Himad Walandit

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Palaeographic description

The difference between the markers ulu (-i) and pepet (-ə) lies in i having a small opening below, while -ə is opened on the right side and curls back inwards. The shape of ḍ is seen in ḍapur, that of dh in dharmma. No distinction is made between ḍ and dh in pasangan position.

Edition

〈Page 1r〉 〈1r1〉 // o // haji ravuha r(ikaṁ) rāma-rāmeṁ valaṇḍit·, makādi buyut·, sambaṇ¡ḍ!〈dh〉a, gatini mpu rāma-rāme valaṇḍit· matu〈1r2〉ha manvam· kabeḥ, mavivāda makalaga para ḍapur iṁ himad·, kaviv¡ā!〈a〉kṣa, lena saṅke saṁ hyaṁ dharmma kabuyutan·, ri ṅū〈1r3〉ni kaṁ tkeṁ maṅke, makavyakti hanaṁ praśāsti seṇḍoklañchita, makarasāmagəhakən saṁ hyaṁ dharmma kabuyutan·, An svat¡ā!〈a〉ntrādəg ri¿niṁ?〈ṅgit·〉 jā〈1r4〉taka punpunan· hetu, kunəṁ suṅan vara-varah i mpu rāma-rāmeṁ valaṇḍit samūdāya, tan· jātaka punpunan saṁke himad· tekaṁ〈1r5〉 valaṇḍit·,

kevala svat¡ā!〈a〉ntra, tan hana viśeṣa heṅūni ri puhun malama, (ma)suruhan pūjā-pūjān sapu-sapuAn·, rumakṣaṁ vuAṁ matī〈1r6〉rthāṅabhakti ṅkāne saṁ hyaṁ dharmma kabuyutan·, saṁsiptanya, kevala tan hanātaḥ paknanya lena sira, saṅsip〈t〉a rasa saṁ hyaṁ rājapraśāsti, ke〈1r7〉valāmraśāstākən kasvatantran saṁ hyaṁ dharmma kabuyutan·, pramāṇe saḷbak·-vukir ikaṁ vanuA ri valaṇḍit·, tuhun paknanikaṁ napuṅsa de sa〈1r8〉ṅ upapati samudāya, makādi saṁ pamgət i tiruAn·, mapañji pativasa, muAṁ saṁ mantrī samudāya, makādi rake mapatiḥ riṁ jaṅgala kaḍiri〈Page 1v〉 〈1v1〉 pu mada, kunəṁ yan· hana thāny aṅrud¡ḍ!〈dh〉a, kevalāpagəha ri kahayuAkna saṁ hyaṁ dharmma kabuyutan·, maṅkanātaḥ pravṛtty ācāra mpu rāma〈1v2〉 ri valaṇḍit anuṁ sayogya vruhe samanānā saṁ hyaṁ dharmma, saṅsiptanya lab¡ḍ!〈dh〉āpagəḥ pgat pramāṇeriya, nhər vruḥ ri sanivedya saṁ hyaṁ dharmma ka〈1v3〉buyutan·, maṅkanātaḥ pakṣa mpu ḍapur i himad·, nimittanyan sor·, balavān pakṣa mpu rāma ri valaṇḍit·, mak¡a!〈ā〉di saṅkeṁ maṅkana, nā〈1v4〉han ta pakṣanikaṁ rāma-rāme valaṇḍit·,

kunəṁ pakṣani mpu ḍapur i himad·, luṅha tka saṅke himad· ktekaṁ kuṇḍi th¡a!〈ā〉ni yan· muṅgv i valaṇḍit·, Ā§〈1v5〉pan pu ḍapur· i himad· nimittanya mpu rāma-rāme valaṇḍit· vruhe samanānā saṁ hyaṁ dharmma kabuyutan·, makādi buyut·, ndān mataṁgvana〈1v6〉 kteka śānta d¡a!〈ā〉nta sulakṣaṇa, tan parakriyābhilā¡ś!〈ṣ〉ī, 〈makani〉mittāṁ praśāsti seṇḍok-l¡a!〈ā〉ñchita, mājari tan hananiṁ len saṅke saṁ hyaṁ dharmma kabuyutan·〈1v7〉 pramāṇe valaṇḍit·, muA(ṁ) sārik-puriḥnya saprakāra, makādiṁ tahil· //

surat samgət i jāmba, surat samgət i pamvatan·, surat pu kaṇḍa〈1v8〉ṅan·, surat· rakryan apatiḥ mpu mada, surat saṅ āryya rāj¡a!〈ā〉dhīkāra, vkas· taṅan saṁ vaṅśādhipati pamgə〈t i〉 tiruAn· //

Apparatus

〈1v1〉 samban¡ḍ!〈dh〉a ◇ *sambandha* C.

〈1r3〉 ri¿niṁ?〈ṅgit·〉 ◇ *riniṁ* C • Or should we edit *ri〈ṅgit·〉niṁ*?

〈1v1〉 aṅrud¡ḍ!〈dh〉a ◇ *aṅruddha* C.

〈1v2〉 lab¡ḍ!〈dh〉ā- ◇ *labdhā-* C.

〈1v4〉 th¡a!〈ā〉ni ◇ *thāni* C.

〈1v6〉 〈makani〉mittāṁ ◇ *mittāṁ* C.

〈1v7〉 kaṇḍa〈1v8〉ṅan ◇ *kaṇḍavan* C.

〈1v8〉 rakryan ◇ *rakryān* C.

Commentary

Given the mention of Gajah Mada among the people who issued the document, this inscription is datable to before 1364 CE. The latter took his function as *patih* of Janggala and Kediri presumably only after 1331, as he was still called *patih* of Daha in an edict of 1330/1 (Padelegan III). Compare with the Batur charter where Gajah Mada has exactly the same title (and Canggu).

The place names Himad (or Həmad) and Valandit are known at least since Sindok's time, see among others his inscriptions of 929 CE (OJO XXXVIII, Linggasuntan (OJO XXXIX), XLIII, LI). Valandit in particular appears to have been prominent as the locus of a cult to the god Brahmā, perhaps venerated as an ancestor. In LI, there is mention of a *bhaṭāra i saṅ hyaṅ svayambhuva i valaṇḍit*. For Valandit see also DV 77.2a (in a list of Tantric Buddhist establishments, but transcribed as Palaṇḍit), and the Valandit A and B inscriptions of 1381/2 and 1405/6 CE.

Bibliography

First edited by J.G. de Casparis (1940) with translation into Dutch; this edition reproduced, with translation into Indonesian and new commentary, by Muhammad Yamin (1962). Re-edited here by Arlo Griffiths from photos of the plates, and furnished with a translation into English.

Primary

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Secondary

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