Two connected charters on a stone from Dinoyo (772 and 786 Śaka)

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Edition

“〈1〉 □ ○□ śrī(r as)tu □ svasti śaka-varṣātīta 772 māsa māgha vāra vas· Umanis· vṛhaspa〈2〉ti dakṣiṇastha tithi (A)[ṣṭami śu]kla-pakṣa” “tatkāla ḍaṁ hvan· (tathamapa?) (hi)vi(l)· (r)i hujuṁ manu(suk·) sīma vatak· hiliran· ri ḍaṁ hyaṁ guru〈3〉 caṇḍik· savaḥ tapa(k· sapuluḥ mas)·” “tatra sākṣī vadvā saṁ pam(g)ət· (milu manusuk· manī)ma tuhān· saṁ Air pāku tuhā-〈4〉nniṁ manapal· saṁ javuA(n)· [1×]n· ma[2×] (saṁ) vulyan· tuhān·ni kalula tuhānniṁ vadvā rarai saṁ garasaḥ va-〈5〉huta saṁ paṁhuñjaṅan· maṁha(mvin)· [ca. 15×] (m)pu (v)ī(hara) mpu (vi)lva mpu śuddhi raman· maṅgalī raman·〈6〉 kandal· lavan· bhagavanta na [ca. 18×] Anuṁ sākṣīniṁ manusuk· □ □” “〈7〉 □ svasti śaka-varṣātīta (7)[8]6 (mā)sa śravaṇa tithi Aṣṭami kṛṣṇa-pakṣa vāra mavulu Umanis· Āditya Āgneya〈8〉stha” “tatkāla ḍaṁ hvan· A(gnīsa) [2×]· (r)i hujuṁ mavaiḥ savaḥ susukkan· tapak· salapan·” “tatra sākṣī vadvā saṁ pamgə〈9〉t· Anuṁ milu manusuk· (tu)hān·(ni) kanayakān· rakai manayun· mataṇḍa rakai pamrattan· tuhān· vadvā ra⊔rai saṁ paraku〈10〉ran· tuhānni (ta) [2×] (vaṅka)l· tuhān·ni lampuran·

rakai kalimunnan· citralekha saṁ kṛ̥ⱡṣṇa paṁhuñjaṅa〈11〉n· 〈ḍa〉ma□n· va[1×](nthi) (la)van· [1×] saṁ cu[n]da [2×](r)i [1×] (la)van· vahuta Anuṁ vinkas··vkas· patiⱡḥ raman· sr̥ṣṭi〈12〉 maṁhamvin· rama tuha saṁ paru[ja](r)· kahyunnan· saṁ suAl· tuha vanva [3×](l·) brahma sākṣī〈13〉 (vahu)ta vras· Uval·-Uval· raman(·) [.]iḥ tuhā[n·]niṁ kalaṁ [ca. 5+] [paru]jar· ḍama〈14〉n· puḍi (va)riga si malat· panurattan· ḍa mpu hyaṁ vratī kama[.]i[.]ili [ḍa]man·〈15〉 maṅgal(ī) (ḍa)man· vaṁlus· ḍa(ma)[n·] surava hulu vu[A]ttan· [ḍa]man·〈16〉 kandal· [□] śrīr astu □ ☓ □”

Translation

(1–3) May there be fortune! Hail! Elapsed Śaka year 772, month of Māgha, days Vās (of the 6-day cycle), Umanis (of the 5-day cycle), Thursday, (the grahacāra) in the south, eighth (?) tithi of the waxing fortnight. That was when ḍaṅ hvan … (?) at Hujuṅ demarcated as sīma [in] the district of Hiliran, for the venerable master (ḍaṅ hyaṅ guru) of Caṇḍik, ten gold (coins' worth) of tapak paddy-field. (3–6) The witnesses to it were: - the assistant of the official who participated in demarcating to make into sīma - the master [called] saṅ Air Pāku - the master (4) of dependents (manapal) [called] saṅ Javuan - … [called] saṅ Vulyan - the master of servants [and] the master of junior assistants [called] saṅ Garasah - the vahuta [called] saṅ Paṁhuñjaṅan - the maṁhamvin … mpu Vīhara, mpu Vilva, mpu Śuddhi - the headman (raman) Maṅgalī, the headman Kandal and the reverend (bhagavanta) Na… were the witnesses of the demarcation. (7–8) Hail! Elapsed Śaka year 786, month of Śravaṇa, eighth tithi of the waning fortnight, days Mavulu (of the 6-day cycle), Umanis (of the 5-day cycle), Sunday, (the grahacāra) in the south-east. That was when ḍaṅ hvan Agnīsa… at Hujuṅ gave paddy-fields to be demarcated, nine (salapan) (gold coins' worth of) tapak. (8–11) The witnesses to it were: - the assistant of the official who participated in demarcating - the master of kanāyakān: the Lord of (rakai) Manayun - the mataṇḍa: the Lord of Pamratan - the master of junior assistants [called] saṅ Parakuran - the master of ta…vaṅkal - master of lampuran: the Lord of Kalimunan - the calligrapher (called) saṅ Kr̥ṣṇa - the paṁhuñjaṅan headman … and … saṅ Cunda … and the priest (vahuta) (11–XX) Those who had received instructions (vinəkas-vəkas) were: - the patih raman (called) Sr̥ṣṭi, - the maṁhamvin [and] senior headman (? rama tuha) (called) saṅ Parujar Kahyunan ('Herald of Desire') [and] saṅ Sual - the village master … brahma - the witness of the uval-uval rice priest (?) [called] raman … - the master of the kalaṅ … - the herald [called] ḍaman Puḍi - the variga [called] si Malat - the scribe (panuratan) [called] ḍa mpu hyaṅ Vratī - the … headman Maṅgalī, the headman Vaṅlus, the headman Surava - the chief of bridges headman Kandal.