N. 1481. Inventory of a Śaiva temple at Dieng (9th c. CE)

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Summary

The inscription opens with a salutation to Śiva and lists gifts presented to/or property belonging to a (temple) of the Daṅ Hyaṅ (Śiva).

Palaeographic description

Kawi script characteristic of the 9th c.

Edition

〈Face A〉 〈A1〉 || namaś śivāya |

devadra〈A2〉vya hulun· ḍuA puluḥ〈A3〉 karvo sapuluḥ A(las)·〈A4〉 (ka)caṅan· ḍuA, padyusan·〈A5〉 ḍu[A,] (gaṁ)gun·, karaha pad (va)〈A6〉tu, (tatas)· lnaṁ, caranti li〈A7〉ma, vūṁ (pad va)tu, parsarinasi〈A8〉yan· (ta)mvaga, sapuluḥ va〈A9〉tu, mās· ḍu

tahil·, jami〈A10〉niga pad vatu, caturaṅgaṁ〈Face B〉 〈B1〉 , kai(ṁ)l laki, sajugala ‖〈B2〉 luṁsir ṣavatu ‖ vi(tādi)〈B3〉 ḍuA vatu, taṇḍa-taṇḍa〈B4〉 ḍuAlapan·, suruy· ga〈B5〉ḍiṅ·, carmin· | batu cərmi〈B6〉n·, vuṁvuṁ vala, karantiga ḍu〈B7〉A, ṣaṇḍuk· ḍuA ‖ guci〈B8〉 pat vatu, vatu kākkyaṅ·〈B9〉 ḍuA, (ḍā)ṁ | Eka teja ḍaṁ hyaṁ

Translation

Homage to Śiva! Property of the god: twenty slaves; ten buffaloes; two platters for beans (?, *alas kacaṅan*); two wash-basins; four items (*batu*) of *gaṅgun karaha*, *tatas lnaṅ*; five *carantis*; four items of *vūṅ*; ten items of *parsarinasiyan* of copper; two taels of gold; four items of *jaminiga*, neatly arranged (?, *caturaṅgaṅ*); cloth for a male, one pair; one item of *luṅsir*-cloth; two items of *vitādi*; eight banners; a comb of ivory; a mirror; mica (or: a mirror of mica); *buṅbuṅ vala*; two candles; two spoons; four items of jars; two *kakyaṅ* stones; kettle, one; fire for the venerable one.

Commentary

Stutterheim rightly remarked that the use of punctuation seems unsystematic. Given the uncertain meaning of much of the text, many word divisions and readings are uncertain. Not without a degree of arbitrariness, some particularly uncertain akṣaras are marked as unclear. It was Schoterman (1981) who proposed the correction of the reading *kail laki*, unanimously favoured by his predecessors, into *kaiṁl laki*. He noted that the *anusvāra* is "clearly visible in the incisions of the inscription" and believed that this spelling is "the result of a very rigorous application of the Skt rules of sandhi, the 'basic' form being *kain laki* ". Although I do not find the *anusvāra* clear, I provisionally retain Schoterman's reading.

Bibliography

The text was first established on the basis of the reading by J. L. A. Brandes (1913), controlled by using the photography OD 3519 and inspecting the stone at the National Museum at Jakarta (inv. no. D. 11). The result was then checked against Stutterheim's revised reading (1938), and finally against other photographs, to yield the edition published in Griffiths 2018, where I did not list all variants between published readings and my own. The present digital edition reproduces that previous publication.

Primary

[B] Brandes, Jan Laurens Andries & Nicolaas Johannes Krom. 1913. *Oud-Javaansche Oorkonden: Nagelaten transcripties*. Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen 60 (parts 1 and 2). Batavia; 's-Hage: Albrecht; Nijhoff. [URL]. Item XCVI, pages 227–228.

[S] Stutterheim, Willem Frederik. 1938. "Oude gewichten in het Museum." TBG 78, pp. 118–120.

[G] Griffiths, Arlo. 2018. "The corpus of inscriptions in the Old Malay Language." In: *Writing for Eternity: A Survey of Epigraphy in Southeast Asia*. Edited by Daniel Perret. Études thématiques 30. Paris: École française d'Extrême-Orient, pp. 275–283. [URL]. Pages 276–279.

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