Alasantan

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Palaeographic description

The use of layar is normally in Indian mode, but Indonesian mode is also found at least once (and marked with = as per TG 3.8.8).

The lowest level punctuation sign, provisionally represented here by ”,”, takes the shape of a median dot.

Edition

〈Page 1r〉〈left: 1〉 〈1r1〉 □ ◉ □ namo ’stu ṣad-vināyakāya □ ○ □

svastī śaka-varṣātīta 861 bhadravāda-māsa, tithi pañcami kṛṣṇa-pakṣa, vā, pa, śu, vāra, Aśvinī-nakṣatra, Aśvī-devatā, vi〈1r2〉ṣkambha-yoga, Irikā divasani Ājñā śrī mahārāja rakai halu dyaḥ siṇḍok· śrī Īśānavikrama, tinaḍaḥ rakryān· mapatiḥ I halu dyaḥ sahasra Umiṅsor· I samga〈1r3〉t· 〈〈kanuruhan·〉〉 pūdā, kumonnakan· Ikaṁ lmaḥ varuk· ryy ālasantan· vatək· bavaṁ mapapan·◦ sīmān· rakryān· kabayāʟn· Ibu rakryāʟn· mapatiḥ

I halu dyaḥ sahasra kvaiḥ〈1r4〉nya tampaḥ 13 bheda saṅkā riṁ pomahan· kəbuAn·-kəbuAn· pamli Iriya kā 12 dumuⱠAl· Ikaṁ lmaḥ rāma ryy ālasantan· sapasug banuA,

pratyekanikaṁ rā〈1r5〉ma manarima mās· vinkas· kaki vantil·, pastī, sukhamī, guru dṛvyak·, kaḍaṅayan·, suji, rambay·, jikən·, lubhī, Apkan· maṇḍaraḥ, gusti Aṅkat·, panulisan· tambi, bhṛtyaḥ,〈1r6〉 bharalī, duvəg·, baryyuṁ, tuṅgəṁ, vulakan·, popoṁ, parujar· mañciṁ, tuh¡a!〈ā〉las· varakas·, kabaⱠt·, bahu, khyāti, surаṅgaṇā, teⱠlā, puluḥ, bhujī, saṇḍak·, vakulaⱠn· ma〈1r7〉ndon·, maṇḍal· lālaṁ, Akajar kumīs·, ḍampal·, kuhal·, capil·, variga kāliḥ bakacak·, busta, saṁlā, tuha vəṚḥ dayī, cabil·, nāhan· kvaiḥniⱠkanaṁ rāma manarima mā〈1r8〉s·,

paknānikanaṁ lmaḥ An· sinīma, śīmā paṅurumbigyana rakryān· kabayān·, parṇnahanya svatantrā, tan· katamāna deniṁ patiḥ vahuta rāma, muAṁ saprakāraniṁ maṅilala dṛ〈1r9〉bya haji riṁ daṅū, miśra parāmiśra vulu-vulu prakāra, paṅuⱠraṁ, kriṁ, paḍam·, manimpiki, paraṇaⱠkan·, limus gal¿a?〈u〉ḥ, paṅaruhan·, taji, vatu tajam·(,) sukun·, halu varak·, ra〈1r10〉kadut·, pinilai, kataṅgaran·, tapa haji, Air haji, malandaṁ, Ḷca, Ḷb-lab·, kalaṅkaṁ, kutak·, taṅkil·〈,〉 tṛpan·, salvīt·, vatu valaṁ, pamaṇikan·, sikpān·, rumbān·, tiṅkə(s)·〈,〉〈1r11〉 viji kavaḥ, vilaṁ vanu(A), tuha dagaṁ, juru guśali, tuhān naⱠmbi, tuhān· huñjaman·, juru juḍi, juru jaliⱠr·, miśra hino, vli hapū, vli vaduṁ, vli tambaṁ, vli pañjut·, vli haṚṁ, pa〈1r12〉bisar·, palamak·, pakaluṅkuṁ, Urutan·, dampulan·, tpuṁ kavuṁ, suṁsuṁ paṅuⱠraṁ, pasuk alas·, payuṅan·, pāⱠṅinn-aṅin·〈,〉 sipad biluⱠt·, puluṁ paⱠḍi, skaⱠr tahun·, panrāṅa〈1r13〉n·, panusuḥ, hopan·, pahaⱠliman·, kḍi, valyan·, vidu, sambal·, sumbul·, hulun· haji, pamṛṣi, sinaguha, vaⱠtak· I jro, Ityevamādi tan· tamā rikanaṁ ś¡i!〈ī〉ma pa〈1r14〉ṅurumbigyan· lmaḥ varuk· ryy ālasantan·, kevala rakryān· saṁ maśīma AⱠtaḥ pramāṇā I sadrabya-hajinya kabaiḥ,

samaṅkana Ikanaṁ sukha-duḥkha kady aṅgāniṁ mayaṁ tan· (pa)〈1r15〉vvaḥ, valū rumambat· riṁ natar·, vipati, vaṅkay· kābunan·, rāḥ kasavur iṁ dalan·, vāk·capala, hastacapala, dūhilatan·, hidu kasirat·, mamijillakan· turaḥniṁ kikir· ma〈1r16〉mūk· mamumpaṁ, lūdan·, tūtan·, ḍaṇḍa kuḍaṇḍa〈,〉 bhaṇḍihālādi, rakryān· saṁ maśīma parānani drabya-hajinya kabaiḥ,

kunaṁ Ikanaṁ mañambul·, mañavriṁ, maṁlākha, maṅapu〈1r17〉s· maṅubar·, matarub·, maṅgula, maṁdyūn·, manūla vuṅkuḍu, maṁluruṁ, mapahaṅan·, magavai ruṅki, payuṁ vəlū, mopiḥ, Akajaṁ, Akisī, mamubut·, maṅanam-anam·, manava(ṁ),〈Page 1v〉 〈Page 2r〉〈left: 2〉 〈2r1〉 manahəb· mamisaṇḍuṁ manuk· makala-kalā, rakryān· saṁ maśīma Ataḥ pramāṇā I dṛbya-hajinya kabaiḥ,

samaṅkana Ikanaṁ masambyavahāra hana ṅkāna hinīṅ-hīṅan· kvaihanya Anuṁ〈2r2〉 tan· knāna de saṁ maⱠṅilala dṛbya haji, pataṁ tuⱠhān· Iṁ sasambyavahāra Iṁ saśīma, yan· paṅulaṁ kbo 20 kboAnya Iṁ satuⱠhān· sapi 40 Iṁ satuhāⱠn· vḍus· 80

Iṁ satu〈2r3〉hān· Aṇḍaḥ satarub· Iṁ satuhān·, maṅaraḥ pataṁ tuhān·, maguⱡluṅan· pata〈ṁ〉 pasaṁ, paḍahi tluṁ taⱡṅkilan·, Uṇḍahagi ruAṁ tuhān·, paṇḍay· mās· ruAṁ guśali, paṇḍay· tamba〈2r4〉ga ruAṁ guśali, paṇḍay· vsi ruAṁ guśali, macadar· vvaluṁ pacadaran·, yāpvan· pinikul· dagaṅanya kaⱡdy aṅgāⱡniṁ mabasana, masayaṁ, maṅavari makacapuri maṅuñjal· kapas· vuṅkudu, vsi〈2r5〉 tambaga kāṅśa timaḥ vuyaḥ paḍat· lṅa bras· gula kusumbha, saprakāraⱡniṁ dval· pinikul·, kalima bantal· pikul·-pikulananya Iṁ satuhān·, Ikanaṁ samaṅkaⱡna tan· knāna de saṁ maṅi〈2r6〉lala dṛbya haji, saparānanya sadeśānya, ndān· makmitana ya tuli¿y?〈s〉· maṅke luīranya, yāpvan· Ḷviḥ saṅkā rikanaṁ sapaṁhīṁ Iriya knāna sakaḶviḥnya de saṁ maṅilala sodhāra haji ta〈2r7〉nn *a(dh)ikāna,

