N. 391. Demarcation of the villages Wukajana, Tumpak & Wuru Telu for the monastery at Dalinan (825 Śaka, 5 March 904)

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Edition

〈Page 1r〉 〈1r1〉 □ (sva)sti (śa)kavarṣātīta 825 phālguṇa-māsa ti(th)i pratipada kṛṣṇa, vur(u)kuṁ, vā(gai,) soma, vāra, hastā-nakṣatra, vṛddhi-[yo]〈1r2〉ga, (ta)tkāla Anugraha śrī mahārāja [ra]kai vatu kura dya(ḥ) balitu(ṁ) śrī dharmodaya-mahāśambhu tumurun· I rakryān· mapati(ḥ)〈1r3〉 I (h)i[no] (pu) dakṣottama-bāhubajra-pratipakṣakṣa(ya) kumon· samgat· kalaṁ vuṅkal· pu layaṁ, Anak vanuA I patapān· tutu〈1r4〉ganniṁ ta[ṇḍa] (sumu)suka Ikanaṁ vanuA I vukajana I tum(pa)k· I vuru tlu vatak· kalaṁ vuṅkal· gavai mā 6 sava(ḥ) [ka]hadyanan· ta〈1r5〉mpaḥ 8 [6×] blaḥ 1 s(u)k(u) 1 kaṭik· (prā)ṇa [1×] [A](vurnya) hinavu-havu,

samvan(dh)ānya kinon· sumusuka Ikanaṁ vanuA vuA〈1r6〉ra kuṭi (I) da(linan·) va⅃ta(k)· (husaḍar)· (ya) ta p(i)nu⅃l(iḥ) samgat· (ka)la(ṁ) vuṅka(l·,) pinahayunira jinaryyakan·nira bihā(ra)〈1r7〉 (ya) samvandhānyar· (I)nan(u)(gra)hā(n)· kinon

sumusuka Ikanaṁ vanuA I vukajana I tumpak· I vuru tlu sīmā puLmpunananikanaṁ vi〈1r8〉hāra gavaiLni(ra)

k[u]naṁ [parṇnaḥ]hanyan· sīmā tan· katamāna de saṁ mānak· paṅkur· tavān· tiriLp· muAṁ soAraLniṁ maṅilala dra〈1r9〉b(ya) haji kriṁ, paḍam·(,) pa[ma]ṇikan·, maṇiga(,) lva(,) malañja(ṁ,) (maṁ)huri(,) maka(la)ṅka(ṁ,) (ta)pa haji Air haji maṁrumvai tuha gośāli tuhan 〈n〉a〈1r10〉[mb]i tuhān· hañjaman·, Uṇḍahagi maṇimpiki paṇḍai (vs)i valyan·, paranakan·, vid(u) maṅi[du]ṁ, (tu)ha (pa)ḍahi va(ra)han·, samva〈l·〉〈Page 1v〉 〈1v1〉 su(mvul)·, vatək· I dalam·, si[ṅgaḥ, pa](m)ṛṣi, (hulu)n· haji Ityaivamādi tan· t(u)mamā Irikanaṁ vanuA parṇahani parma(san)ya [tumamā]〈1v2〉 I [bhaṭāra I vihā]ra I da(lina)n· [deya]nya mavai〈ḥ〉 mana〈〈ṅa〉〉hana I pa(r)masan· I kataṇḍān·(,) samaṅkana sukha-duḥkhanya ma(ya)ṁ tan(·) ma(vu)A[ḥ] (ḍa-)〈1v3〉 ṇḍa, [kuḍaṇḍa bhaṇḍiha](lādi tuma)mā [I] bhaṭāra Ataḥ Ikana,

