N. 404. Victory document of *pu* Tabvəl from Guntur, 829 Śaka

Arlo Griffiths

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Palaeographic description

Damais (1955: 195) commented on the irregularity of the lettering. Titi Surti Nastiti (p. 413 n. 36) observes correctly that "Dalam prasasti ini pasangan *wa* ditulis tidak konsisten, ada yang bulat dan ada yang agak oval."

Edition

〈Page 1r〉

〈1r1〉 □ svasti śaka-varṣātīta 829 śravaṇa-māsa, tithi dvādaśi śukla, ma, po(,) bu, vāra〈,〉 tatkālani pu tabvəl·〈1r2〉 Anag vanuA Iṁ guntur· punpunaniṁ vihāre garuṁ pinariccheda guṇa-doṣanira de samaggat· pinapan·〈1r3〉 pu gavul· muAṁ saṁ Anakabvi pu gallam· vanuA I pulu vatu,

samvandhanikaṁ guṇa-doṣa, hana saṁ dharma ṅara〈1r4〉nya bapani maṁhampig· saṁkā ri vurakuṁ〈,〉 ya ta tumagiḥ pu tabvəl·〈,〉 tinagihakanya mas· su 1〈,〉 ndātan

hutaṁ⟨1r5⟩ pu tabvəl· ya hutaṁ saṁ Anakabvi, makaṅaran si campa, vuAṁ sānak saṁ dharma, pajjaḥ puA si campa, tinagiḥ⟨1r6⟩ ta pu tabvəl· de saṁ dharma, ndātan hanānakni pu tabvəl· muAṁ si campa, ṅuniveḥ yar vruha rikaṁ hutaṁ⟨,⟩ ya⟨1r7⟩ ta mataṅyan· tka ri samaggat pinapan·⟨,⟩ ndātan· tka saṁ dharma rikaṁ pasamayān·⟨,⟩ ya mataṅyan· Inalaha⟨1r8⟩kan ta ya de samaggat pinapan·, lavan· tan hana parṇnaḥniṁ hutaṁ maṅkana tumibā riṁ laki-laki yata⟨Page 1v⟩⟨1v1⟩n paṅavruḥnikaṁ laki-laki, ṅuniveḥ yan· tan hana Anak samvandha,

tatra sākṣī rovaṁ rakryān· Aputu,⟨1v2⟩ pu rakak· vuAṁ I taṁkil·, rovaṁ rakryān· haməAs· pu kirat· vuAṁ I timvun· vsi, pu saṅgama vuAṁ I gu⟨1v3⟩ntur·, muAṁ guru vaju Anakabvi samaggat pinapan· Atuha, nāhan· kveḥniṁ sākṣī byakt(i)nyan· sampun·⟨1v4⟩ śuddha-pariśuddha Ikaṁ guṇa-doṣa, likhita-pātra dyaḥ raṅgal· vuAṁ I varasiga □

kunaṁ sugyan ta(m)ān paṅu⟨1v5⟩jara ya muvaḥ dlāhaniṁ dlāha ya donikeṁ jayapātra □□□

Apparatus

⟨1r1⟩ 829 G TSN ◇ *849* B • While Titi Surti Nastiti reads 829 in her text, in the accompanying footnote she writes that "Angka tahunnya dibaca oleh Brandes 849 Śaka, dan pembacaan Brandes sebenarnya tidak salah" whereas the correct reading is definitely 829.

⟨1r2⟩ punpunaniṁ B ◇ *punpūnaniṁ* TSN.

⟨1r4⟩ mas· su 1⟨,⟩ ndātan ◇ *mas· su 1, ndātan* B TSN • Brandes and Titi Surti Nastiti read a punctuation sign after the numeral, but we see none.

⟨1r8⟩ yata⟨Page 1v⟩⟨1v1⟩n ◇ *ya tan* B TSN • Brandes and Titi Surti Nastiti read two words, but only one word is intended here (Zoetmulder 1982, s.v. *yatan*).

⟨1v1⟩ Aputu,⟨1v2⟩ pu rakak· TSN ◇ *Aputu⟨1v2⟩ pu rakak·* B • Brandes does not read a punctuation sign after *Aputu*.

⟨1v2⟩ rakryān· TSN ◇ *rakryan·* B.