Irikaṁ kāla maṅaṅsəAkan· rakryān· kabayān· Ibu rakryān· mapatiḥ I halu dyaḥ sahasra pasak-pasak· I śrī mahārāja su 5 vḍihan· gañjar haji yu 1 I hino su 2 mā 8〈2r8〉 vḍihan· jaro haji yu 1 rakryān· mapatiḥ I halu dyaḥ sahasra su 1 mā 4 vḍihan· yu 1 ra¿g?〈k〉ryān· vka dyaḥ bālīśvara su 1 mā 4 vḍihan· yu 1 rakryān· siⱡrikan· pu balyaṁ su 1 mā 4 vḍihan·〈2r9〉 yu 1 samgat· kanuruhan· pūdā su 1 mā 4 vḍihan· yu 1 tiruAn· ḍapunta taⱡritip· su 1 mā 4 vḍihan· yu 1 vadihati pu dinakara su 1 mā 4 vḍihan· yu 1 Akudur· pu tuna(ṁ) su 1 mā 4 vḍiha〈2r10〉n· yu (1)(,) ma(ṁ)huri pu paṇḍamuAn· mā 10 vḍihan· yu 1 halaran· pu bhā mā 10 vḍihan· yu 1 paku bāṁ saṁ ra limus· mā 10 vḍihan· yu 1 vaḍiṅin· pu tīkṣṇa mā 10 vḍihan· yu 1 tuhā〈2r11〉n i vadihati 2 mira-miraḥ saṁ sudānta, halaran· saṁ lbur poḥ mā 10 vḍihan· yu 1 sovaṁ-sovaṁ, tuhānn i makudur· 2 təpusən·, Ulahan· mā 5 vḍihaⱡn· hlai 1 sovaṁ-sovaṁ, pa〈2r12〉ṅuraṁ I vadihati saṁ ra vuṅū, Anuṅgū saṁ deva mā 5 vḍihan· hlai 1 sovaṁ-sovaṁ, paṅuraṁ I makudur· saṁ ra kəvəl·, Anuṅgū saṁ baruṇa mā 5 vḍihaⱡn· hlai 1 sovaṁ-sovaṁ, karamānni〈2r13〉ra I vadihati Atuha raray· mā 10, karamānnira I makuduⱡr· Atuha raray· mā 10, saṁ hyaṁ kudur· mā 10 vḍihan· yu 1 tuhānn iṁ *pakaraṇān· makabehan· juru kanayakān·〈2r14〉 I mahārāja pu kuṇḍū, juru vadvā rarai pu suriṁ, juru kalula pu tapa, kaṇḍamuhi ḍaṅ ācāryya nārāyaṇa, citralekha saṁ nidhi, parujaⱡr· I halu visāga, ḍapunta basu, I vka viriḍi[ḥ,]〈2r15〉 ḍapunta niścaya, I paⱡṅkaja ḍapunta govinda, I kanuruhan· saṁ ra mase, I tiruAn· sumuḍan·, saṁ brahmaśiva, su 1 mā 4 kinabaihannira, citralekha I mahārāja lakṣaṇa(,) baḍiva, kī〈2r16〉rti, mā 4 vḍihan· hlai 1 sovaṁ-sovaṁ, patiḥ juru kāliḥ vaśaḥ saṁ śabda, kuci saṁ makāra, mā 5 vḍihan· yu 1 sovaṁ-sovaṁ, parujarniṁ patiḥ vaśaḥ piṅsor hyaṁ saṁ pakuⱡdān· mā 2 ku (2)〈2r17〉 vḍihan· hlai 1 sovaṁ-sovaṁ, parujarniṁ patiḥ kuci paskaran· saṁ caitya mā 2 ku 2 vḍihan· hlai 1 sovaṁ-sovaṁ, rakryān· bavaṁ mapapan· dyaḥ gula su 2 mā 8 vḍihan· yu 1, tuhānn i(ṁ) bavaṁ〈2r18〉 dyaḥ maluA, Amaṁ rakryān· bavaṁ pu bukəṁ mā 10 vḍihan· hlai 1 sovaṁ-sovaṁ, rakryān· vulat patiḥ dyaḥ ḍohol· vinaiḥ vḍihan· jaro haji hlai 1, samgat· sijana pu pujut· vḍihan·〈Page 2v〉 〈Page 3r〉〈left: 3〉 〈3r1〉 sə:ṁ rāḥ hlai 1 təĀsan· dyaḥ tolobоṁ Atəhə[r] (pat)[i]ḥ ma[ṁ]harap· babak· I bavaṁ vinaiḥ pasək-pasək· su 1 mā 4 vḍihan· yu 1〈,〉 samgat· muṅgaṁ pu maṅubər·

vanuA ri muṅgaṁ tuhān i(ṁ) ka〈3r2〉nayakāⱡn· ri halu vḍihan· hlai 1 kakaran· pu munda vḍihan· hlai 1 dyaḥ ghoṣa Amasaṅakan· I rakryān· bavaṁ mapapan· dyaḥ gula vḍihan· hlai 1 dyaḥ pataḻsan· vatak halu vanuA〈3r3〉 I tumurun· vḍihan· hlai 1 saṁ jula, partaya ri Air banuA vanuA I viⱡrikan· vḍihan· hlai 1 saṁ praśānta tuhānniṁ kalula I kanuruhan· vanuA I taṅunan· vḍihaⱡn· hlai 1, patiḥ dyaḥ〈3r4〉 bajra, dyaḥ kumo 2 vḍihan· hlai 1 sovaṁ-sovaṁ, patiḥ maṁharap· babak· I paḍaṁ I paṅkaja saṁ baruṇa mā 4 vḍihan· yu 1〈,〉 patiḥ I lmaḥ tulis· saṁ kilipaⱡn· mā 2 vḍiⱡhan· yu 1, tu〈3r5〉mpuk· mā 1 vḍihan· hlai 1 dəAn· kāma patiḥ I paḍaṁ mā 2 vḍihan· hlai 1, rāvaṇa mā 1 vḍihan· hlai 1, bikər·, hujuṁ, juṁhur·, dəmə, gacəm· ku 2 vḍihan· hlai 1 sovaṁ-so〈3r6〉vaṁ, pnik· patiḥ I lmaḥ tulis· maṁharap· babak· vḍihan· hlai 1, candra, bhanū, bakaṭəl·, ḍaluṁ vḍihan· hlai 1 sovaṁ-sovaṁ, patiḥ I bavaṁ manujendra vḍihan· hlai 1 Anak·nya ruA vinaiḥ ku〈3r7〉 2 sovaṁ-sovaṁ, vahuta I mapapan· maṁharap· babak· caitra, UraⱡkՀ, Arja, su 1 mā 4 kinabehanya vḍihan· yu 1 sovaṁ-sovaṁ, vahuta I mapapan· bandhu ramani rakā, buⱪṁ, kuñjar·,〈3r8〉 paradhīpa, baliba, śrayisinta, tahimbək·, parujar· jaluk·, sūṅan·, kulumā, baracaḥ, maṁḍampak·, vinkas· surupī, dhara, su 7 kinabaihanya vḍihan· hlai 1 sovaṁ-sovaṁ vahuta I pagə〈3r9〉ruyuṁ maṁharap· babak· bayaⱡd· su 1 mā 4 vḍihan· yu 1, vahuta I vsi-vsi maṁharap· babak· baiśākha su 1 mā 4 vḍihan· yu 1, rāma ryy ālasantan· saṁ dr̥vyak·, rambay·, sukhamī, cleṁ, vinaiḥ〈3r10〉 vḍihan· hlai 1 sovaṁ-sovaṁ su 1 kinabehanya, rāma ri lmaḥ tulis· milu, kaki śikha, pahəḥ, dhane¿m?〈ṣ〉ṭi, kuludū, bandī vineḥ vḍihan· hlai 1 sovaṁ-sovaṁ, rāma I skar bila, pəgeṁ, rāma ka〈3r11〉bayān· maṅambaḥ vḍihan· hlai 1 sovaṁ-sovaṁ, rāma I Ⱡⱡbuḥ runtiṁ, kalaṁ susup· vḍihan· hlai 1 sovaṁ-sovaṁ, rāma I paḍaṅan· vudyaṁ, tuha kalaṁ karu(k)· vḍihan· hle 1 sovaṁ-sovaṁ, rāma〈3r12〉 I tirim· paṇḍai, tuha kalaṁ manaḥ vḍihan· hlai 1 sovaṁ-sovaṁ, rāma Iṁ lāpan· rūpa, tuha kalaṁ kūrma vḍihan· hlai 1 sovaṁ-sovaṁ, rāma I vulu taji kurul· vḍihan· hlai 1, vi(la) ryy āla〈3r13〉santan· si piluⱡkՀ vḍihan· hlai 1, paṅuraṁ balun· mā 1, krīṁ landəp· mā 1, makudur lumakvānusuk· ḍaṇḍəⱡr· mā 10 vḍihan· yu 1 sahopakaraṇa saṅkap· riṁ saji, vadihati lumakvānusu〈3r14〉kՀ harava mā 10 vḍihan· yu 1 sahopakaraṇa saṅkap· Iṁ saⱡji,

