Disunuh (709 Śaka)

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Palaeographic description

Script characteristic of the 8th century CE, with superposed *virāma* signs.

Edition

〈3〉 || svasti śaka-varṣātīta〈4〉 709 caitra-māsa ṣaṣṭi kr̥ṣṇa-pakṣa〈5〉 śukra-vāra vu-rukuṁ pon· tatkāla ḍaṁ karayān·〈6〉 [2+]śr̥(ī) senāpati, mamulaṁṅa(ka)n sīma ḍi vanva I〈7〉 ḍisunuḥ ḍaṁ karayān· humaṇḍiṁ ḍa punta tīs· mahāla[1×] ḍisu〈8〉nuḥ ḍaṁ karayān· vakka saṁ ḍa nuI, ḍisunuḥ ḍa punta maṁṅuhu[r]i〈9〉 ḍa punta tīra, ḍisunuḥ ḍaṁ tiruAn· (saṁ) galaha, saṁ〈10〉 ḍisunuḥ ḍa punta rāja⊔siṁh¡i!〈ī〉(ś)varaḥ〈11〉 saṁ vayur· saṁ pravalā nāma,〈12〉 manurat·〈1〉 bhagavān tat(ā)[1×] (ḍa)[ṁ]〈2〉 (ka)rayān· (sva)⊓(sthā) n¡a!〈ā〉ma

Apparatus

〈6〉 śṛ(ī) senāpati SP ◇ *śṛī rānāpati* GS • For other examples, from South and Southeast Asia, of the redundant spelling *ṛī* for *rī*, see Griffiths *et al.* 2017, p. 78, n. 83. — 〈6〉 vanva SP ◇ *vunva* GS • Below the consonant *v* one at first sight seems to find an unexpected *suku*, but on closer inspection it turns out to be an accidental scratch.

〈7〉 ḍisunuḥ SP ◇ *ḍisuruḥ* GS • Throughout the text, Goenawan Sambodo reads the toponym *ḍisunuḥ* as *ḍisuruḥ*. — 〈7〉 humaṇḍiṁ SP ◇ *hamaḍraṁ* GS • Below the cluster *ṇḍ* one at first sight seems to find an unexpected *cakra*, but on closer inspection it turns out to be an accidental scratch. — 〈7〉 ḍa nuI, ḍisunuḥ ◇ *ḍanu¿ I,?〈, I〉 ḍisunuḥ* SP; *ḍa nuI, ḍisuruḥ* GS • In SP, our emendation of *ḍa nuI,* to *ḍanu〈, I〉* was based on the belief that *I* had to be a preposition and that the punctuation sign had to come before it. We now understand that we have the element *ḍa nuI* as equivalent for what is spelt *ra nuI* in other inscriptions (Damais 1970, p. 169), and hence withdraw the emendation. — 〈7〉 mahāla[1×] ◇ *mahāla(kṣma)* SP; *mahālaka* GS.

〈10〉 rājaɹsiṁh¡i!〈ī〉(ś)varaḥ ◇ *rājaɹsiṁh(eś)varaḥ* SP; *rāja laṁligvaraḥ* GS • Although from the Sanskrit point of view, one would expect the name to end in *-siṁheśvaraḥ*, what is engraved is clearly vowel *i* and not *e*. In South Indian epigraphy, one rather commonly finds analogous cases of *īśvara* for expected *eśvara*. For instance, the famous temple founded at the beginning of the 11th century by Rājarāja I Cōḻa in Tanjore is regularly named Rājarājīśvara, not Rājarājeśvara, in its epigraphical corpus (Hultzsch 1891).

Translation

Hail! Elapsed Śaka year 709, month of Caitra, sixth (*tithi*) of the waning fortnight, Friday, Vurukuṅ, Pon. That was when the lord (*ḍaṅ karayān*) [2+]śrī, the army commander (*senāpati*), restored *sīma* (status) to the village of Ḍisunuh for the lord of Humaṇḍiṅ, (namely) *ḍa punta* Tīs. Those who *mahāla*[1×] were called:

- 〈at〉 Ḍisunuh, the lord of Vəka (called) *saṅ ḍa* Nui
- 〈at〉 Ḍisunuh, *ḍa punta* Maṅuhuri 〈and〉 *ḍa punta* Tīra
- 〈at〉 Ḍisunuh, *ḍa* Tiruan (called) *saṅ* Galaha
- the Ḍisunuh (called) *ḍa punta* Rājasiṅhīśvarah
- *saṅ* Vayur 〈and〉 *saṅ* Pravalā

The ones who wrote were called: *bhagavān* Tatā[...] 〈and〉 lord Svasthā.

Commentary

Lines 1 and 2 were clearly not planned initially to be placed where they are, as intrusion from the ascenders of *varṣātīta* proves. They need to be read after line 12. The engraver moved back to the top when he ran out of space at the bottom of the stone. The text therefore begins on line 3 and ends on line 2. The misreading of the segment *śr̥(ī) senāpati* in line 6 in the initial reading by Goenawan Sambodo has led to the inscription becoming known under the name Sri Ranapati.

Bibliography

First edited and informally published by Goenawan Sambodo. The text, re-edited here by Arlo Griffiths from photogrammetry made in 2023 by Adeline Levivier, was initially published with Indonesian translation in Titi Surti Nastiti *et al.* 2024, upon which publication we are now (2025) able to make some corrections.

Primary

[GS] Goenawan A. Sambodo. 2018. "Kajian Singkat Prasasti Śrī Rānāpati." Yogyakarta. [URL].

[SP] Titi Surti Nastiti, Churmatin Nasoichah, Andri Restiyadi, Hedwi Prihatmoko, Arlo Griffiths, Wayan Jarrah Sastrawan, Adeline Levivier & Tyassanti Kusumo Dewanti. 2024. *Survei prasasti zaman Hindu-Buddha di Daerah Istimewa Yogyakarta dan Provinsi Jawa Tengah, tahun 2023*. Jakarta: KPG (Kepustakaan Populer Gramedia); Badan Riset dan Inovasi Nasional (BRIN), Organisasi Riset Arkeologi, Bahasa dan Sastra; École française d'Extrême-Orient. [URL]. Section 2.3.10, pages 73–75.