



Problems with Text Editing and Translation in Sundanese Mantra Manuscripts

Elis Suryani Nani Sumarlina^{1*}, Rangga Saptya Mohamad Permana¹, Wina Erwina¹

¹ Universitas Padjadjaran, Bandung, West Java, Indonesia
elis.suryani@unpad.ac.id

Abstract. Science and technology advancements are unavoidable in the contemporary millennial era. On that basis, knowledge in any topic should be appropriate for the circumstance, conditions, and sophistication that accompany it. Similarly, in philology, the existence of manuscripts must be quickly investigated, handled, and analyzed, both in terms of codicology and textology. Why? Thus, the text contained in the manuscript in question is disclosed. However, in order to get there, philologists frequently face challenges linked to script and regional language issues, such as phonology, morphology, syntax, and semantics, which are related to translation procedures and the problem of meaning relations. Theories and methodologies relevant to the manuscript text under consideration are required to investigate the issues at hand. The edited version and translation of the Mantra Manuscript text are devoid of typographical errors and are deemed close to the original text.

Keywords: Text Editing and Translation Issues, Sundanese Mantra Manuscripts, philology

1. Introduction

The general public who are new to and study philology certainly wonder. What is philology? What are its objects and fields? What is the relationship and relevance between philology and other multidisciplinary sciences, such as linguistics, literature, anthropology, pharmacology, law, agriculture, medicine, public health, archeology or with culture itself? If explored more deeply, a common thread will be seen between philology and other fields of science, especially linguistics, which is quite interesting to discuss.

Philology has objects and targets of work, namely manuscripts and texts. Philology itself tries to express the cultural results of a nation through language studies of past relics in the form of writing or written traditions. News about cultural results expressed by classical texts can be read in relics in the form of writing called manuscripts or scripts. In the field of philology, manuscripts are real, while texts show understanding as something abstract. Therefore, understanding classical texts can only be done through manuscripts which are their storage tools.

To work on a manuscript, philologists basically need auxiliary sciences, which are reciprocally related and mutually dependent. For certain interests, philology views other sciences as auxiliary sciences; conversely, other sciences, also for certain interests, view philology as auxiliary science. In this case, the most dominant

manuscript work is linguistics, or known as linguistics, which is able to overcome the problems faced by philologists when studying and analyzing manuscript texts in an effort to edit and translate the text, so that it is free from various writing errors, which can be accounted for and considered closest to the original text.

2. Method

Sundanese manuscripts, whether they have been codified in kabuyutan, museums, libraries, pasulukan, government agencies, or those that are still spread in society individually, their existence must be immediately researched and studied, even developed. The processing of manuscripts from both a codicological and textological perspective must be carried out immediately, so that the text contained in the manuscript in question can be known. However, in working on it, philologists often encounter obstacles, related to the problems of the script and regional language used, which include phonology, morphology, syntax, as well as semantics, sociolinguistics, and stylistics related to translation techniques, including problems related to the problem of meaning relations. To study the problems in question, theories and methods are needed that are in accordance with the text of the manuscript being worked on. For this reason, this paper uses a descriptive analytical research method and a philological study method, especially the single manuscript edition method, through a standard method, since the manuscript that is used as the object is single, namely the Manuscript of the Healing Mantra. In addition, to study the philological constraints, linguistic, sociolinguistic, semiotic, and hermeneutic theories are involved, so that the edited edition and translation of the Manuscript Mantra text are free from typos and are considered closest to the original text.

3. Discussion

Philologists in order to study a manuscript text certainly need auxiliary sciences from other fields of science. Because basically, philology is reciprocally related and needs each other. For certain interests, philology views other sciences as its auxiliary sciences; conversely, other sciences also for certain interests, view philology as their auxiliary science. Thus there is a relationship between philology and other sciences in a multidisciplinary manner, according to the contents of the manuscript being studied.

