Bulai

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Edition

〈Page 1r〉

〈Page 1v〉 〈1v1〉 [...]l(o)r◦ mas· kā 2 su 7 mā 8 pirak· mā 1 kinmit· rāmanta I Air ha〈Page 1v2〉[...]ś¡i!〈ī〉 śukla-pakṣa◦ vu po so◦ tatkāla muvaḥ ¿pinakakuAnnakan·? saṁ〈Page 1v3〉 [...][maha]rap· misanna Ikanaṁ mas·◦ Ujar· rakarayān mapatiḥ I vka◦ kinonnaka〈Page 1v4〉[n][...][raka]rayān mapatiḥ saṁ lumāḥ Iṁ bulai◦ tan molaha tātaḥ kinmit· rāma〈Page 1v5〉[nta][...][śaka-varṣātī](ta) 782 vaiśākha-māsa◦ dvitīya śukla-pakṣa◦ pa ka bu◦ tatkāla mu〈Page 1v6〉[vaḥ][...][tumu]luy· mojar· ḍapuntāṅ-gada◦ maharap· misanna Ikanaṁ mas· Ataḥ〈Page 1v7〉 [...](U)laḥ-Ulahan· tātaḥ sad(o)n· rakarayān mapatiḥ saṁ rumuhun·〈Page 1v8〉 [...][vi]nkas· rakarayān saṁ matuha◦ Inalahakan· ḍapuntāṅgada◦ na〈Page 1v9〉[...][i]kaiṁ śuddhapātra Iṁ tāmraśāsana◦ sākṣ¡i!〈ī〉 saṁ mamuAt· Ujar·〈Page 1v10〉 [...]likhita halaṁ manuk· dharm[m]asinta(◦)

Apparatus

〈1v2〉 ¿pinakakuAnnakan·? • The form, discussed by De Casparis (1956: 331), defies plausible explanation. Damais (1968: 494) wrote: “Nous ne voyons pas pourquoi De C. considère comme « étrange » (note 4, mais cf. aussi la note 32) l’emploi du suffixe *akan*

avec un radical précédé de *pinaka*. Ce texte prouve que c'était possible et c'est ce fait qu'il faut enregistrer." In fact, not a single case of *pinaka-BASE-akən* is found in OJED, so Damais' reasoning must be rejected. I see a few possibilities (split *pinakakuAnn akan*, emend to *tinatakuAnnakan*, emend to *pinakakapuAnnakan*), but there is insufficient context to decide.

〈1v7〉 sad(o)n· • De Casparis observes (n. 24): "The second syllable of this word looks rather like *-dān*, which does not, however, make sense. It seems that the tiny hook before the *da* is to be considered a *taling*. As a matter of fact, this vowel mark is written remarkably small in some other words, too."

〈1v8〉 [...][vi]nkas· ◇ *[...]vkas·* de Casparis 1956. — 〈1v8〉 sākṣ¡i!〈ī〉 ◇ *sākṣī* de Casparis 1956.

Translation by de Casparis 1956

(1) [...] North: 2 *kāṭi*, 7 *suvarṇa* and 8 *māṣa* gold and 1 *māṣa* silver, kept the village elders of Air Ha [...] (2) [...], the -teenth (lunar) day of the bright half of the month, on the days Wurukung (of the six days' week), Pon (of the five days' week) and Monday (of the seven days' week), — at this time [...] was again considered an order (3) to acquit the amount of gold all at the same time. Such were the words of the Rakarayān Mapatih of Wəka. [...] was ordered (4) [...] the Rakarayān Mapatih who is buried at Bulai. (The amount of gold) would remain on deposit with the village elders (5) [...] [Hail. Śaka years evolved] 782, in the month Vaiśākha, the 2nd (lunar) day of the bright half of the month, on the weekdays Paniron (six days' week), Kaliwon (five days' week) and Wednesday, — at this time again (6) [...] After that (?) Ḍapunta Aṅgada spoke, expressing his intention of acquitting himself of the debt all at once. (7) .[...] the former Rakarayān Mapatih's aim had been to avoid any trouble in the future. (8) [...] the intention (?) of the former Rakarayān. Ḍapunta Aṅgada lost the case. Thus (?) (9) [...] this act of acquitment engraved in a copper-plate. The witnesses were: the representative of (10) [...] clerks from Halang-manuk and Dharmasinta.