Ājñ¡a!〈ā〉 (ha)[ji] [ki]nonakan· Ikana(ṁ) masamvyavahāra *Aṅkāna hīṁ-hīṁṅana (kvaiḥ)〈1v4〉ha(nya) [paṇḍai mas·, pa](ṇḍ)ai [v](si)[,] (ta)mva(ga), gaṅ(s)a, (tluṁ) Ububan· Iṁ [sa]sīma macadar· 4 maṅaraḥ lumpaṁ 3 maṅulaṁ tluṁ tuhān· Iṁ sasīma kvoAnya 20〈1v5〉 Iṁ [satuhān·,] (sa)pi 40 vḍ[u]s· 80 Aṇḍaḥ vantayan· (1) parahu Abhaṭāra 1 [ma](su)ṁ(h)ara 1 tan· patuṇḍāna, magulu(ṅa)n· tluṁ pasaṁ Ikanaṁ samaṅkana ta〈1v6〉[n· knāna I paramasan· yāpuAn·] (pini)k(u)l· dagaṅanya kady āṅgāniṁ mabasana ma[sayaṁ makaca]puri, kapa(s)· (vu)ṅku(ḍu) [tamva]ga (vsi) [3×] (vəA)s·, [4×]〈1v7〉 [ca. 8×] [sa]pra(kāra)ni(ṁ) [du]Al· [pi](n)i[ku]l·, kal(i)ma banta(l)· (I)ṁ (sa)tuhān· [p]i[ku](l-pik)ulananya, tluṁ tuhān· [Iṁ sasīma], Ikanaṁ samaṅkana tan· (knā)〈1v8〉[na de saṁ maṅila](la) dra[bya haji, yāpuAn· lviḥ] (kvaiḥ)nya saṅkā I(rika)naṁ (p)aṁhīṁ Iriya, knāna Ikana saka(lv)iḥnya de sa(ṁ) maṅilala soddhāra haji,

kunaṁ〈1v9〉 [Ikanaṁ ma](ña)mvul·, [mañavriṁ maṅapus·, maṁlākha, U]ṇḍahagi, ma-muvut·, maṅubar·, ma(nahab)· (ma)n(u)k·, mamisaṇḍuṁ, maṅanam-anam·, mamukat· vuṅku[ḍu]〈1v10〉 [manarub]· maṁ[dyūn· maṅgula maṁhapū, Ityai](vamā)di kapuA ya tribhāgān· [sad]ū[ma]n· [Umarā I bhaṭāra sadūma]n· Umarā I saṁ maṅila(la) [d]rabya (haji)〈1v11〉 [sadūman· Umarā I saṁ makmitan· sīma, maṅkana rasa saṁ hya]ṁ Ājña haji, paṁhiṁ-hiṁ Irikanaṁ [ca. 30×]

〈1v12〉 [3×] (śrī) mahārā[ja vḍihan· piliḥ] ma[gəːṁ] [ca. 5×] (s)u 1 [3×] (h)u [ca. 6×]n· Cu tamv.[ca. 8×] (kalyā)〈Page 2r〉〈2r1〉ga bla[ḥ 1] mas· su 1 rakryān· mapati(ḥ) I [hi](no) InaṁsəAn· vḍihan· kalyāga yu 1 mas· su 1 rakryān· I halu pu vīravikrama InaṁsəAn· vḍihan· kalyā〈2r2〉ga yu 1 ma(s· su) 1 (s)amgat· halaran· pu ba(s)u (palar)· hyaṁ pu puñjaṁ maṁhuri pu cakra vadihati pu ḍapit·, makud(u)r· pu samvṛda, paṅkur· pu rañjan· tavān· pu [pañja]〈2r3〉luAn· tirip· [pu] biṣṇu, vinaiḥ pasak-pasak· vḍi(ha)n· yu 1 mas· mā 8 sovaṁ-sovaṁ tuhān· I vadihati 2 saṁ miraL-(mi)ra(h) si rayuṁ saṁ halaran·