The object of philological study as stated earlier, focuses on various manuscripts, one of which contains literary texts or traditional literature, namely literature produced by a society that is still traditional. Such literature has a close relationship with the society that produces the work. In line with this, philology requires supporting sciences that are closely related and intertwined with literature, language, society, and culture that gave birth to the manuscript in question, to express the literary and literary values contained therein, one of which is the Sundanese mantra manuscript which is the object of study in this article. In addition, auxiliary sciences are also needed that can provide information about cultural influences that are visible in the content of the text. Therefore, to handle manuscripts well, related to the problems in handling them,

philologists need auxiliary sciences, especially linguistics and knowledge of languages that are visible in the text, as well as other fields of science.

3.1 Problems of Text Criticism Towards Text Editing

The problem that needs to be raised in relation to the problem of text criticism, before moving on to text editing and translation, especially related to this writing is the problem of 'version' or the form of a literary work. The problem of version concerns at least three important things, namely script, language, and type of writing (genre), which are included in the study of codicology (Sumarlina, 2022). In addition to these three aspects, the version is usually also related to the problem of the technique of conveying the text of the manuscript being studied, which is related to the episode. The script, language, and genre can be the same, but the episode is different. Through textual criticism, the text is worked on in accordance with the research method and its philological study method, through textual criticism, to obtain a manuscript that is closest to the original, which is estimated to be free from typos or changes that occurred during the copying process (Sumarlina, 2024: 130). In other words, the purpose of textual criticism is to produce a text that is closest to the original text. Thus, the effort to conduct textual criticism means reconstructing the text (Sutrisno, in; Sumarlina, 2024: 130).

Manuscript processing is done when we find it, either during library studies or field studies. Manuscripts in libraries, museums, *pasulukan*, institutions, or catalogs, are usually already identified. Thus, the identity of the manuscript already provides an overview related to its codicology. From a codicological perspective, we can already know at least about the title, the ins and outs of the author/copyist, origin, size, number of pages, volume, material, script, language, genre/type of presentation, maybe even the year of writing, and a general overview of the manuscript in question. At this stage, no significant problems arise, if we master the script, language, and genre.

3.2 Copying Tradition

Manuscript texts throughout their copying history often change. This depends on the mastery of the script, language, and perhaps also the genre, if the text is written in the form of poetry or composed in the form of *pupuh/dangding*. This is usually a manuscript that is included in the *Wawacan* form. The series of declines that are passed down by a text that is passed down from generation to generation is called tradition (Sumarlina, 2019). Manuscripts were initially reproduced by copying. because people want to have their own manuscript, maybe because the original manuscript has been damaged by time; or because of fears that something will happen to the original manuscript, for example it is lost, destroyed, flooded, burned, spilled with liquid; because of war, or simply because it is neglected. It is also possible that the copying was for magical purposes; by copying a particular manuscript, people felt that they gained magical powers from what they copied. This is possible, because usually, manuscripts that are considered important are copied for various purposes, such as political, religious, family tree, educational, and so on.

As a result of copying, several or even many manuscripts of a story were created. In the repeated copying, it is possible that various errors or changes occurred. This happened, among other things, because perhaps the copyist did not understand the language or subject matter of the manuscript he copied; because the writing was illegible/not clear or unclear, due to misreading; or because of carelessness, so that several letters were lost (haplography), copying forward from word to word (*saut du meme au meme*), a word, a part of a sentence, several lines, or a stanza was skipped, or vice versa written twice (ditography), which are included in cases of general typographical errors.

Shifts in pronunciation can change spelling; sometimes letters are reversed or lines of poetry are swapped; and so can imitation of word forms due to the influence of other words that have just been copied. In such a copying process, corruption or damaged readings are unavoidable, which include additions, omissions, substitutions, and transpositions. In addition to changes that occur unintentionally, each copyist is free to intentionally add, reduce, or change the manuscript, according to his taste, adjusted to the situation and conditions of the time of copying. In this regard, modern texts also need to be researched philologically, because it is possible that what caused some of these forms of presentation were changes made by the compiler himself with the intention of perfecting the text according to the best considerations or views.

Some evidence has emerged that the manuscript was defaced with the aim of saving it and at the same time damaging the original text. With this 'misappropriation', philology through textual criticism efforts, with various methods, tries to restore the text to its original form, as created by its creator. This text is considered authentic to be studied more deeply from various aspects and perspectives of science in a multidisciplinary manner, as long as the study continues to respect its norms as a literary work.