⟨1v3⟩ Atuha, B ◇ *Atuhā,* TSN • Comparing the shape of *tarung* in the *hā* in *vihāre* in 1r2 with the shapes of punctuation signs in this inscription, it seems that one can read either *tarung* or punctuation sign but not both, so either *Atuhā* or *Atuha,* — in the context, the reading with punctuation sign is preferable. — ⟨1v3⟩ byakt(i)nyan· B ◇ *byaktanyan·* TSN • Traces of an *ulu*, needed for the sense, are visible on the photographs.

〈1v4〉 ta(m)ān ◇ *ta tān·* B TSN.

Translation

〈1r1–3〉 Hail! Elapsed Śaka year 829, month of Śrāvaṇa, twelfth *tithi* of the waxing fortnight, Mavulu, Pon, Wednesday. That was the time when the dispute (*guṇa-doṣa*) of *pu* Tabvəl, native of the village of Guntur, domain (*punpunan*) of the monastery (*vihāra*) at Garuṅ, was adjudicated by the official of Pinapan 〈named〉 *pu* Gavul, along with his wife 〈named〉 *pu* Gallam of the village of Puluvatu.

〈1r3–1v1〉 The grounds (*sambandha*) for the dispute: there was someone called Dharma, father of Maṅhampig, originating from Vurakuṅ. He made a claim from *pu* Tabvəl. A claim of 1 *suvarṇa* was made by him. But it was not the debt of *pu* Tabvəl. The debt was of his wife, named *si* Campa, a cousin (*vvaṅ sānak*) of Dharma. When Campa died, a claim was made of *pu* Tabvəl by Dharma. *Pu* Tabvəl and *si* Campa had no children, let alone any that would know about (or: acknowledge) the debt. That was the reason why 〈Dharma〉 came to the official of Pinapan. 〈But〉 Dharma did not come at the appointed time (for the hearing). That was the reason why the official of Pinapan ruled against him. Moreover, there is no situation that such debt will accrue to the husband, if it is not knowledge 〈on the part〉 of (or: acknowledgement by) the husband, let alone if there are no children. 〈Such were〉 the grounds.

〈1v1–1v4〉 Witnesses thereof: the assistant of the *rakryān* of Aputu 〈named〉 *pu* Rakak, a man from Taṅkil; the assistants of the *rakryān* of Haməas, 〈the first named〉 *pu* Kirat, a man from Timbun Vsi, 〈the second named〉 *pu* Saṅgama, a man from Guntur; and Guru Vaju, the senior wife of the official of Pinapan (or: the wife of the senior official of Pinapan). Such was the number of the witnesses to the evidence that the dispute was entirely resolved. The document was written by *dyah* Raṅgal, a man from Varasiga.

〈1v4–1v5〉 As for the aim of this victory document (*jayapatra*), it is that 〈even〉 into the future's future there should no more be any one to discuss it.

Commentary

〈1v4–1v5〉 Stutterheim (1935) observed that the words *tamān paṅujara muvaḥ* (which he still quoted in Brandes' reading with *tatān*) find a parallel in the words *tan punaruktā* at the end of the Palebuhan inscription. The correspondence of this closing paragraph with the final words preserved of the Laguna plate are even more remarkable.

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First decipherment of the inscription by K.F. Holle (1880); second and authoritative edition, with translation into Dutch, by J.L.A. Brandes (1889); correction of the reading of the Śaka date from 849 to 829 by R. Goris (1928); discussion of inconsistencies in the dating parameters and tentative conclusion on the Julian conversion by L.-Ch. Damais (1955); reproduction of Brandes' edition, to which is added a translation into English, by H. B. Sarkar (1971–1972); new decipherment, with some critical notes but without translation, by Titi Surti Nastiti (2016); re-edited here by Arlo Griffiths based on autopsy and photographs, with citation of variant readings only from the editions by Brandes and Titi Surti Nastiti, but omission of variant readings which concern the interpretation *b* vs. *v* in *pasangan* position, where Brandes often opted for the former and Titi Surti Nastiti correctly opts for the latter.

Primary

[H] Holle, Karel Frederik. 1880. "Kawi-oorkonden, no. 2: Transcriptie van koperen platen." VBG 39. Pages 1–2, part I A.

[B] Brandes, Jan Laurens Andries. 1889. "Een Jayapattra of acte van eene rechterlijke uitspraak van Çaka 849." TBG 32, pp. 98–149.

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[1]Nakada refers to pages of Cohen Stuart's *Kawi Oorkonden* (concerning KO no. XVII), but we don't find anything there. Confusion with the title of Holle's publication? Or with another items from the former Dieduksman collection?