I tlasniṁ mavaiḥ pasak-pasak· muAṁ vḍihan· I sira kabaiḥ, pinarṇaḥ Ikaṁ saji I saṁ makudur· I sorniṁ vitāna ma〈3r15〉ṅārgha saṁ pinakaⱡviku sumaṁskāra Ikaṁ təAs· susuk· muAṁ kulumpaṁ, maṁḍiri ta saṁ makudur· maṅañjali I saṁ hyaṁ təAs· maluṅguḥ I sor·ⱡniṁ vitāna māndəlan· pāda humaⱪpakan· saṁ〈3r16〉 hyaṁ təAs· masiṅhal· vḍihan· yu 1 tumūt· saṁ vadihati, lumkas saṁ makudur maṅuyut· manətək· gulūniṁ hayam· linaṇḍəsakaⱡn· Iṁ kulumpaṁ mamantiṅaⱡkan· hantlū Iṁ vatu ś¡i!〈ī〉ma, ma〈3r17〉maṁmaṁ manapathe saminaṁmaṁnira daṅū I katguhakna saṁ hyaṁ ś¡i!〈ī〉ma,

Īndaḥ ta kita kamuṁ hyaṁ Iṁ śr¡i!〈ī〉 haricandaⱡna Agasti mahāⱪⱡṣi, pūrba dakṣiṇa

paścimottara, maddhya ŪLrdhvamadhaḥ ravi śa<3r18>śi kṣiti jala pavana hutāśana yajamāLnākāśa dharma A⌜Lhorātri sandhyā hṛdaya, yakṣa rākṣasa piśāca pretāsura garuḍa gandharba, catvāri loLkapāla yama baruṇa<3r19> kuvera vāsava, muAṁ putra devatā pañcakuśika nandīśvara mahākāla ¿m?<ṣ>aLdvināyaka nāgarājā duLrgādevī, caturaśra Ananta surendra, Anakta hyaṁ kālamṛtyu gaṇa bhūta, kita pra<Page 3v><Page 4r><left: [4]><4r1>[siddha] ma(ṁ)rakṣa ka(ḍatvan·) śrī mahārāja I mḍaṁ Iṁ bhūmi matarām· kita Umilu manarīra Umasuk iṁ sarbaśarīra kita sakala sākṣībhūta tumon· madoḥ lavan· mapaR̥ Iṁ rahina riṁ vṅi At· ḍəṅəĀkan· ta Ikeṁ (sa)<4r2>[maya] (śa)patha su(mpa)ḥ pamaṁmaṁmami ri kita hiyaṁ kabaiḥ yāvat· Ikaṁṅ vaṁ durācāra tan māgam· tan makmit· Irikeṁ śapatha sinrahakan· saṁ vahuta hyaṁ kuduLr· hadyan hulun· matuha raray· laki-laki (va)<4r3>dvan· viku gṛhastha (mu)Aṁ patiḥ vahuta rāma, Asiṁ Umulah-ulaḥ Ikeṁ lmaḥ varuk· ryy ālaLsantan· śīma paṅurumbigyan· Ina=rpaṇakan· śrī mahārāja I rakryān· kabayān· Ibu rakryān· mapatiḥ ri halu,<4r4> dyaḥ sahasra (Iṁ dlā)haniṁ dlāha baba¿t?<k>a ta ya ṅuniveḥ yan· davuta saṁ hyaṁ vatu śīma tasmāt· kabvataknanya patyanantā ya kamuṁ hyaṁ deyantāt patī ya tatt anoliha I vuntat· taLt tiṁhala I likuR̥n·<4r5> taruṁ riṅ adəgan· tampyal· I viraṅan· Uvahi I tṅanan· tutuḥ tuṇḍunya blaḥ kapālanya, sbitakan· vtaṅnya rantan· Ususnya vətvakan· ḍalmanya ḍuḍuk hatinya, təhər· pəpəddakan· vkassakan· prāṇāntika, ya<4r6>[n]· para riṅ alas· paṅananniṁ moṁ patukanniṁ Ulā, puliraknaniṁ devamanyuḥ yan· para riṁ tgal· Alapanniṁ glap· sampalanniṁ rākṣasa paṅananniṁ vvīl· si pamuṅvan·, tamoLlaḥ ya ri sthānanya sarbaroga ruma<4r7>(ñca) ya, Araḥ ta kita kamuṁ hyaṁ kuśika garga metrī kuruṣya pātāñjala suvuk· loLr· suvuk kidul· kulvan· vetan· bvaṅakan· riṅ ākāśa salambitakan· Iṁ hyaṁ kabaiḥ tibākan· Iṁ mahāsamudra<4r8> klammakan· Iṁ (ḍavuha)n· (A)lapan· sa[ṁ] hyaṁ jalamm er· dudutanniṁ tuviran· saṅhapanniṁ vuhaya, ṅkānan· matya Ikaṁṅ vaṁ Anyāya luməbur· Ikeṁ śīma paṅurumbigyan· ryy ālasantan· Upadravā riṁ devata ka<4r9>baiḥ bhraṣṭā liputanniṁ phīra muliha Ika naraka, tibākan· riṁ mahārorava klān de saṁ yamabala, palūn de saṁ kiṅkara piṁpitu Ata yan· bimbān· pāpā Ata ya saṁsārā sajīvakāla salvīrniṁ duḥ¿l?<kh>a paṅgu<4r10>hanya sarūpaniṁ lara hiḍəpənya sakelikniṁ ma(ṁ)janma dadyananya Avūka tan· təmuAṁ śama, vkassakan· havu kerir· maṅkanātmahananikaṁṅ vaṁ Anyāya luməbur· Ikaṁ śīma paṅurumbigyan· ryy ālasantan·,

<4r11> (I) tlas sa(ṁ) makudur maṅuyut· masalin· sira kabaiḥ kapva maluṅguḥ Iṁ tkan· pasək· tumut· krama saṁ hana riṁ kon· patiḥ vahuta rāma kabayān· muA(ṁ) rāma təpi si(ri)ṁ kulapatī punta matuha rarai, la<4r12>ki-laki vadvan· kaniṣ(ṭh)amaddhyamottama tan· hana kāntun· Ilu manaḍaḥ riṁ pkan· ryy ālasantan· kinuran·-kuran· InaṁsəALn· skul· dāndānan· *hinirusan· kla-kla Ambil-ambil· kasyan· lit-lit· tlu sa<4r13>raṇak· saṅa-saṅān· haLryyas· rumba-rumbaḥ kulubaLn· tetis· tumpuk·-tumpuk· ḍeṁ hañaṁ ḍeṁ hasin· kakap· huraṁ, bijaLñjan· kaḍivas· kavan· laya-layar·

hala-hala hantlū Ina〈4r14〉ri[ṁ] *suṇḍa Atak· p¿i:?〈ə:〉han· piṇḍa limas· Iṁ saron· saṅa bheda saṅkeṅ ivak·, kvaiḥnikaṁ kbo pinaṅan· 3 Ikaṁ saviji praṁ paṁpaṁ piuinaṅan· taṇḍa rakryān· muAṁ patiḥ vahuta 〈rāma〉 Ika(ṁ) 2 piuinaṅan·〈4r15〉 kinabehan· de taṇḍa rakryāuin· muAṁ pauitiḥ vahuta rāma, kidaṁ 3 ¡coloṁ!〈celeṁ〉 1 haṅsa 1 pinaṅauin· kinabehan· Aṅinum· siddhu, tvak· kila(ṁ) pintlu ⌜usovaṁ vinuvuhan· tambul· *Inañjapan· kuravu ku〈4r16〉ri(ma,) hasam· dva-dval· maduluur malariḥ Umaṁsə: taṁ jənu skar· Anabəḥ ta saṁ matuvuṁ maṁḍiri rakai vulat patiḥ samgat· sijana saṁ tuhān· I halu patiḥ vahuta rāma, Anambaḥ huumarap· I sārah-araḥ〈4r17〉 śrī mahārāja, muAṁ rakryān mapatiḥ kamnā sira maṅigla, tuvuṁ bu(ṁ)kuk· gaṇḍiṁ Iniglakannira, tlasnira maṅigəl· maluṅguḥ sira muvaḥ vinuvuhan· tambul· linarihan· piṇḍuA sovaṁ Uma(ṁ)sə: ta(ṁ) baṁlus· lina〈4r18〉ri[ha]n· muvaḥ Atəh¿i?〈ə〉ur· masavuṅan· manaṅgap· taupukan· maṅaran· kampallan· vinaiḥ mā 2 mabañol· maṅaran· paṅin-aṅan· vḍihan· hlai 1 si tarataukan· ku 2 vidu maṅaran· vāhu vi〈4r19〉(nai)ḥ mā 2 vḍihan· hlai 1 I tlasniṁ manonto(n)· men·-men· muliḥ sira kabaiḥ Irikaṁ vṅi manaṅgap· ta rakryān· vayaṁ maṅaran· si kapuluṅan·, vinaiḥ mā 2 vḍihan· hlai 1

nāhan· kramanikaṁ〈4r20〉 susukan· ś¡i!〈ī〉ma paṅurumbigyan· ryy ālasantan· tkap· rakryān· kabayān· I vruha saṁ sādhujana kabaiḥ I paugəḥ saṁ hyaṁ śīma

likhitapātra saṁ kīrti citralekha I mahārāja □ ⊖ □ ⊖ □

〈Page 4v〉

Apparatus

〈1r3〉 〈〈kanuruhan·〉〉 pūdā ◇ *manuruhan· pu Udā* W.