3.3 Transliteration

An equally important philological work that involves other sciences, including language, stylistics, semantics, and semiotics, is text transliteration, which means replacing the type of writing, letter by letter from one alphabet to another. (Baried, in Sumarlina, 2023: 84). To introduce old texts written in regional letters, transliteration is very important, because most people no longer know or are no longer familiar with regional writing/scripts. In carrying out transliteration, it is necessary to follow guidelines related to word division, spelling, and function. As is known, old texts were written without paying attention to the elements of grammar, which are related to the style of storytelling that flows continuously because in the past the text was presented or read at certain events to be experienced and enjoyed together. Writing words that do not pay attention to separation and incorrect placement of punctuation can give rise to different meanings, while the basic principle of spelling is consistency, in addition to following standardized spelling.

Based on the guidelines, transliteration must maintain the characteristics of the original text as far as possible, because responsible interpretation of the text greatly helps readers understand the contents of the text. It is even more useful for enthusiasts

from other regions in the archipelago, if the transliterated text is then translated into Indonesian, except for Malay texts, because that language is considered to be integrated with Indonesian. In translating, the literal method can be used, if possible and the free method if absolutely necessary to maintain the purity of all layers of text creation in the original language.

From the explanation above, transliteration can be interpreted as an effort to transfer letters from a writing in one alphabet to another alphabet. The work of transliteration needs to be interpreted further than simply determining the relationship between letters from one manuscript. Transliteration is the transfer, transfer, or change of writing that uses Latin script, without changing the language, with the aim of making it easier to read the manuscript.

Manuscript translation is an activity of early stage manuscript development, which in its development is not less than met with obstacles and challenges. These obstacles include because the old manuscript text was written without paying attention to the spacing between words, spelling, and functions that are sometimes rarely considered, because old writings (such as Pegon letters) do not recognize capital letters or capital letters and also small letters, the use of direct quotation marks, periods and commas according to their general functions, except only to fulfill the provisions of a pupuh, and so on.

The issue of transliteration of texts in Sundanese manuscripts is very important, because the manuscript texts were written using Sundanese, although some were influenced by Javanese, Arabic, and Malay or Indonesian. The development of the Sundanese language itself is closely intertwined with the development of scripts, because 'scripts' function as a recorder of 'voices' of language expressed orally or in writing, so that all information can be spread and used as a means of communication in society. Thus, we cannot deny that the Sundanese language that is alive and 'exists' today is the result of development throughout time, which is determined by the cultural life of the Sundanese people themselves, which is influenced by the atmosphere and place as well as the times that have been passed through in the history of their lives (Sumarlina, 2021).

The development of Sundanese language is in line with the development of Sundanese culture in general. Why is that? Because language functions in addition to fulfilling some of the needs of community members in their community life, it is also the 'identity' of a nation or ethnic group. Likewise with Sundanese language. There are four languages regarding the use of language used in writing Sundanese manuscripts in West Java, as stated by Ekadjati (1989: 4), namely: Sundanese, Javanese, Malay, and Dutch. Sundanese can be distinguished based on its vocabulary into old Sundanese and new Sundanese. Judging from the period of use, Sundanese Buhun was used since the Sundanese manuscripts began to exist (15th century AD) until the 17th century AD. Javanese was used in the 17th century until the early 19th century AD. Sundanese was only used from the middle of the 19th century AD until today. Malay was used at the end of the last century. While Dutch was used in the last century (19th century) until the beginning of this century (20th century AD), as revealed in Sundanese manuscripts (Sumarlina, 2012).

The history and development of the Sundanese language, if referred to and associated with the existence, role and history of the development of Sundanese literature in society, is divided into three periods, namely: the Buhu 'Era, the Yesterday's Era, the Present Era, as stated by Ajip Rosidi when responding to the periodization put forward by R.I. Adiwidjaja and M.A. Salmun (in Sumarlina, 2020 & 2022). Referring to the periodization, based on the materials and data revealed through inscriptions, manuscripts, and other literary works that developed in the Tatar Sunda community, in general, the history of the development of the Sundanese language from the past to the present can be divided into three eras: namely the Sundanese language of the Bihari/Buhun Era, the Sundanese language of the Classical/Transitional Era, and the Sundanese language of the Kiwari Era 'present'.