si dhana〈2r4〉da vinaiḥ vḍiha(n·) yu 1 maɹɹs· mā 4 tuhān· I ma(kudur·) (2) saṁ taṅkil· sugiḥ si ma(nt)ai, (saṁ) hamvulu si ḍuha vinaiḥ vḍihan· yu 1 (mas·) (mā) (4) soAṁ, I vadihati lu〈2r5〉maku manusuk· saṁ vaḍiṅin· si vada huma vinaiḥ vḍihan· (yu) (1) mas· mā 8 hop· paṅaṅkat·, I makudur· lumaku manusu(k)· saṁ pahvan· vinaiḥ vḍihan· yu 2〈2r6〉 mas· mā 8 hop· paṅaṅkat·, paṅaṅkat· I sa(ṁ) hya(ṁ) kudur· vḍihan· yu (1) mas· mā (4) saṁ mamu(At)· (par)ujar· I hi(no) saṁ kaṇḍamuhi si haṅgə ci[tra]lekha saṁ vatu vara〈2r7〉ṇi si manəsər·, I halu saṁ viśaga si dāmodara, I (sirika)n· si hujuṁ (galuḥ si A)yuda(,) citralekha saṁ (dha)[rmmā]sinta [8×] vidiḥ si ḍaṇu〈2r8〉 citralekha saṁ halaṁ manuk· si (go)vinda, I ti[ru](An· sumuḍa)n· (ḍa)pu(nta bhā)sura vinaiḥ vḍihan· yu 1 mas· mā (5) (soAṁ-soAṁ) [6×] (savi ma)〈2r9〉nu[k·] [1×] (vi)janta I maṅhuri [4×] paɹɹdaya I paṅ(kur·) [dədə]lan· si ma[3×] (I ta)vān· (rāluk)· si vidyādipa, I tirip· (pa)[ḍaṁ] (si ra)ghu (vi)[naiḥ vḍiha]n·〈2r10〉 yu 1 mas· mā 2 soAṁ-so(Aṁ I) [ca. 15×] (si laṅka) panavu(ṅ)an· si kampa [ca. 14×]〈2r11〉 [3×] (tu)hānniṁ kanāyakān· [ca. 4×]· samo [8×] na [7×](s/l)· si śāla, tuhānni vadv(ā) [5×] [tu](hānni kalu)〈2r12〉la si hva [1×] parujar· si [2×] tuɹɹhānni [2×]la [7×] si [2×]ṅga [1×] (ma)masaṅakan· (pu) rutu, citralekha s(aṁ) sa(śra) [2×] Aṅ[i]nn-a〈Page 2v〉〈2v1〉ṅin· si basu, tuhādimagala, si sāgara, patiya si təvək· [12×] Cu [3×] pasak-pasak· kaharan· maparaha I(ri)〈2v2〉kā kabaiḥ

ya Ikana(ṁ) pinakaUbhayanya paṅanumodanya I [8×] samgat· kalaṁ vuṅkal· mapatiḥ I kalaṁ vuṅkal·〈2v3〉 kin·kin· si manūrama (si śa)ṇḍi (ma)nti hya(ṁ) si keɹɹs· ramaɹɹni (tiṅka)t· (vinaiḥ) vḍihan· savayakḍyan· yu 1 mas· (mā) (4) (soAṁ-so)Aṁ paruja(r)nya si ma〈2v4〉ṇḍa ramani nalu, muAṁ si kaluAt· raɹɹmani galu vin(ai)ḥ vḍihan· yu 1 mas· mā[4×] (va)ɹɹ(huta) (I)kana duṅkut· kuyu mavərav· si gijī〈2v5〉(la)kan· si bahu vinaiḥ vḍihan· yu 1 mas· mā 4 (soAṁ-so)Aṁ piluṅgaḥnya prāṇa 4 si dhanadya si mumpa si (dhuraga)ḥ si bisuddhi vinaiḥ vḍihan·〈2v6〉 (h)le 1 mas· mā 1 soɹɹAṁ-soAṁ vahuta tuṅgū du(ruṁ) (si naṅa)s· muAṁ si maɹɹddhya vinaiḥ vḍihan· yu 1 soAṁ pihuju(ṁ)nya prāṇa (5)〈2v7〉 si me(ra) si [2×]gi [2×] si blasaṇḍa si śvarā si kura si bahad· si nāṇḍal· vinaiḥ vḍihan· hle 1 soAṁ-soAṁ

pati[ḥ] I hinau(U)milu〈2v8〉 sākṣī tarum vajaṁ siri candra ramani bilahira si vadvā pora ramani śuɹɹlī si ka(y)i ramaɹɹni pa(nu)si vinaiḥ vḍihan· kalyāga yu 1 soAṁ〈2v9〉 (pa)tiḥ I halu pās· si dunuṁ ramani candrikā, vuṅkuruṅan· si (gvaṁ) ramani sādhana, vinaiḥ vḍihan· kalyāga y(u) (1) soAṁ, pati[ḥ] I gurun vaṅi Ai〈2v10〉r hijo si lampū ramani go, havaṅan· si maɹɹṇi rama¡ṇ!〈n〉i kamvū vinaiḥ vḍihan· savayakḍyan· yu 1 (soAṁ) parujarnya si kalula ramani cintyā〈2v11〉 muaṁ si (Ḷ)ṅuci ramani nampik· vinaiḥ vḍihan· yu 1 soAṁ, patiḥ panavuhan· si vuyo ramani Aṇṭuk· vinaiḥ vḍihan·〈2v12〉 yu (1) vahuta (I gurun vaṅi) mantyāsi(ḥ) si ḍaṁh(ə)l· vinaiḥ vḍihan· yu (1) (saṁ) rama I duga-duga gusti saṁ ra vunut· raɹɹmani (mpirara)t· gusti lā

