJI manuscripts in the collection of 5 Libraries (MoW Nomination)

- Indonesian National Library; 76 manuscripts (Malay ms: 27).
- State Library Malaysia: 5 manuscripts; (Malay ms: 5).
- National Library Cambodia: 1 manuscript; (Malay ms: 0).
- University of Leiden Library: 260 manuscripts; (Malay ms: 28)
- Support from British Library: 20 manuscripts. (Malay ms: 10)

INFLUENCE OF PANJI TALES

- The influence of Panji tales can be traced in Sejarah Melayu Braginsky (2004:120).
- Van der TUUK (1866:99) and C. Hooykaas (1947: 227) were the first scholars who pointed to this influence.
- Hooykaas wrote: “it was the Kirana Langu episode (Story 9 in Winsteds’s recension of Sejarah Melayu) that was particularly saturated with characteristic motifs of Panji-romances as well as those from the tale of Damar Wulan (which is more dubious):
 - The first part is prince Kirana Langu who had been shipwrecked and landed in Java.
 - The second episode relates about Sultan Mansur Syah of Malacca
- For Hikayat Cekel Wanengpati and Sejarah Melayu, see appendix.

Appendix

FROM Braginsky (Page 139; Note 36; The motifs which coincide Hikayat Cekel G (CWP) with Sejarah Melayu (SM), are as follows:

- 1. Raden Inu has two brothers and a sister;**
- 2. Candra Kirana has a sister Raden Galuh**
- 3. Raden Inu believed to be dead**
- 4. The servant find the body of their Master and revive him to life by pouring water**
- 5. Raden Inu pretends to be a “forest dweller”**
- 6. The Ruler of Daha arranges a sayembara**
- 7. CWP arrived in Daha with the PPrncess rescued by him**
- 8. After CWP rescues Candra Kirana, there appears a new claimant**
- 9. CWP describes voyage of Gunungsari**
- 10. The demonic Nini Muni demands CWP trays of food**
- 11. Candra Kirana gives birth to CWP son, Mesa Tanderaman**
- 12. On the evening of the meeting with Raden Inu, hisd father sends a messenger**
- 13. Motifs of storm and sea battle, not only in CWP and SM, but also in Panji Anggraeni and Jayakusuma.**

Richness of PANJI Tales

- **Barginsky (199, Note 12)**
- **Robson (1992:32)**
- **As far as Malay society is concerned, for this principal message of Panji tales was the richness, sophistication and high aesthetic standards of Javanese culture, as well as the refined life-style of Javanese nobility. Robson assumes that the function of dissemination of Panji tales was performed by the Malays themselves, particularly by those who lived for long time in Java (mostly in the pesisir area, that is on the northern coast of the island) and were well versed in Javanese literature, arts ND and especially the wayang theatre. According to his opinion.**

PANJI tales in the early Islamic Literature

- Braginsky (2004;119)
- The problem of the appropriation and adaption of Javanese tales about Panji by the Malays in the early Islamic period deserves special consideration. Although the earliest chronicles do not mention the titles of particular works of this kind, a deep influence of the latter on historical writing will allow us to reconstruct the type and partly even the plot of those Panji-romances, which were known to Malay chronicles, as well as one of their principal functions in Malay literature of the fifteenth century.