The Sundanese language used in the text of the Sundanese Mantra manuscript used is Classical or Transitional Sundanese, which is influenced by Old Sundanese and Modern Sundanese. However, the problems found are not much different, even almost the same. The difference is only in the matter of spelling. The most prominent problems or issues are related to phonology, especially segmental phonemes and suprasegmental phonemes. However, this section only discusses vowel phonemes, namely phonemes / é, e, and eu /, which are related to cases of misspellings and meaning relations. The examples used in this article are adapted to the Revised Edition of Palanggeran Ejahan Basa Sunda, published by the Department of Regional Language Education, FPBS, University of Indonesia, 4th edition of the Revised Edition, 2000, orthographically, namely vowels: / a, i, u, é, e, and eu /.

This problem may be related to the relationship of meaning which will be discussed next. The problem of segmental phonemes, in the text of the Sundanese Mantra manuscript, several cases because there is no distinction between the vowels / é /, / e /, also / eu /, which if the vowel / é / does not use an 'apostrophe', it will be read as / e /, so that the meaning changes or is not appropriate, which has an impact on the translation of the manuscript text itself:

Example:

tetep = remain, stay still

tetep = a type of small animal that likes to bite

teuteup = stare/look at'

This problem may be related to the meaning relationship that will be discussed next.

3.4 Cases of Misspellings

Cases of misspellings based on Reynold & Wilson (in Sumarlina, 2024), which are adapted to the languages in Indonesia, consist of four cases, namely: Addition, Omission, substitution, and transposition. However, the problem of these misspelling cases is actually closely related to the relation of meaning or semantics. To further clarify the misspellings that occur in each manuscript, the following will be explained briefly.

Replacement (Substitution). A substitution case is a symptom of a writing error caused by the copyist's misreading due to similarities in the shape of the characters in the writing or due to words that are similar in form or spelling. Replacement cases are cases characterized by the replacement of letters, syllables or sentences in the spoken language. These substitutions are usually replaced with synonymous words (the same word), by changing the composition of the words in the sentence (substitution transposition), with variations, and so on.

Substitution is a case of typo, namely a form of editorial deviation characterized by the replacement of letters or syllables contained in a word. This case may occur due to the copyist's unintentional actions when copying a manuscript, or perhaps because of the copyist's intentional elements to change the text, which he considers to be unfounded. The case of synonymous substitution is characterized by the presence of a word in a paragraph or line that is replaced with another word that is synonymous (the same). Most likely, the word substitution was done intentionally by the copyist. The existence of this substitution case gives a distinctive linguistic pattern to each manuscript. The forms of substitution found in the Mantra Manuscript include vowel sign substitution and word substitution that is similar in form/spelling. This case occurred because of the copyist's unintentional actions.

Vowel sign substitution occurs due to the similarity of the vowel sign (*baris/sakal*) in the form of vocalization of the sign / e / *pamepet* with *paneuleung* / eu/, *panyuku* / u/, *panghulu* / i /. Another sign that is often exchanged because of its similar shape is the paneling sign / é / with *panolong* / o /. However, when viewed from the perspective of the language level, this form is included in the speech level transposition. This is based on the consideration that the word that sounds [u] is refined into [e] *pepet*, such as:

surat 'letters' are ground into *serat* 'letters',
likewise with the sound [u] becomes [a]:
tepung is into *tepaŋ* 'meet'

Omission. Omission is the omission of several letters or syllables that should be repeated so that it deviates from the context of the sentence. This occurs because of the negligence of the copyist in skipping the letters or syllables. Omissions that occur due to skipping letters or syllables are called haplography. Haplography found in the Mantra Manuscript also occurs in letter marks and vowel marks. An even greater omission is *saut du même au même*, namely jumping from the same word to the same word so that there are parts that are missed, either words, sentences or stanzas (Reynolds & Wilson in Sumarlina, 2012). This case of disappearance is also called *lacuna* (Darsa, 1998:100-103). Some forms of haplography found in the Magic Text include: haplography of letter signs (which are dots to distinguish the same letter forms in the Pegon script), haplography of letters and syllables, and haplography of *pada* signs and *padalisan* signs (which cause the merging of *pada* or *padalisan*). The forms of *lacuna* found include: *kata lacuna* and *padalisan lacuna*.