〈Page 3r〉[12 lost lines]〈Page 3v〉 [12 lost lines]

〈Page 4r〉 〈4r1〉 [ma]pkan· si (tuvuku) parujar· si sidra (si) ma(la)vai si basanta vinaiḥ vḍihan· yu 1 sovaṁ rāma maratā kaki kuṇḍu muAṁ si vlya vinaiḥ vḍihan· yu 1 soAṁ rāma māgman· I vuru tlu (gusti)〈4r2〉 (s)i mandon· ramani rasuk· parujar· si ḍaheṁ ramani kaṇṭi vinaiḥ vḍihan· yu 1 soAṁ gusti I tumpak· si gaṅgaṁ ramaⱡni baladī parujar· s(i) laṇḍu ramani bhaṇḍa vinaiḥ vḍi[han·]〈4r3〉 yu 1 soAṁ gusti I vukajana si butə ramani bantin·, paruⱡjar· si gamana ramani krama vinaiḥ vḍihan· yu 1 soAṁ rakryān· Añjatan· pu sāgara saⱡmgat· tuṅgu pu [2+] vinaiḥ vḍiha〈4r4〉n· yu 1 soAṁ rāma tpi siriṁ gusti I dalinan· si kekeḥ ramani dvī(,) muAṁ si vlat·, parujar· si gaṇal· ramani savasti muAṁ si hala rama〈〈(ni)〉〉 ṅvinə vineḥ vḍihan· yu 1 soAṁ〈4r5〉 I mahariman· kalaṁ si kno(ḥ) ramani santəl· gusti si puñjə ramani padmī, muAṁ si śarak· ramani gaṭik·, parujar· si deśi ramani rakṣi muAṁ si śaraṇa ¿rāma I?〈rāmani〉 kisik· vi〈4r6〉naiḥ vḍihan· yu 1 soAṁ,

I huvus·niṅ mavaiḥ mas· paⱡsak-pasaⱡk· muAṁ vḍihan· pinarṇaḥ saji saṁ makudur· maṅuyut· vḍihan· saṁ hyaṁ kulumpaṁ yu 4 batu-batu〈4r7〉 mas· mā 4 vḍihan· {yu 1} saṁ hyaṁ brahmā yu 1 mas· mā 1 paṅisi tamvakur· pinakasavur-savur· saṁ maṅuyut· vəAⱡs· kukusan· 1 vsi Ikat· 1 mas· mā (4) (pa)〈4r8〉da 1 vsinya Ikat· 10 mas· mā 1 vḍus· 1 hayam· lanaṁ hiR̥ṁ 1 hantalūniṁ hayam· 4 taṇḍas·niṁ kvo 1 kumol· 1 pras· ma(suku) 1 skul· dinyun· 5 (ta)〈4r9〉luṁ (tapa)k· liman· 10 (pa)siliḥ (ga)luḥ yu 1 *Arghapādya *Iṇḍit· 5 tamva¿t?〈g〉a prakāra kavaḥ 1 dyun· 1 dāṁ 1 buri 1 paṁlivəttan· 1 tarai 1 papañjutan·〈4r10〉 1 saragi cpak· 1 gaṁśa prakāra saragi magəːṁ 1 tahas· 1 saragi Inuman· 3 vsi-vsi prakāra vaduṁ 1 patuk-patuk· 1 tvak· 1 tampilan· 1 kris· 1 lukai 1 kampi〈4r11〉t· 1 tataḥ 1 jara 1 gurumbhāgi 1 pamajjha 1 nakhaccheda 1 guluⱡmi l siku-siku 1 liṅgis· 4 laṇḍuk· 1