〈1r4〉 sapasug ◇ *sapasuk* W.

〈1r5〉 dṛvyak· ◇ *dhvyak·* W • Cf. 3.9 *saṁ dṛvyak·*. — 〈1r5〉 panulisan· ◇ *manulisan·* W. — 〈1r5〉 bhṛtyaḥ ◇ *bhṛkyaḥ* W.

〈1r6〉 bharalī ◇ *bharilī* W. — 〈1r6〉 tuṅgəṁ ◇ *tuṅgə* W. — 〈1r6〉 mañciṁ ◇ *mañcin* W.

〈1r7〉 kumīs· ◇ *kamīs·* W.

〈1r8〉 śīmā ◇ *śīma* W.

〈1r9〉 gal¿a?〈u〉ḥ ◇ *galaḥ* W.

〈1r12〉 pāuṅinn-aṅin· ◇ *pāṅinaṅin·* W.

〈1r13〉 Ityevamādi ◇ *Ityaivamadi* W.

〈1r15〉 mamijillakan· ◇ *mamijilakan·* W.

〈2r1〉 manahəb· ◇ *manahīb·* W.

〈2r2〉 Iṁ ◇ *I* W.

〈2r6〉 ndān· ◇ *ṅdan·* W. — 〈2r6〉 tuli¿y?〈s〉· ◇ *tuliy·* W • In other inscriptions we find *tulis* in this context. — 〈2r6〉 luĪranya ◇ *lviranya* W. — 〈2r6〉 sapaṁhīṁ ◇ *saṁ pahī* W • The position of he first *anusvāra* is ambiguous, standing midway between the *sa* and the *pa*; evidently, it has been engraved unusually far to the left to avoid the descender from the preceding line. — 〈2r6〉 sakaḶviḥnya ◇ *saṅka ḶviḥnyaW.* — 〈2r6〉 sodhāra ◇ *sovāra* W.

〈2r7〉 a(dh)ikāna ◇ *avikāna* W.

〈2r8〉 haji yu 1 rakryān· W • One expects *haji yu 1 I rakryān·*. The expected preposition is absent also in the following entries in the list. — 〈2r8〉 ra¿g?〈k〉ryān· ◇ *rakryān·* W.

〈2r9〉 pūdā ◇ *pu Udā* W. — 〈2r9〉 pu tuna(ṁ) ◇ *pu tunaṁ* W • This is the expected reading (compare with Sobhamerta 4v6). The *anusvāra* is irregularly shaped.

〈2r10〉 paku bāṁ ◇ *pakuban* W.

〈2r13〉 iṁ pakaraṇān· ◇ *i pakaraṅān·* W.

〈2r14〉 vadvā ◇ *vadna* W.

〈2r15〉 I tiruAn· sumuḍan· ◇ *I tiruAn· samuḍan·* W • There is no need to restore *I tiruAn· saṁ sumuḍan·* following the reissued Sobhamerta charter (5v1), as the original stone inscriptions of Sindok's reign read *tiruAn sumuḍan*. — 〈2r15〉 brahmaśiva ◇ *brāḥma śiva* W.

〈2r16〉 saṁ pakudān· ◇ *sapakudan* W.

〈2r17〉 paskaran· ◇ *pasturan·* W.

〈2r18〉 pu bukəṁ ◇ *pu bukə* W. — 〈2r18〉 mā 10 ◇ *mā 1* W.

〈3r1〉 Atəhə[r] (pat)[i]ḥ ◇ *Atəhə[r a]taḥ* W • What remains visible of the damaged *akṣara* assumed by Wibowo to be *ra* does not seem to be compatible with that reading, and a more convincing restitution is furnished by line 3.4, where we read *patiḥ maṁharap· babak·*.

〈3r2〉 ghoṣa Amasaṅakan· ◇ *yoṣa Apasaṅakan·* W.

〈3r3〉 virikan· vḍihan hlai ◇ *virikan· hlai* W.

〈3r5〉 hujuṁ, juṁhur· ◇ *hujan juhur·* W.

〈3r6〉 bhanū, bakaṭəl·, ḍaluṁ ◇ *bhanū, ḍaluṁ* W.

〈3r7〉 Urak· ◇ *rek·* W. — 〈3r7〉 bandhu ◇ *bhandu* W.

〈3r9〉 dṛvyak· ◇ *dravyak·* W • Cf. *guru dṛvyak·* in 1.5.

〈3r10〉 kinabehanya ◇ *kibanehanya* W. — 〈3r10〉 śikha ◇ *śila* W. — 〈3r10〉 dhane¿m?〈ṣ〉ṭi ◇ *dhanemvi* W. — 〈3r10〉 rāma ri lmaḥ tulis· milu, ..., bandī vineḥ • It seems that *milu* has been misplaced, and need to be moved to stand before *vinaiḥ*. — 〈3r10〉 pəgeṁ ◇ *pəgaṁ* W.

〈3r11〉 vudyaṁ ◇ *vunyaṁ* W • Cf. Kinawe line 12 *samgat laṇḍayan pu vudyaṁ*. — 〈3r11〉 tuha kalaṁ karu(k)· • One could also read *karukh·*, but *karuk·* is expected. Cf. Bimalasrama 10r3 *saṁ karuk·*.

〈3r12〉 kalaṁ manaḥ ◇ *talimahaḥ* W. — 〈3r12〉 vi(la) ◇ *vdiha* W • Perhaps the scribe intended and wrote *vilaṁ* (cf. *vilaṁ vanua* in 1r11)?

〈3r13〉 balun· ◇ *balur·* W. — 〈3r13〉 lumakvānusuk· ◇ *lumakva Anusuk·* W. — 〈3r13〉 saṅkap· riṁ saji ◇ *saṅkap saji* W. — 〈3r13〉 lumakvānusu〈3r14〉k· ◇ *lumakva Anusuk·* W.

〈3r14〉 harava mā 10 ◇ *harava mā 1-* W. — 〈3r14〉 vitāna ◇ *vitāna,* W • Wibowo reads a punctuation sign after *vitāna*, but I cannot see it on the photo of the plate, which admittedly is a bit worn here. Its presence is possible, but not necessary; some contemporary inscriptions punctuate the text here in this formula, while others do not.

〈3r17〉 Īndaḥ ◇ *Indaḥ* W.

〈3r18〉 yajamānākāśa ◇ *yajamānā Akāśa* W. — 〈3r18〉 pretāsura ◇ *preta Asura* W.

〈3r19〉 nandīśvara ◇ *naṇḍīśvara* W. — 〈3r19〉 ¿m?〈ṣ〉advināyaka ◇ *ṣad vināyaka* W. — 〈3r19〉 kālamṛtyu ◇ *kālamratyu* W.

〈4r1〉 sākṣībhūta ◇ *sāṣībhūta* W.

〈4r2〉 Ikaṁṅ ◇ *Ikeṁṅ* W.

〈4r3〉 gṛhastha ◇ *gṛhasta* W.

〈4r4〉 baba¿t?〈k〉a ◇ *babata* W • Trigangga 2003, p. 23, n. 41 (Linggasuntan face C, line 32) proposed to correct to *babakan*, but *babaka* is found in Anjuk Ladang back, line 14; in Paradah II, face C line 79; Kampak back, line 10.

