Gift of Hampran village (674 Śaka)

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Palaeographic description

Similarity to Balekambang inscription.

Edition

Original

〈Zone A: Above crack〉 〈A1〉 □ śrīr astu svasti prajābhyaḥ śaka-kālātīta 673 | 5 | 2(1/2) | [2×](ra)vā〈A2〉ra maddhyāh(naṁ) □ ◎

1. Sragdharā

〈Zone B: Main cartouche〉 〈B1〉 □ dharmmārthaṁ kṣetra-dānaṁ yad udaya-jananaṁ yo dadātīśa-bhaktyā ◦
〈B2〉 hampra-grāmaṁ tri-go(ṣ)ṭhyā mahitam anumataṁ (s)iddha-devyāś ca tasyāḥ
〈B3〉 kośāmra-grāva-lekhākṣara-vidhi-vidita-prānta-sīmā-vidhānam·
〈B4〉 tasyaitad bhānu-nāmno bhuvi bhavatu yaśo-jīvita(ṁ c)aiva nityaṁ

Additional

〈B5〉 (nama natana phalakāna?)

〈Zone C: Lower cartouche〉 〈Zone a〉 Ṛṣi〈Zone b〉 (vā?)〈Zone c〉 [ca. 1×]〈Zone d〉 E〈Zone e〉 (ka)

Apparatus

Original

〈A1〉 673 | 5 | 2(1/2) ◇ *674 | 5 | 21* C P; *672 | 4 | 31* D • Damais' various discussions of the numeral signs in publications of 1952, 1955 and 1968 need to be reviewed carefully, in relation with his *Tableau comparatif* which may be in need of correction for this inscription. — 〈A1〉 [2×](ra)vā〈A2〉ra C ◇ *[Aṅgā]ravāra* P • The *akṣara*s supplied by Poerbatjaraka had been proposed by De Casparis in his commentary. See also the extensive discussion in Damais 1955, pp. 247–248.

〈A2〉 maddhyāh(naṁ) ◇ *maddhyāham·* C P.

〈B1〉 ◦ P • De Casparis does not note the symbol at the end of this line. Poerbatjaraka represent it with a full stop. It has a different shape than the circle within a circle that we see at the end of part A.

〈B2〉 tri-go(ṣ)ṭhyā mahitam P ◇ *trigrāmvyāmahitam* C • The *akṣara* read *go* by Poerbatjaraka is certainly different from the *grā* earlier on in this line.

〈B3〉 kośāmra-grāva- ◇ *kośāmrāgrāva-* C; *kośāprāśrāva-* P • There is very clearly no *ā* in the third *akṣara* of this line. — 〈B3〉 -vidita-prānta- ◇ *-viditaṁ prānta-* C P • There is pretty surely no *anusvāra* on *ta*.

〈B4〉 yaśo-jīvitaṁ ◇ *yaśo jīvitaṁ* C P. — 〈B4〉 nityaṁ ◇ *nityam·* C P.

Additional

〈b〉 (vā?) ◇ *prā* C.

〈d〉 (E?) ◇ *ji* C.

Translation

〈A〉 Let there be fortune! Hail to the people! Elapsed Śaka era 674 ... mid-day.

〈B〉 The gift of arable land that he gives for the sake of *dharma*, out of devotion for Īśa (Śiva); that promotes prosperity, being praised by the Triple Assembly (*trigoṣṭhyā*) and accepted by its Siddhadevī: the village Hampran, for which the arrangement of the outer boundary markers is known from an ordinance in the form of a stone inscription (*grāva-lekha*) at Kośāmra (i.e., at Poh) — may it and the life of the fame of this one called Bhānu be eternal here on earth!

〈C〉 (untranslateable)

Commentary

〈B2〉 Poerbatjaraka interpreted *trigoṣṭhyā* as equivalent to the toponym Salatiga for a modern city not far from the site of the inscription. Alternatively, could this be an allusion to the three high officials Paṅkur, Tavān and Tirip known from numerous inscriptions?