I sampuni saji saṁ maṅuyut· pinarṇaḥ maṁḍiri samgat· kalaṁ vu〈4r12〉ṅkal· muAṁ samgat· Anakbi dyaḥ sucintə muAṁ dyaḥ kina dyaḥ vaitā dyaḥ savitā, mavaiḥ pañcoⱡpacāra I saṁ maⱡmuAt· Ujar·, tlas· saṁ mamuAt· Ujar· vinaiḥ pa〈4r13〉ñco-pacāra maskar· sira majnu, mapaṅaliḥ maṁḍiri dumunuṁ Iṁ vitāna paṅuyutan· maluṅguḥ humaR̥p· kidul· humarapakan· saṁ hyaṁ kudur· saṁ vahuta hyaṁ kudur· malu〈4r14〉ṅg(u)ḥ humaR̥p· vaitan·, samaṅkana saṁ patiḥ vahuta maluṅguḥ I puṁkuⱡran· saṁ vahuta hyaṁ kudur·, Ikanaṁ rāma I vukajana I tumpak· I vuⱡru tlu muAṁ〈Page 4v〉 〈4v1〉 [rāma] (tpi) siriṁ kabaiḥ maluṁguḥ humaR̥p· lor· raiṇanta Umuṅgu〈ḥ〉 vaitanniṁ vitāna humaR̥¿m?〈p〉· kuluAn·, samāpta paluṅguḥnira kabaiḥ mamaṁmaṁ saṁ makudu〈4v2〉r· manətək· hayam· linaṇḍasakan· I saṁ hyaṁ ku-lumpaṁ mamantiṅakan· hantalū riṁ vatu sīma, matəhər· manapa(tai) IkaⱡIna līṁnira Īndaḥ kita saṁ hyaṁ sahana〈4v3〉(nta saṁ ma)lmaḥ (saṁ) mathāni, sakvaiḥta hyaṁ riṁ pūrba〈,〉 dakṣiṇa, paścima, Uttara, Āgnaiya, nairiti, bāyabya, Aiśānya, saṁ hyaṁ ri(ṁ) satyadharmma, kāla, mr̥tyu, krodha, vīśva, kā〈4v4〉ma, viṣṇu, Iṁ maddhya, I

sor·, I ruhur·, tasmāt· kabuAt·-karmānikanaṁ vuAṁ Anyāya Umulah-ulaha Ikeṁ sīma samgat· kalaṁ vuṅkal· pu layaṁ ṅunivaiḥ ya⟨4v5⟩(n· ru)ddhā ya tan· tamuA phalaniṁ dadi kady aṅgānnikanaṁ hayam· pgat· tan· baluy· matpuṁ hantalū Ṛmək·-Ṛmuk· tan· valuy· I luĪrnya maṅkanā Ikanaṁ vu⟨4v6⟩A(ṁ) durācāra yan ulah-ulaha Ikaiṁ sīma, Umarā ya riṁ Alas· patukanniṅ ulā, Umarā ya Iṁ tgal· Alapann i glap·, tan· pah(u)dan·, Umarā ya riṅ uAi viḶttan·⟨4v7⟩n i tuviran·, tətəkən· deniṁ vuIl·, piṁpiṁtu bimvān· pañcamahāpātaka paṅguhanya mataṅ ya kayatnākna Ikeṁ Ājñ¡a!⟨ā⟩ haji paṅanugraha śrī mahārā⟨4v8⟩ja rakai vatu kura I samgat· kalaṁ vuṅkal· pu layaṁ sumusuka Ikanaṁ vanuA I vukajana I tumpak· I vuru tlu sīmā pu¡m!⟨n⟩punananikanaṁ bihāra I dalinnan· gavainira⟨4v9⟩ makaphalā svasthā saṁ hyaṁ dharma muAṁ prajāḥ kabaiḥ kahlamanya

hinyūnnakan· ton-tonan· mamidu saṁ taⱢṅkil· hyaṁ si nalu macaritta bhi(ṣ/m)ma kumāra maṅigal· kīca⟨4v10⟩ka si jaluk· macarita rāmāyaṇa mamirus· mabañol· si muⱢk·muk·, si galigī mavayaṁ buAt thyaṁ macarita bimva ya kumāra, matəhər· maṁhyunnakan· sa⟨4v11⟩ [1+]ṁ kapuA rāmanta tpi siriṁ kabaiḥ māvuran·, Umilu pamuAtoḥ rakryān· muAṁ makaruṅakan· haji saṁ tṛpan· pu mitra, muAṁ pu malavaṁ huḶⱢs· Umi

Apparatus

⟨1r4⟩ sava(ḥ) [ka]hadyanan· • The reading is supported by the occurrence of the same words in Kinewu, line 5.