〈4r5〉 tṅanan· ◇ *tuganan·* W. — 〈4r5〉 vkassakan· ◇ *vkasan·* W.

〈4r6〉 pamuṅvan· ◇ *pamaṅvan·* W.

〈4r8〉 jalamm er· ◇ *jalamm ər·* W • See the correction *dalam er* proposed in Trigangga 2003, p. 23, n. 43. The same spelling is found in Linggasuntan face C, line 39 and Paradah

II (back line 34), Anjuk Ladang back, line 19, and Rukam 2r18. On the other hand, *dalamm er·* is found in Paradah I (2B13). The form *dalam air* is found in Gilikan (first plate, v11). — 〈4r8〉 ṅkānan· ◇ *ṅkā* W.

〈4r9〉 Ika naraka ◇ *Iṁ kanaraka* W. — 〈4r9〉 duḥ¿l?〈kh〉a ◇ *duḥla* W.

〈4r10〉 hiḍəpənya ◇ *hiḍəpəAnya* W. — 〈4r10〉 dadyananya ◇ *dayananya* W. — 〈4r10〉 maṅkanātmahananikaṁṅ ◇ *maṅkanā tmhana nikaṁṅ* W.

〈4r12〉 kaniṣṭ(h)a- ◇ *kaniṣṭa-* W.

〈4r13〉 saṅasaṅān· ◇ *saṅsaṅān·* W. — 〈4r13〉 ḍeṁ hañaṁ ◇ *ḍe hañaṁ* W. — 〈4r13〉 ḍeṁ hasin· ◇ *ḍe hasin·* W. — 〈4r13〉 Ina〈4r14〉ri[ṁ] suṇḍa ◇ *Ina〈4r14〉risuṇḍa* W.

〈4r14〉 p¿i:?〈ə:〉han· ◇ *pīhan·* W. — 〈4r14〉 saṅa bheda ◇ *saṅ abheda* W. — 〈4r14〉 vahuta 〈rāma〉 Ika(ṁ) ◇ *vahuta Ikaṁ* W.

〈4r15〉 ¡coloṁ!〈celeṁ〉 ◇ *celeṁ* W. — 〈4r15〉 sovaṁ ◇ *sovaṁ-sovaṁ* W. — 〈4r15〉 kuravu ku〈4r16〉ri(ma,) ◇ *kura vuku〈4r16〉riḥ* W.

〈4r18〉 Atəh¿i?〈ə〉⊔r· ◇ *Atəhər·* W. — 〈4r18〉 paṅin-aṅan· ◇ *paṅinaṅin·* W • Or should we consider that this is the same as the term encountered in 1.12 and edit *paṅin-aṅ¿a?〈i〉n·*?

〈4r19〉 manaṅgap· ta rakryān· ◇ *manaṅgap· taṁ rakryān·* W. — 〈4r19〉 kramanikaṁ ◇ *kramanikanaṁ* W.

Translation

〈1r1〉 Homage be to the six Vināyakas!

〈1r1–1r4〉 Hail! Elapsed Śaka year 861, month of Bhadrapada, fifth *tithi* of the waning fortnight, Vās, Pahiṅ, Friday, lunar mansion Aśvinī, deity Aśvī, conjunction Viṣkambha. That was the time that the decree of the Great King, *rakai* Halu, *dyah* Siṇḍok Śrī Īśānavikrama, received by the *rakryān* minister of Halu, *dyah* Sahasra, descended to the official of Kanuruhan, *pu* Udā, instructing with regard to the *varuk* land[1] at Ālasantan, district of Bavaṅ Mapapan, that it be made the freehold of (or: that it be made into a freehold by) the *rakryān kabayān*, mother of *rakryān* minister of Halu, *dyah* Sahasra. Its total: 13 *tampah*, apart from the housing-premises 〈and〉 orchards, the price for them being 12 *kāṭi* (of gold). The headmen of Ālasantan together with the inhabitants of the village sold the land.

[1]The term *varuk* is not well understood. Zoetmulder 1982, s.v. varuk glosses "a piece of ground (acquired in a part. way? bought?)", while Wibowo 1979, p. 13 tentatively suggested: "Mungkin kata *lmaḥ waruk* menunjuk bagian yang masih hutan belukar".

〈1r4–1r8〉 Enumeration of the headmen receiving gold:[2]

vinəkas the elder Vantil, Pastī, Sukhamī, the teacher Dṛvyak, Kaḍaṅayan, Suji, Rambay, Jikən, Lubhī

market seller Maṇḍarah

gusti Aṅkat

scribes Tambi, Bhṛtyah, Bharalī, Duvəg, Baryuṅ, Tuṅgəṅ, Vulakan, Popoṅ

herald Mañciṅ

foresters Varakas, Kabat, Bahu, Khyāti, Suraṅgaṇā, Telā, Puluh, Bhujī, Saṇḍak

vakulan Mandon

maṇḍal Lālaṅ

akajar Kumīs, Ḍampal, Kuhal, Capil

variga Kālih Bakacak, Busta, Saṅlā

tuha vərəh Dayī, Cabil

Such was the total of the headmen receiving gold.

〈1r8–1r14〉 The purpose of the land being made a freehold was to become a *paṅurumbigyan* freehold[3] of the *rakryān kabayān*. Its status would be independent. It should not be entered as before by the *patih*s, the *vahuta*s, the headmen, and all types of collectors of royal revenues: various *miśra*s, various types of *vulu*, *paṅuraṅ*, *kriṅ*, *paḍam*, *manimpiki*, *paraṇakan*, *limus galuh*, *paṅaruhan*, *taji*, *vatu tajam*, *sukun*, *halu varak*, *rakadut*, *pinilai*, *kataṅgaran*, *tapa haji*, *air haji*, *malandaṅ*, *ləca*, *ləblab*, *kalaṅkaṅ*, *kutak*, *taṅkil*, *tṛpan*, *salvīt*, *vatu valaṅ*, *pamaṇikan*, *sikpān*, *rumbān*, *tiṅkəs*, *viji kavaḥ*, *vilaṅ vanua*, *tuha dagaṅ*, *juru guśali*, *tuhān nambi*, *tuhān huñjaman*, *juru juḍi*, *juru jalir*, *miśra hino*, *vli hapū*, *vli vaduṅ*, *vli tambaṅ*, *vli pañjut*, *vli harəṅ*, *pabisar*, *palamak*, *pakaluṅkuṅ*, *urutan*, *dampulan*, *tpuṅ kavuṅ*, *suṅsuṅ paṅuraṅ*, forest dwellers (*pasuk alas*), *payuṅan*, *pāṅin-aṅin*, *sipad bilut*, *puluṅ paḍi*, *skar tahun*, *panrāṅan*, *panusuh*, *hopan*, mahouts (*pahaliman*), eunuchs (*kḍi*), healers (*valyan*), actors (*vidu*), *sambal*, *sumbul*, royal servants (*hulun haji*), *pamṛṣi*, *sinaguha*, the courtiers (*vatak i jro*), etc., shall not enter into the *paṅurumbigyan* freehold of the *varuk*

[2]The headword of each entry in the list (*vinkas*, *apkan*, *gusti*, etc.) is directly followed by a name, further names separated by median dots.

[3]The compound term *sīma paṅurumbigyan* is reminiscent of the much more common pattern *sīma ka-...-an* (*sīma kajurugusalyan*, *sīma kavajvan*, *sīma kakaṭikan*, etc.) seen in numerous Old Javanese inscriptions. But in the present context the word *paṅurumbigyan* is derived with *pa-...-an* circumfix, from *kurumbigi* which seems to be an alternate of *kurumbhāgi*, "a kind of iron tool (knife)" (Zoetmulder 1982).

land at Ālasantan. Only the *rakryān* founder of the freehold herself shall have authority over all its royal revenues.

〈1r14–1r16〉 Likewise the 〈payments for〉 “harms and compensations” (*sukha-duḥkha*), such as:[4]

mayaṅ tan pavvah areca flower that does not bear fruit

valū rumambat riṅ natar gourd that grows along the ground

vipati fatal accident

vaṅkay kābunan bedewed corpse

rāh kasavur iṅ dalan blood scattered on the street

vākcapala verbal assault

hastacapala physical assault

dūhilatan accusing

hidu kasirat spitting

mamijillākan turahniṅ kikir producing the trace of a file

mamūk running amok

mamumpaṅ rape

lūdan ?

tūtan ?

ḍaṇḍa kuḍaṇḍa physical abuse

bhaṇḍihāla ?

etc.

