

century. 64.8 percent of the foreign pottery sherds date from the Ming period (fourteenth to seventeenth century), 15.2 percent originate from Annam (Vietnam) from the fourteenth to sixteenth century, and 13.6 percent from the Chinese Sung period (tenth to thirteenth century).

The most famous archeological artifact, however, is the ancient stone column excavated in 1932. It has one of the oldest inscriptions in Bali and is written in two different scripts, Old Balinese and Early Nagari. It is also written in two different languages, Sanskrit and Old Balinese. The column is cylindrical, which, according to Stutterheim (1936), is unusual for Hinduistic architecture in Java and Bali. The cylindrical shaft is crowned by a lotus cushion which might have supported either a statue or a stupa. The column is dated *saka* 835 (= AD 914, occasionally also rendered as AD 917) (Stutterheim 1936; Goris and Dronkers n.d.:ill.303; Bernet Kempers 1991:98; Shastri 1963:29-37). The inscription contains the name of a king, Sri Kesari Warmadewa and the name of a town or a kingdom/palace, Singhadwara or Singadwala, as well as Gurun (probably the term for Nusa Penida). A further name which could not be identified is Suwal (interpreted by Shastri as 'Bali'). The text mentions 'enemies in Gurun and Suwal' whom Warmadewa defeated. The event in question, the identity of Warmadewa, and the location of his home will probably never be learned. He was apparently the first in a sequence of kings and queens of the Warmadewa dynasty (Bernet Kempers 1978:103).¹⁴ Stutterheim classifies the beginning of the Balinese Warmadewa dynasty in the "oudbalische periode" (1929:191-192). According to Bernet Kempers, the Sanur pillar "proves that an indianized settlement (kingdom) existed in this coastal region, and was comparable to previous and contemporary similar communities in West and Central Java" (1978:105).

There is an almost equally ancient Ganesa-figure in Blanjong also. It belongs, according to Stutterheim's classification, to the Hindu-Balinese period (eighth to tenth century) of which it probably conflates with the Old Balinese period (tenth to thirteenth century [1929:191]). Stutterheim characterizes its features as an international (tantristic-mahayanistic) Buddhist style (1929:197). He relates them to sculptures of the Dieng-Plateau and Kedu and Prambanan in Java.

Archaeologists (Stutterheim and Bernet Kempers) suggest that King Kesari Warmadewa was a Buddhist. Other inscriptions of Sri Kesari Warmadewa have been found at Penempahan (near Tampaksiring) and Malat Gede (between Bangli and Kintamani – i.e., in the mountain region). According to Bernet Kempers, he is one of the founders of the most important sanctuaries in Bali, Pura Be-

¹⁴ To this famous Warmadewa dynasty belonged obviously the Balinese (?) Prince Udayana (Dharmodayana), who married the Javanese princess Sri Gunapriyadharmapatri. Their first edict was issued in AD 989. Their son was presumably Airlangga, who became king of East Java (Bernet Kempers 1978:44-48). All these 'facts' are not unequivocal. Krom (1931) assumes that Udayana was a Javanese prince, Bosch suggests that he was a Campa prince (1961:86-104; see also Goris 1957).