〈B3〉 Since De Casparis and Poerbatjaraka did not recognize the word *grāva-lekha*, they failed to see that the text is talking about an inscription. I tentatively presume that Kośāmra is a place name, and if this is correct it is likely a Sanskritisation of a Javanese toponym with a word for "mango" (*kośāmra* designates *mangifera sylvatica* in Sanskrit), i.e., very likely the common toponym Poh. Cf. Damais 1970, p. 743; the identifications on the modern map for epigraphic toponym Poh proposed by Kusen (1994–1995, p. 202) do not seem particularly convincing, and anyhow such a common element in the landscape as a mango-tree is likely to have been used as toponym in more than one area of ancient Java. Alternatively, it might denote (the shape of) the engraved stone itself, in which case one would have to translate "in the form of an inscription on the *kośāmra* stone".

〈B4〉 *yaśojīvitaṁ*: I owe the idea of reading a compound here to Dominic Goodall, who points out: "perhaps the two things that should thrive forever are rather "this [gift of arable land] of his here on earth" (*tasyaitad 〈kṣetradānaṁ〉 bhuvi*) and "the life of his fame" (*yaśojīvitam*). I suggest this because it is well-known that nobody lives for ever, but it is a topos that their fame and their foundations may."

Bibliography

This inscription was first edited by J. G. de Casparis (1950). I inspected the stone *in situ* on 26 April 2009 and again on 16 August 2011, and revisited the site again on 20 December 2012 to make the estampage that is now kept as n. 2308 at the EFEO in

Paris. The inscription is surrounded by a frame engraved into the stone, delimited by a horizontal bar at ca. ⅔ of the height. The part above the bar is further divisible in two due to a deep and presumably old crack in the stone to which a division in the text corresponds. The three horizontal planes are here called A, B and C. Plane C comprises five diagrams (in the shape of squares with flower petals extending from each side) engraved into the stone, the empty space to the right of each one defining five zones here called a, b, c, d, e, with some *akṣara*s engraved in them. 1950, p. X provides a drawing of this plane C. About De Casparis' reading of the text it is useful to cite from Damais' review:

> 1968, p. 315
>
> On est étonné que la transcription ne présente aucun aksara incertain alors que plusieurs sont d'une forme inusuelle et quelquefois incompréhensible. Malgré les explications données à ce sujet par l'auteur (p. 2-3) et une seule note à propos de la syllabe qu'il transcrit *si* (*siddha dewyāś* du 2^{e} vers), la transcription ne donne pas une idée suffisante des difficultés d'interprétation de plusieurs aksara. Le *si* que nous venons de citer est en particulier tellement aberrant qu'il s'agit en fait non pas d'une lecture, mais d'une restitution.

The Indonesian scholar Poerbatjaraka has published a reading of his own, and his observations were summarized by Damais as well:

> 1962, p. 461
>
> L'auteur donne une transcription légèrement différente de certains mots de l'inscription de Hampran, publiée pour la première fois par De Casparis. Il nie par ailleurs le caractère bouddhique que De Casparis attribue à ce document et considère qu'il s'agit d'une inscription śiwaïte, Īśa étant un nom de Śiwa et sans rapport avec le Buddha. Une de ses nouvelles lectures étant *Trig¿a?ṣṭhi*, il y voit un synonyme de *Triśālā*, qui serait à l'origine de la ville bien connue au Centre de Java, *Sålåtigå*, à quelques kilomètres de l'endroit où a été trouvée l'inscription en question dont le nom serait une indonésianisation du terme sanskrit. Il termine en discutant la personnalité de Śrī Bhānu. Les nouvelles lectures de certains mots de l'inscription demandant une étude serrée, nous y reviendrons à une autre occasion

As far as I know, Damais never was able to return to the new readings. The text is re-edited here, with English translation, from the EFEO estampage.

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