The *rakryān* founder of the freehold shall be the beneficiary of all its royal revenues.

〈1r16–2r1〉 As for those who

mañambul paint black

mañavriṅ make muslin

maṅlākha dye red

[4] I adopt the interpretation of the term *sukha-duḥkha* itself, and of the meanings of the items in the following list, from work in progress by Timothy Lubin.

mańapus twist ropes

mańubar dye red

matarub make sheds

mańgula make sugar

mańdyūn make pots

manūla vuńkudu stake *mengkudu* root

mańluruń make castor-oil

mapahańan dye with *pahańan*

magavai ruńki, payuń vəlū make baskets, round (?) parasols

mopih work *upih*

akajań make awnings

akisī make basket works

mamubut produce turnery

mańanam-anam make plait

manavań catch in nets

manahəb mamisaṇḍuń manuk catch or snare birds

makala-kalā ?

lOnly the *rakryān* founder of the freehold herself shall have authority over all its royal revenues.

〈2r1–2r7〉 Likewise the numbers of those who engage in trade while present there are restricted: those not to be subjected to the collectors of royal revenue are four tradesmen of the same trade per freehold. If they buy buffaloes, the quota of buffaloes is 20 per tradesman; 40 cows per tradesman; 80 sheep per tradesman; one coop of ducks per tradesman; silver-smiths, four masters; wagoners, four yokes; drum 〈players〉, three places to perform; carpenters, two tradesman; goldsmiths, two smithies; coppersmiths, two smithies; ironsmiths, two smithies; *cadar* (cloth) makers, eight *cadar* making places. If their wares are carried by shoulder-pole — such as cloth vendors, tinkers (vendors of copper utensils), condiment sellers, *kacapuri* makers, transporters of cotton, *mengkudu*, iron, copper, bronze, tin, block salt, sesame, uncooked rice, sugar, safflower (seeds?) — all types of wares that are carried by shoulder-pole: altogether there may be five shoulder-pole bundles per tradesman. What is up to that limit will not be subjected to

the collectors of royal revenue, wherever ⟨those traders⟩ might go, whatever may be their country (of origin). However, they should keep the present document. If ⟨their trade⟩ is more than the limit ⟨imposed⟩ on them, they will be subjected (to levies) by the collectors of all royal shares (*sa-uddhāra haji*) proportionally to the excess ⟨but taxation of the excess⟩ should not be disproportional (*tan adhikāna*).[5]

⟨2r7–3r14⟩ At that time the *rakryān kabayān*, mother of *rakryān* minister of Halu, *dyah* Sahasra, offered gifts:

- to the Great King: 5 *suvarṇa*s, 1 pair of *vḍihan gañjar haji* (royal reward cloth)
- to the Hino: 2 *suvarṇa*s, 8 *māṣa*s, 1 pair of *vḍihan jaro haji*
- ⟨to⟩ the *rakryān* minister of Halu, *dyah* Sahasra: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*
- the *rakryān* Vka, *dyah* Bālīśvara: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*
- the *rakryān* Sirikan, *pu* Balyaṅ: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*
- the official of Kanuruhan, *pu* Udā: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*
- the Tiruan, *ḍapunta* Taritip: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*
- the Vadihati, *pu* Dinakara: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*
- the Akudur, *pu* Tunaṅ: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*
- the Maṅhuri, *pu* Paṇḍamuan: 10 *māṣa*s, 1 pair of *vḍihan*
- the Halaran, *pu* Bhā: 10 *māṣa*s, 1 pair of *vḍihan*
- the Paku Bāṅ, *ra* Limus: 10 *māṣa*s, 1 pair of *vḍihan*
- the Vadiṅin, *pu* Tīkṣṇa: 10 *māṣa*s, 1 pair of *vḍihan*
- the 2 masters of Vadihati, (namely) the Mira-Mirah, *saṅ* Sudānta ⟨and⟩ the Halaran, *saṅ* Ləbur Poh: 10 *māṣa*s, 1 pair of *vḍihan*, per person
- the 2 masters of Makudur, (namely)Təpusən ⟨and⟩ Ulahan: 5 *māṣa*s, 1 sheet of *vḍihan*, per person
- the Paṅuraṅ of Vadihati, *saṅ ra* Vuṅū, watching over *saṅ* Deva: 5 *māṣa*s, 1 sheet of *vḍihan*, per person
- the Paṅuraṅ of Makudur, *saṅ ra* Kəvəl, watching over *saṅ* Baruṇa: 5 *māṣa*s, 1 sheet of *vḍihan*, per person

[5]The form *adhikāna* is apparently an irrealis passive from **umadhike* 'to exceed'; it seems that Zoetmulder (1982, p. s.vv. adhikāra I.2 and tan adhikara) has not precisely understood the expression *tan adhikāna*.

- the headmanship of Vadihati, old and young: 10 *māṣa*s
- the headmanship of Makudur, old and young: 10 *māṣa*s
- the holy Kudur: 10 *māṣa*s, 1 set of *vḍihan*
- all the masters of the Secretariat (*pakaraṇān*):[6]
  - the supervisor of the *nāyaka*-ship of the Great King, *pu* Kuṇḍū
  - the supervisor of junior troops, *pu* Siriṅ
  - the supervisor of servants, *pu* Tapa
  - the Kaṇḍamuhi, master Nārāyaṇa
  - the calligrapher, *saṅ* Nidhi;
  - the herald of Halu Visāga, *ḍapunta* Basu; of Vka Viridih, *ḍapunta* Niścaya; of Paṅkaja: *ḍapunta* Govinda; of Kanuruhan, *saṅ ra* Mase; of Tiruan Sumuḍan, *saṅ* Brahmaśiva

  collectively 1 *suvarṇa*, 4 *māṣa*s.
- calligraphers to the Great King:
  - Lakṣaṇa
  - Baḍiva
  - Kīrti

  4 *māṣa*s, 1 sheet of *vḍihan*, per person
- both *patih juru*s, the *vaśah* ⟨called⟩ *saṅ* Śabda, the *kuci* ⟨called⟩ *saṅ* Makāra: 5 *māṣa*s, 1 pair of *vḍihan*, per person
- the heralds of the *patih vaśah* ⟨and of⟩ the *piṅsor hyaṅ* ⟨called⟩ *saṅ* Pakudān: 2 *māṣa*s, 2 *kupaṅ*s, 1 sheet of *vḍihan*, per person
- the heralds of the *patih kuci* ⟨and of⟩ the pasəkaran ⟨called⟩ *saṅ* Caitya: 2 *māṣa*s, 2 *kupaṅ*s, 1 sheet of *vḍihan*, per person
- the *rakryān* of Bavaṅ Mapapan, *dyah* Gula: 2 *suvarṇa*s, 8 *māṣa*s, 1 set of *vḍihan*
- the foreman of Bavaṅ, *dyah* Malva ⟨and⟩ the guardian of the *rakryān* of Bavaṅ, *pu* Bukəṅ: 10 *māṣa*s, 1 sheet of *vḍihan*, per person
- the *rakryān vulat patih*, *dyah* Ḍohol, was given 1 sheet of *vḍihan jaro haji*

[6] Regarding the term *pakaraṇān*, see our commentary on the Wurudu Kidul inscription.