⟨1r6⟩ (husaḍar)· • Maybe *huvusan·*, as in Telang REF?

⟨1r8⟩ soAraⱢniṁ • Or read *soĀraⱢniṁ*?

⟨4r1⟩ (tuvuku) vN • The name is difficult to read, but we see rather something like duduku or vurukuṁ. — ⟨4r1⟩ (gusti) ◇ *tum(paṁ)* vN.

⟨4r4⟩ dvī(,) • The punctuation sign is not clear. It might also be possible to read *dvīnə* here. Cf. the similar or identical name further on in the line. — ⟨4r4⟩ ṅvinə • It would be equally possible to read *dvinə* here. Is the similarity with the name earlier in the line coincidental?

⟨4r8⟩ taṇḍas· • It would also be possible to read *tuṇḍas·*. — ⟨4r8⟩ (ta)⟨4r9⟩luṁ ◇ *(tu)luṁ* vN • Cf. Zoetmulder 1982 *təluṅ*? Or *guluṅ*?

⟨4r9⟩ 10 (pa)siliḥ (ga)luḥ ◇ *1, pasiliḥ goluḥ* vN. — ⟨4r9⟩ Arghapādya ◇ *Argha padya* vN. — ⟨4r9⟩ tamvata • Correct *tamvaga*? See Zoetmulder 1982, s.v. saragi.

〈4r10〉 gaṁśa ◇ *gaśa* vN.

〈4r11〉 pamajjha ◇ *pamaj(s)a* vN • Cf. occurrences of *pamajha* in Taji, Poh and Rukam.

〈4r12〉 vaitā ◇ *vaita* vN.

〈4r14〉 tumpak· ◇ *tumpaṁ* vN.

〈4v2〉 manapa(tai) ◇ *manapaṭhai* vN • The barely legible final *akṣara* seems more likely to be *tai*.

〈4v8〉 tumpak· ◇ *tumpaṅ·* vN.

〈4v9〉 prajāḥ ◇ *pra(ja)ḥ* vN.

Translation

〈1r1–5〉 Hail! Elapsed Śaka year 825, month of Phālguna, first *tithi* of the waning 〈fortnight〉, Vurukuṅ, Vagai, Monday, lunar mansion Hastā, conjunction Vṛddhi: that was when the grant of the Great King, lord of Vatu Kura, *dyah* Balituṅ, Śrī Dharmodaya-Mahāśambhu, descended to the *mapatih* lord of Hino, *pu* Dakṣottama-Bāhuvajra-Pratipakṣakṣaya, ordering the official of Kalaṅ Vuṅkal, *pu* Layaṅ, native of the village Patapān, up to the limit of the sign (*tutuganniṅ taṇḍa*), to demarcate the villages of Vukajana, of Tumpak 〈and〉 of Vuru Təlu, district Kalaṅ Vuṅkal, 〈whose〉 corvée (worth) is 6 *māṣa*; whose lordly paddy fields 〈amount to〉 8 *tampah*s [...], 1 *blah*, 1 *suku*; 〈with〉 servants [...] 〈whose〉 *avur* is scattered.

〈1r5–8〉 The occasion 〈*sambandha*〉 that he was ordered to demarcate the villages: there was a *kuṭī* at Dalinan, district Husaḍar. It was restored by the official of Kalaṅ Vuṅkal. It was embellished by him. It was made into (*jinaryakan*) a monastery by him. That was the occasion that he was given a grant 〈and〉 ordered to demarcate the villages of Vukajana, of Tumpak 〈and〉 of Vuru Təlu to become a proprietary *sīma* (*sīma punpunan*) of the monastery he had established.