One of the cases of omission is that the copyist lacks the marks that distinguish letters that have the same shape. Some consonants that often experience consonant haplography are the consonant / ja /, which if the line is lost becomes / da /, the

consonant / sa /, if the middle part is removed becomes / ka /. and / sa / if one mark is removed becomes / ra /. In addition, the consonant / ga /, which if the back part is removed can become / na /, while if the back part is removed it changes and can become / nga /. There are also other consonants that are almost the same, such as: / nya/, if the hood is removed it becomes the consonant /ba/. Some of the forms found are:

Jago ‘clever’ becomes *dago* ‘wait’
nyanggaØ ‘give’ should be *nyanggakeun* ‘give’
Ø ler ‘east’ should be *ngalér* ‘east’

Addition. Addition is a symptom of copying/writing errors in the form of additions. These additions are divided into two categories:

- a. repetition of several letters, syllables or words called ditography.
- b. additions by including explanations or notes for difficult words, called gloss (Reynolds & Wilson; Worsley; Pradotokusumo; Robson; Darsa (in Sumarlina, 2012).
- c. Addition cases found in other forms are corrupt. This happens because parts of sentences that are difficult to read are copied according to the scribe's estimates, so they become wrong. This error was copied again by the copyist, who then over time became even more wrong (Darsa, in Sumarlina, 2021).

The ditographic form found in Magic is the repetition of letters, syllables and words. While the gloss form is not found. What is found is the addition of letters, syllables, or other words that are not repetitions.

Some examples found include:

cunduking ‘datang’ written *cucunduking* ‘come’
palias written *palias palias* ‘fear of harm’
Les ‘disappear’ written *ngiles* ‘disappear’

Transposition. Transposition is a change in the copying of several letters in a word or a change in the order of words (Reynolds & Wilson in Worsley, in Sumarlina, 2012). This form error can occur if the form of the letter is copied upside down or several words are copied in the wrong order. In addition, the symptoms of transposition indicate changes in pronunciation and changes in words so that several words get a form in the form of synonyms (Darsa, 1998:122). The form of transposition found in Mantra is the transposition of letters, syllables and words. Another form is transposition with synonyms.

Kaula ‘Iam/me’ is written *kalua* ‘a kind of sweet’
Éh ‘Éh’ is written *hé* ‘hey’
Sir ‘have a taste’ is written *Sri* ‘term for women’

Determining whether an error falls into the category of substitution, omission, addition, or transposition so that a decision can be made, there are five levels of patterns

that can be used as benchmarks as suggested by Robson (1988:39-40). The five benchmarks in question are: (1) meter pattern; (2) grammatical level; (3) lexicon elements; (4) the principle of *lectio defisilior* 'difficult reading; and (5) studying comparable works, as mentioned in the previous description (Sumarlina, 2012; Sumarlina, 2022).

3.5 Structure of Meaning Relations

The discussion of philology cannot be separated from the problem of word meaning which is a field of semantic study (meaning study). Meaning itself is the meaning or intent of a word. The variety of meanings according to Charles Carpenter Fries is divided into linguistic meaning and social (cultural) meaning. Linguistic meaning is further divided into lexical meaning and structural meaning (Fries, in Sumarlina, 2023).

Meaning is one of the most vague and controversial terms in language theory as previously reviewed. For a long time, definitions of meaning have emerged, increasingly abundant, and of course increasingly confusing, and increasingly vague. This vagueness can actually be reduced if we want to narrow our attention to the meaning of words only, while we leave the meanings in morphemes, phrases, and sentences and leave them to phrase semantics and sentence semantics. The study that moves in the field of word meaning is called lexical semantics.