- the official of Sijana, *pu* Pujut ⟨was given⟩ 1 sheet of *vḍihan sāṅ rāh* (“Sparkling Blood Cloth”)
- the ⟨one of⟩ Təasan (i.e., Tyasan), *dyah* Toloboṅ, ⟨who was⟩ also (*atəhər*) the *patih* ready to carry out the clearing (of wood and underbrush) at Bavaṅ, was given as gifts: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*
- the official of Muṅgaṅ, *pu* Maṅubər, village of Muṅgaṅ, foreman of the group of *nāyaka*-ship at Halu: 1 sheet of *vḍihan*
- the *kakaran*, ⟨called⟩ *pu* Munda: 1 sheet of *vḍihan*
- *dyah* Ghoṣa, teaming up with (? *amasaṅakan i*)[7] the *rakryān* of Bavaṅ Mapapan, *dyah* Gula: 1 sheet of *vḍihan*
- *dyah* Pataləsan, district of Halu, village of Tumurun: 1 sheet of *vḍihan*
- *saṅ* Jula, *partaya* of Air Banua, village of Virikan: 1 sheet of *vḍihan*
- *saṅ* Praśānta, foreman of servants at Kanuruhan, village of Taṅunan: 1 sheet of *vḍihan*
- the 2 *patih*s, *dyah* Bajra ⟨and⟩ *dyah* Kumo: 1 sheet of *vḍihan*, per person
- the *patih*, ready to carry out the clearing (of wood and underbrush) at Paḍaṅ ⟨and⟩ Paṅkaja, ⟨called⟩ *saṅ* Baruṇa: 4 *māṣa*s, 1 pair of *vḍihan*
- the *patih* of Ləmah Tulis, ⟨called⟩ *saṅ* Kilipan: 2 *māṣa*s, 1 pair of *vḍihan*
- Tumpuk: 1 *māṣa*, 1 sheet of *vḍihan*
- Dəan (i.e., Dyan) Kāma, *patih* of Paḍaṅ: 2 *māṣa*s, 1 sheet of *vḍihan*
- Rāvaṇa: 1 *māṣa*, 1 sheet of *vḍihan*
- Bikər, Hujuṅ, Juṅhur, Dəmə, Gacəm: 2 *kupaṅ*s, 1 sheet of *vḍihan*, per person
- the helper of the *patih* of Ləmah Tulis, ready to carry out the clearing (of wood and underbrush): 1 sheet of *vḍihan*
- Candra, Bhanū, Bakaṭəl, Ḍaluṅ: 1 sheet of *vḍihan*, per person
- the *patih* of Bavaṅ ⟨called⟩ Manujendra: 1 sheet of *vḍihan*
- his two children were each given 2 *kupaṅ*s

[7]The term *amasaṅakan i*, apparently not recorded by Zoetmulder 1982, is found also in the Palepangan inscription (1v12).

- the *vahuta*s of Mapapan, ready to carry out the clearing (of wood and underbrush), ⟨called⟩ Caitra, Urak ⟨and⟩ Arja: collectively 1 *suvarṇa*, 4 *māṣa*s; indvidually, 1 set of *vḍihan*;
- the *vahuta*s of Mapapan ⟨called⟩ Bandhu, father of Rakā, Burəṅ, Kuñjar, Paradhīpa, Baliba, Śrayisinta, Tahimbək; the heralds: Jaluk, Sūṅan, Kulumā, Baracah, Maṅḍampak; the *vinəkase*s: Surupī, Dhara: collectively 7 *suvarṇa*s; individually 1 sheet of *vḍihan*
- the *vahuta* of Pagəruyuṅ, ready to carry out the clearing (of wood and underbrush), ⟨called⟩ Bayad: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*
- the *vahuta* of Vəsi-vəsi, ready to carry out the clearing (of wood and underbrush), ⟨called⟩ Baiśākha: 1 *suvarṇa*, 4 *māṣa*s, 1 pair of *vḍihan*;
- the headmen (*rāma*) of Ālasantan ⟨namely⟩ Dr̥vyak, Rambay, Sukhamī ⟨and⟩ Cleṅ were given 1 sheet of *vḍihan*, per person ⟨and⟩ 1 *suvarṇa* collectively
- the headmen of Ləmah Tulis, ⟨namely⟩ the venerable Śikha, Pahəh, Dhaneṣṭi, Kuludū ⟨and⟩ Bandī, were also given 1 sheet of *vḍihan*, per person
- the headman of Səkar Bila ⟨called⟩ Pəgeṅ ⟨and⟩ the headman of Kabayān Maṅambah: 1 sheet of *vḍihan*, per person
- the headman of Ləbuh ⟨called⟩ Runtiṅ, the *kalaṅ* ⟨called⟩ Susup: 1 sheet of *vḍihan*, per person
- the headman of Paḍaṅan ⟨called⟩ Vudyaṅ ⟨and⟩ the supervisor of *kalaṅ*s ⟨called⟩ Karuk: 1 sheet of *vḍihan*, per person
- the headman of Tirim ⟨called⟩ Paṇḍai ⟨and⟩ the supervisor of *kalaṅ*s ⟨called⟩ Manah: 1 sheet of *vḍihan*, per person
- the headman of Lāpan ⟨called⟩ Rūpa ⟨and⟩ the supervisor of *kalaṅ*s ⟨called⟩ Kūrma: 1 sheet of *vḍihan*, per person
- the headman of Vulu Taji ⟨called⟩ Kurul: 1 sheet of *vḍihan*
- the Vila at Ālasantan, ⟨called⟩ *si* Piluk: 1 sheet of *vḍihan*
- the Paṅuraṅ ⟨called⟩ Balun: 1 *māṣa*
- the Kriṅ ⟨called⟩ Landəp: 1 *māṣa*
- the Makudur who will move forward to demarcate, ⟨called⟩ Ḍaṇḍər: 10 *māṣa*s, 1 set of *vḍihan*, together with gifts, ⟨i.e.⟩ equiped with offerings

- the Vadihati who will move forward to demarcate, ⟨called⟩ Harava: 10 *māṣa*s, 1 set of *vḍihan*, together with gifts, ⟨i.e.⟩ equiped with offerings

⟨3r14–3r17⟩ After giving the gifts and the *vḍihan* to all of them, the offerings for the Makudur were placed below the canopy. The one serving as mendicant poured water to purify the "heart" for piercing and the *kulumpaṅ* stone. The Makudur arose to offer salutation to the holy "heart" and sat down below the canopy, having his feet as support (i.e., he knelt), facing the holy "heart", wearing as *siṅhəl* 1 pair of *vḍihan*. The Vadihati followed. The Makudur began to *uyut* ⟨and⟩ cleaved the neck of the chicken, using the *kulumpaṅ*-stone as underlay, and bashed an egg on the *sīma* stone, pronouncing an admonition and swearing an oath to all those whom they traditionally admonish so that the holy freehold will be respected:

⟨3r17–4r10⟩ "Pay heed you gods at Śrī Haricandana, Great Seer Agasti, East, South, West, North, Center, Zenith, Nadir Sun, Moon, Earth, Water, Wind, Fire, Yajamāna, Ether Dharma, Day and Night, Twilight, Heart Yakṣas, Rākṣasas, Piśācas, Pretas, Asuras, Garuḍa, Gandharvas Four Lokapālas: Yama, Varuṇa, Kubera, Vāsava (i.e., Indra) And sons of the gods: Five Kuśikas, Nandīśvara, Mahākāla, Six Vināyakas, Snake-Kings, goddess Durgā Quadrangular (Aśvins?), Endless (Ananta), Surendra children of the gods Kāla and Mr̥tyu: Gaṇas and Bhūtas you well-known ones who protect the palace of the Great King at Mḍaṅ in the land of Matarām you who take part in embodying, entering in all bodies you all who as witnesses watch far and near, by day and by night, while you listen to the pledge, the sworn oath (*śapatha sumpah*), the admonition of us to all you gods! If the bad man does not hold firm, does not keep that oath being submitted by the Vahuta Hyaṅ Kudur, lord and servant, old and young, man and female, mendicant and householder, as well as *patih*s, *vahuta*s and headmen — whoever disturbs the *varuk* land at Ālasantan as a *paṅurumbigyan* freehold granted by the Great King to the *rakryān kabayān*, mother of the *rakryān* Minister of Halu ⟨called⟩ *dyah* Sahasra, up to the future's future may he split asunder! All the more so if he shall uproot the holy *sīma* stone. Therefore, even if he must be killed by you, o gods, your approach when you kill him should be without looking back, not looking to the side, clash with the opponent, slap his left side, attack anew his right side, cut down his snout, split his skull, rip open his belly, stretch out his intestines, draw out his entrails, tear out his liver, without delay finish off, bring to an end his life. If he goes to the forest, may he be eaten up by the tiger, bitten by the snake, whirled round and round by divine wrath! If he goes to the field, may he be caught by thunderclap, may his head be torn off by demons, may he be eaten by the Pamuṅvan giants! Unceasingly in his home all diseases torment him! Please you gods Kuśika, Garga, Metrī, Kuruṣya and Pātañjala, guardian of the North, guardian of the South, of the West, of the East, throw ⟨him⟩

in the air, tear ⟨him⟩ asunder (?) among all gods, throw ⟨him⟩ into the great ocean, drown ⟨him⟩ at the dam! May he be caught by the holy gods in the water! May he be pulled by sea-monsters! May he be snatched by the crocodile! May it be there that he dies, the lawless man who dissolves the *pañurumbigyan* freehold at Ālasantan. May he suffer misfortune among all ancestors (*devata*)! May he go to ruins, may be engulfed in the Phīra! May he reach the hells! May he be dropped in the Great Raurava! May he be cooked by the forces of Yama! May he be hammered no less than seven times by the Kiṅkaras (servants of Yama)! When he is given shape, it will only be a bad one. He will suffer as long as he lives! May all types of pain be experienced by him! May all sorts of pain be undergone by him! Every detestable thing among born creatures is what he will become! May he rot without finding rest! Leave behind fanned ash! Thus will become the lawless man who dissolves the *pañurumbigyan* freehold at Ālasantan!"