〈1r8–1v1〉 Now its status as a *sīma* shall be that: It shall be entered neither by the dignitaries Paṅkur, Tavān 〈and〉 Tirip, nor by any of the claimants of royal revenue. The *kriṅ*, the *paḍam*, the *pamaṇikan*, the *maṇiga*, the *lva*, the *malañjaṅ*, the *maṅhuri*, the *makalaṅkaṅ*, the *tapa haji*, the *air haji*, the *air haji* the *maṅrumvai*, the chief smith, the master of Nambi, the master of Hañjaman, 〈and〉 carpenters, the *manimpiki*, the iron smiths, the healers (*valyan*), the *paranakan*, the singing actors, the chief drummer, the *varahan*, the *sambal sumvul*, the courtiers, the *siṅgah*, the *pamṛṣi*, the royal servants, and so forth: they will not have access to the village.

〈1v1–1v3〉 The status of its *parəmasan* (tax) shall be to accrue to the Deity (i.e., the Buddha) of the monastery at Dalinan. Their (the villages') obligation is to allow giving half of the *parəmasan* to the dignataries (*kataṇḍan*). Likewise the 〈payments for〉 "harms and compensations" (*sukha-duḥkha*) — areca flower that does not bear fruit, beating (*ḍaṇḍa-kuḍaṇḍa*), *bhaṇḍihala*, etc. — they will accrue the Deity alone.

〈1v3–1v8〉 The king's order: An order was given regarding the traders 〈present〉 there that their numbers would be limited:

- gold smiths, iron smiths, copper 〈smiths〉, bronze 〈smiths〉: three bellows in the whole *sīma*
- *cadar* vendors 4, *arah* workers 3 pounding blocks
- cattle buyers three tradesmen in the whole *sīma* 〈and〉 20 head of buffalo per tradesman, 40 of cattle, 80 of goats, 1 coop of ducks
- 1 boat with a deity (? *abhaṭāra*), with 1 mast, that may not have *tuṇḍān*
- wagoners: three yokes

Up to those limits they shall not be subjected to *parmasan*. If their wares are borne by shoulder pole, for instance cloth vendors, tinkers, *kacapuri* makers, 〈vendors of〉 cotton, *vuṅkuḍu*, bronze, iron, [...], unhusked rice, [...] — all kinds of wares that are borne by shoulder pole: altogether their load carried by shoulder pole shall be five bundles per tradesman, 〈and〉 three tradesmen in the whole *sīma*. Up to those limits they shall not be subjected 〈to any impost〉 by the collectors of royal revenue. If their number is higher than the limit 〈set〉 upon them, the excess shall be subjected 〈to impost〉 by the collectors of all royal levies.

〈1v8–11〉 As for those who paint black, who make *camvriṅ*, who twist ropes (?), who dye, carpenters, turners, who dye red, bird catchers, 〈bird〉 snarers, wicker workers, those who tie *vuṅkuḍu*, shed makers, potters, sugar makers, lime makers, etc.: all of them (i.e., the impost they pay?) will be divided in three. One share will enter into 〈the resources of〉 the Lord 〈of the monastery〉, one share will enter into 〈the resources of〉 the collectors of royal revenue, one share will enter into 〈the resources of〉 the keeper of the *sīma*. Thus was the contents of the king's order limiting the [...].

〈1v11–2v2〉 [The official of Kalaṅ Vuṅkal offered to] the Great King [as token of obedience]: *pilih magāṅ* cloth, ... 1 *blah* of *kalyāga* cloth, 1 *suvarṇa* of gold. The *rakryān* Minister of Hino was offered 1 *yugala* of *kalyāga* cloth, 1 *suvarṇa* of gold. The *rakryān* of Halu, *pu* Vīravīkrama, was offered 1 *yugala* of *kalyāga* cloth, 1 *suvarṇa* of gold. The officials of Halaran, *pu* Basu; of Palar hyaṅ, *pu* Puñjaṅ; of Maṅhuri, *pu* Cakra; of Vadihati, *pu*