Lexical semantics are closely related to lexical structure. Keraf (in Sumarlina, 2022), explains that lexical structure is a variety of semantic relations found in words. The relationship between words can be synonymy, polysemy and homonymy, hyponymy, and antonymy. Another opinion states that the meaning of the words actually forms its own pattern, namely the semantic link pattern. This semantic link is manifested in polysemy items, synonymy, homonymy, idioms, taxonomic sequences, and analysis of meaning in other components (Alwasilah, in Sumarlina, 2022).

3.6 Text Editing

The results and studies of texts that are first based on the results of the manuscript study, are in the form of a text edit or text edition. Text edits/text editions are usually always accompanied by a translation into Indonesian. This is intended so that readers who have not mastered the ins and outs of the original language (source language), but are interested in finding out more about the nature and content of the text, can fulfill their desires by simply reading the introduction related to the desired problem.

There are several considerations that are the main points in selecting material for text editing, namely: Material, conformity with the convention of the pupuh; conformity with the context of the sentence; more difficult reading; use in older manuscripts. Material or variants that are not supported by the strength of witnesses, are sometimes raised into the tçks editing, in order to approach the hypothetical original text (Hermansoemantri, in Sumarlina, 2012)

3.7 Text Translation

Translation is the process of transferring the meaning of a text by paying attention to the message contained in the original text, and re-expressing it using a different language. In other words, translation can be interpreted as transferring a message from the source language to the target language. Translation from Sundanese to Indonesian refers to the results of the reconstruction of cases of typos. The typos are stored in footnotes. So the editing results are used as the material for translating the text, which is free from various typos. Translation is the process of transferring the meaning of a text by paying attention to the message contained in the original text, and re-expressing it using a different language. In other words, translation can be interpreted as transferring a message from the source language to the target language. Translation from Sundanese to Indonesian refers to the results of the reconstruction of cases of typos. The typos are stored in footnotes. So the editing results are used as the material for translating the text, which is free from various typos.

Translation can basically be done in two ways, namely the first is the transfer of a language (source language) to another language (target language) with its equivalent. The second, literal translation can maintain authenticity, namely so that the translation does not deviate from the original author's intent. However, for a particular text, this translation has its weaknesses, especially when applied to a text in the form of poetry. This is because, in general, poetic languages contain typical expressions, which are usually closely related to a particular socio-cultural background. However, literal translation may still be able to convey the message, if the source language and target language are in the same language family, so that there are not many changes in form and style, including the translation of Sundanese mantra manuscripts. The translation carried out refers to the semi-free translation model, which is a translation that we can understand. This translation tries to convey the message and impression of the original manuscript as much as possible, and tries to maintain the naturalness and fluency of the translated language.

4. Closing

Sundanese manuscripts as cultural documents are abundant. Stored in catalogs, Kabuyutan Ciburuy, Museums, Libraries, Government and private institutions, and individuals. However, only a few have been studied, because there are many obstacles to working on them. In addition to the small number of philologists, there are also problems in terms of script, language, genre, materials, and culture. Researchers must understand the four types of scripts used in Sundanese manuscripts, namely Old Sundanese, Pegon, Cacarakan, and Latin. In the field of language, it includes Old Sundanese/Bihari, Transitional/Kamari, and Contemporary or Bihari.

Problems that cannot be avoided are linguistic and literary problems. Linguistic problems related to copying manuscripts, transliteration, and cases of typos, text editions and translations. Linguistic problems in the field of phonology, including segmental and suprasegmental phonemes. Segmental phonemes are often a problem in writing and reading the phonemes / é, e, and eu /, which have an impact on text editing

and its translation. Problems in the suprasegmental field will also affect the translation of the edited text. No less important, the problem of typographical cases, consisting of substitution, addition, omission, and transposition, is closely related to the results of transliteration, editing, and translation. Likewise, the problem of meaning relations, which include antonymy, synonymy, homonym & polysemy, and hyponymy, related to sentences in the text of the Sundanese mantra manuscript. Through philological work, both codicologically and textologically, through the process of copying, transliteration, typographical cases, editing and translation, an authoritative text edit is obtained, free from various typographical errors, and is considered closest to the original text, which can be utilized by other fields of science in a multidisciplinary manner, according to the manuscript text being studied.

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