⟨4r11–4r20⟩ After the Makudur had performed *uyut*, they all changed clothes. They all sat in the *tkan pasək*,[8] following the order of those who are present in the capacity[9] of *patih*, *vahuta*, headman of *kabayān* as well as headman of neighboring villages, temple managers (*kulapati*), *punta*s, seniors, juniors, men, women, inferior, intermediate and superior. No one was left behind in taking part in feasting (*manaḍah*) on the market place of Ālasantan:

- being regaled,
- being offered dressed-up rice (? *skul dāndānan*),
- being ladled (*hinirusan*):[10]
  - cooked foods (*kəla-kəla*),
  - snacks (*ambil-ambil*),
  - *kasyan*,
  - *lit-lit*,
  - *tlu saraṇak*,[11]

[8] Zoetmulder 1982 only records *pəkan pasək* "a square near the palace (where those who offer pasĕk assemble)", but the inscriptions of this period consistently present what seems to be the same term in the form *tkan pasək*.

[9] The expression *saṅ hana riṅ kon* might be an equivalent to the expression *mañagam kon* commonly used in earlier periods to express a meaning like "encumbent, on duty", but I tentatively opt for a word-for-word interpretation "to be in the capacity".

[10] Zoetmulder 1982, s.v. irusan is in need of correction, as it is based on a single passage from a reissued inscription. An entry needs to be added for the verbal derivation *aṅirusi* of which *hinirusan* is the passive form.

[11] Zoetmulder 1982, s.v. ranak II is in need of correction, as it is based on only two epigraphic passages

  - roasted food (*saṅa-saṅān*),
  - banana core (*haryas*),
  - *rumba-rumbah*,
  - *kuluban*,
  - *tetis*,
  - *tumpuk-tumpuk*,
  - unsalted dried meat (*ḍeṁ hañaṅ*),
  - salted dried meat (*ḍeṁ hasin*),
  - cockup (fish),
  - shrimps (*huraṅ*),
  - *bijañjan* (fish),[12]
  - *kaḍivas* (fish),
  - *kavan* (fish),
  - *laya-layar*,
  - *hala-hala*,
  - eggs
- being relaxed with liquor,[13] *atak* ⟨and⟩ milk

The total of containers (*limas*) per ⟨banana⟩ leaf was nine, apart from the fish.[14] The number of buffaloes that were eaten is 3. The one was eaten agonistically (? *praṅ paṅpaṅ*) by the *taṇḍa rakryān* and the *patih*s, *vahuta*s and headmen. The 2 were eaten collectively by the *taṇḍa rakryān* and the *patih*s, *vahuta*s and headmen. 3 deer, 1 boar, 1 goose were eaten collectively. They drank *sīdhu*, *tuak*, *kilaṅ* three times each. They

that have not been reliably edited. Multiple inscriptions of this period read *tlu saraṇak/saranak*. Since the meaning of the second word is not transparent, the meaning of the expression as a whole isn't clear, but it seems to be literally "three per *ranak*".

[12]This *hapax legomenon* could be emended to *biluṁluṁ jañjan*, but *vijañjan* may be attested in *Bhomāntaka* 81.42 (depending on how the words are divided). See Zoetmulder 1982, s.v. kaḍavi and jañjan.

[13]The expression *inariṅ suṇḍa* has never been understood by previous scholars, and figures in some more or less confusingly misread forms in existing editions (e.g., *inarisuṇḍa*). It contains *suṇḍa* that must be a loanword from Sanskrit *śuṇḍā*, not recorded in Zoetmulder 1982.

[14]The arrangement described here seems reminiscent of the South Indian *thali*.

were fortified with *tambul* (“refreshments”)[15] and given *kuravu*, dates, tamarind ⟨and⟩ *dodol* as desert (? *inañjapan*).[16] Side by side, they took drinks,[17] while offering unguents ⟨and⟩ flowers (? *jənu səkar*). The *tuvuṅ* player played. The Lord of Vulat Patih, the official of Sijana, the foremen of Halu, the *patih*s, the *vahuta*s, the headmen rose to pay homage facing straight in the direction of the Great King and of the *rakryān mapatih*, prior to dancing. They danced to the crooked *tuvuṅ* ⟨and⟩ to the *gaṇḍiṅ*. After dancing, they sat down again. They were fortified with *tambul* and given drinks a second time each. They offered *baṅlus* (fish) while being given drinks again. Then they staged a cock-fight. They hired

- the *tapuk* performer called Kampəlan who was given 2 *māṣa*s
- the jester called Paṅin-Aṅan ⟨who was given⟩ 1 sheet of *vḍihan*; ⟨and⟩ *si* Taratakan ⟨who was given⟩ 2 *kupaṅ*s
- the actor called Vāhu who was given 2 *māṣa*s, 1 sheet of *vḍihan*

After watching the performances, they all went home. At night, the *rakryān* ⟨*mapatih* ⟩ hired a wayang ⟨performer⟩ called *si* Kapuluṅan who was given 2 *māṣa*s, 1 sheet of *vḍihan*.

⟨4r19–4r20⟩ Such were the proceedings of the demarcation of the *paṅurumbigyan*

[15]It seems rather clear, from comparison with line 4r17, that *vinuvuhan* must here imply the group of people as subject, and that the gloss “to increase, add to” in Zoetmulder 1982, s.vv. amuvuhi, vinuvuhan, kawuwuhan is inadequate.

[16]The phrase *inañjapan kuravu kurima asam dvadval* occurs in a few contemporary inscriptions (e.g. Linggasuntan b27–28). Zoetmulder 1982 records only *kuravuṅ*, but the final nasal is based on only one occurrence, in the *Kakavin Rāmāyaṇa*, while none of the inscriptions ever shows a clear *anusvāra*, so I propose to accept *kuravu*. About this word, Tom Hoogervorst wrote to me (email 29/08/2020): “I have wanted to connect Old Javanese *kuravuṅ* with modern Javanese *krawu* and Malay *kerabu* – a dish consisting of mixed condiments whose precise ingredients differ regionally – in the paper co-authored with Jiří, but decided against it because I couldn’t explain the word-final nasal. Now that it should apparently be *kuravu*, my theory “works” after all.” Regarding *kurima*, from the same email: “In Malay, *kurma* has two meanings: 1) a date (the fruit) from Persian *ḵẖurmā*, and 2) a meat stew from Persian *qorma*. The second meaning can be excluded in this context, given the *pencuci mulut* nature of the surrounding words. I’ve only managed to find *kurima* in the *Bausastra: Jarwa Kawi*, Padmasusastra, 1903 (https://www.sastra.org/bahasa-dan-budaya/kamus-dan-leksikon/198-bausastra-jarwa-kawi-padmasusastra-1903-11-bagian-1-ha-ka), which lists it as a synonym for ‘mango’. This probably means that the word at one point denoted a specific variety of said fruit. If we assume a Persian etymology, I would have no problems with the time depth, nor with a possible semantic shift to ‘mango’ (cf. *mangga apulkat* and *mangga apel* in more recent times). The only thing I couldn’t help you with is the interconsonantal /i/. Javanese has no problem with the segment /rm/, so my best guess would be borrowing through some South Asian vernacular.” The base *añjap* is not recorded in dictionaries.

[17]It seems unikely that *malarih* here means “server”, as per Zoetmulder 1982, s.v. alarih “server (of drinks)”, and more likely that it means “to take drinks” (Zoetmulder 1982, s.v. larih “drinks, refreshment”).

freehold at Ālasantan by the *rakryān kabayān*. May it be known to all good people that the holy freehold is irrevocable.

〈4r20〉 The plates were engraved by *saṅ* Kīrti, calligrapher to the Great King.

Bibliography

First edited by Wibowo (1979). Re-edited here by Arlo Griffiths from photographs by Nigel Bullough. The rather numerous instances where Wibowo's edition shows small errors of reading due to omission of a diacritic mark (macron or underdot) have been passed over in silence in the apparatus that accompanies the present edition, as have most variant readings that involve punctuation signs.

Primary

[W] Wibowo, A. S. 1979. "Prasasti Ālasantan tahun 861 Śaka." MA 2 (3), pp. 3–51.

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