Ḍapit; of Makudur, *pu* Samvṛddha; the Paṅkur, *pu* Rañjan; the Tavān, *pu* Pañjaluan; the Tirip, *pu* Biṣṇu were given as tribute 1 *yugala* of cloth, 8 *māṣa* of gold, per person. The 2 foremen of Vadihati, the one of Mira-mirah, *si* Rayuṅ ⟨and⟩ the one of Halaran, *si* Dhanada, were offered 1 *yugala* of cloth, 4 *māṣa* of gold, per person. The 2 foremen of Makudur, the one of Taṅkil Sugih, *si* Mantai ⟨and⟩ the one of Hamvulu, *si* Ḍuha, were offered 1 *yugala* cloth, 4 *māṣa* of gold, per person. The ⟨foreman of⟩ Vadihati proceeding to demarcate, the one of Vaḍiṅin, *si* Vada Huma, was given 1 *yugala* of cloth, 8 *māṣa* of gold, additional remuneration. The ⟨foreman of⟩ Makudur proceeding to demarcate, the one of Pahvan, was given 2 *yugala* of cloth, 8 *māṣa* of gold, additional remuneration. The remuneration ⟨they receive⟩ at the holy Kudur were 1 *yugala* of cloth, 4 *māṣa* of gold. The mamuat parujar I hino ⟨also serving as⟩ the Kaṇḍamuhi ⟨called⟩ *si* Haṅgə; ci[tra]lekha saṁ vatu vara- 2r7ṇi si manəsər·, I halu saṁ viśaga si dāmodara, I (sirika)n· si hujuṁ (galuḥ si A)yuda(,) citralekha saṁ (dha)[rmmā]sinta [8×] vidiḥ si ḍaṇu 2r8citralekha saṁ halaṁ manuk· si (go)vinda, I ti[ru](An· sumuḍa)n· (ḍa)pu(nta bhā)sura vinaiḥ vḍihan· yu 1 mas· mā (5) (soAṁ-soAṁ)

⟨4r6–4r11⟩ After offering gold as gifts along with *vḍihan*, the requisites for the Makudur who *uyut* were laid ready:

- 4 pairs of *vḍihan* for the holy stone, 4 *māṣa* of gold nuggets
- 1 pair of *vḍihan* for the holy Brahmā, 1 *māṣa* of gold
- 1 steaming basket of uncooked rice to fill the rice basket that the one who *uyut* uses for scattering
- 1 *ikat* of iron, 4 *māṣa* of gold
- 1 stand (*pada*), 10 *ikat* of iron for it, 1 *māṣa* of gold
- 1 goat
- 1 black cock
- 4 chicken eggs
- 1 head of buffalo
- 1 *kumol*
- 1 footed *pras*
- cooked rice in 5 pots
- 1 goat
- items of copper

- 1 cauldron
- 1 pot
- 1 steaming pan
- 1 *buri*
- 1 rice cooker
- 1 *tarai*
- 1 lamp stand
- 1 low bowl
- items of bronze
- 1 big bowl
- 1 platter
- 3 drinking bowls
- items of iron
- 1 axe
- 1 pick axe
- 1 *təvək*
- 1 borer (*tampilan*)
- 1 *kris*
- 1 chopping knife
- 1 chisel
- 1 *kampit*
- 1 drill
- 1 shaving blade (*kurumbhāgi*)[1]
- 1 blade of a plane (*pamajha*)
- 1 nail clipper
- 1 *gulumi*

[1]Cf. Malay *kerampagi* "pisau cukur; pisau lipat".

- 1 carpenter's square
- 4 crowbar
- 1 hoe

〈4r11–〉 After the requisites for the Makudur who *uyut* were laid ready, the official of Kalaṅ Vuṅkal stood up, along with the official's wives 〈named〉 *dyah* Sucintə, as well as *dyah* Kina, *dyah* Vaitā, *dyah* Savitā. They offered the five services to the official who produces speech. After the official who produces speech had been offered five services, he wore flowers, unguent and *paṅalih* (a change of dress?): he stood facing the canony where *uyut* takes place, and sat down facing South. The Vahuta Hyaṅ Kudur faced the holy Kudur, and sat down facing East. In the same way, the *patih*s and *vahuta*s sat behind the Vahuta Hyaṅ Kudur. The headmen of Vukaja, Tumpak and Vuru Tlu and the headmen of the neighboring villages all sat facing North. Their wives took position east of the canopy, facing West.

After all their positions were ready, the Makudur pronounced the invocation — he slashed the chicken, using the holy Kulumpaṅ as underlay, and he smashed the eggs on the *sīma* stones — and at the same time he pronounced the imprecation. These were his words:

Bibliography

Plates 1 and 2 previously unpublished. Plate 4 previously published by F. H. van Naerssen (1935). All plates edited here based on direct inspection and on photographs of the plates.

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