Charter of Horren, ca. 975 Śaka

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Palaeographic description

The use of layar is normally in Indian mode, but Indonesian mode is also found at least once (and marked with = as per TG 3.8.8).

The lowest level punctuation sign, provisionally represented here by ”,”, takes the shape of a median dot.

Edition

〈2r1〉 haji, ¿māṇatha, kuṇḍa?〈mā 10, ku 3〉, pinupu piṁro katiga kasaṅa, padamlaknaṁ saṁ hyaṅ ājñā haji prāśastī,

sa§〈2r2〉mbandha, Ikaṁ ¿varaggaji?〈vargga haji〉 I horṚn· manəmbaḥ I Ibu pāduka śrī mahārāja, maṁhyaṁ I knohan ya〈2r3〉n· sum¡i!〈ī〉ma thānīnya, Umagəhakna kālīlīranā deniṁ vkā-vetnya, mənne hləm· tka ri dlāhaniṁ§〈2r4〉 dlāha, ma{ṅ}kana-mitt¡ā!〈a〉 maṅkana manast¡a!〈ā〉panikāṁ ¿varggaji?〈vargga haji〉 I horṚn·, tan· ¿kasumbat·?〈kasambut·〉 svakarmmanya〈2r5〉 ri kahāmbəknya, nyan· deni tan pāntara

hakirim· tkani śatru, tātan· hana saṅkani paṁhuniṅā§〈2r6〉 riṁ ¿kaharaḍara?〈kāyadhara〉, ṅuniveh ¿an ḍadyan·?〈s¡a!〈ā〉dhunyan·〉 tumaṅga-taṅga ḍataṁnikanaṁ śatru suṇḍa,

maṅkana raṣāniṁ panəmbaḥni〈Page 2r2〉〈left: 2〉〈2v1〉kanaṁ ¿varggaji?〈vargga haji〉 I horṚn·, I Ibuni pāduka śrī mahārāja, kunaṁ saṅkā ri mah¡a!〈ā〉bh¡a!〈ā〉rani ¿kahots¡a!〈ā〉?〈kāyotsā〉〈2v2〉hanikanaṁ ¿varggaji?〈vargga haji〉 I horṚn·, makanimittā pinakahujuṁ-karaṁ pamiṅgir·, ¿catuni?〈vaṁklaṁni〉 matīṅkaḥ bāba§〈2v3〉han· nitya lot· kahudanan· kapyeyan·, makadadaḥ ¿śariniṁ?〈śarintən·〉 mamrīhakən· Ibuni pāduka śrī mahā〈2v4〉rāja, ri samarak¡a!〈ā〉ryya sari-sari ¿tumāmaha?〈tumūtana〉 saḍataṁni salmaḥ-vukir·nikanaṁ śatru, Ika ta kottamā〈2v5〉ni pamriḥnikanaṁ ¿varggaji?〈vargga haji〉 I horṚn·, Ika maṅkana ya tik¡a!〈ā〉nuvuhakən· ¿m?〈p〉urbyaṚṇāsāma〈-sama〉 I śrī ma〈2v6〉hārāja, hetuni turuniṁ kāruṇya śrī mahārāja, I maṁhyaṁnikanaṁ varggaji I horṚn·, maka

Apparatus

〈2r1〉 ¿māṇatha, kuṇḍa?〈mā 10, ku 3〉 ◇ *mānaṭha, kuṇḍa* S; *mānatha, kuṇda* MS&S. — 〈2r1〉 pinupu S ◇ *minupu* MS&S. — 〈2r1〉 padamlaknaṁ S ◇ *padamlakna* MS&S. — 〈2r1〉 ājñā S ◇ *vānūA* MS&S. — 〈2r1〉 prāśastī S ◇ *prāsāsti* MS&S.

〈2r2〉 ¿varaggaji?〈vargga haji〉 ◇ *varamgajgi* S; *varamgaji* MS&S. — 〈2r2〉 pāduka MS&S ◇ *paduka* S.

〈2r3〉 kālīlīranā MS&S ◇ *kālīlirana* S. — 〈2r3〉 dlāhaniṁ MS&S ◇ *dlāhani* S.

〈2r4〉 ma{ṅ}kanamitt¡ā!〈a〉 ◇ *maṅkanamittā* S; *maṅkana〈ni〉mitta* MS&S. — 〈2r4〉 manast¡a!〈ā〉panikaṁ S ◇ *manast¡a!〈ā〉panikāṁ* MS&S. — 〈2r4〉 ¿varggaji?〈vargga haji〉 ◇ *varggāji* S; *varggaji* MS&S. — 〈2r4〉 ¿kasumbat·?〈kasambut·〉 ◇ *kasumbat·* S MS&S.

〈2r5〉 paṁhuniṅā MS&S ◇ *paṁhuniṅa* S. — 〈2r5〉 tan pāntara hakirim· tkani S MS&S • Cf. Garaman (1v8–2r1) *tan p¡a!〈ā〉ntaran tikanə*. We are unable to propose a persuasive interpretation or emendation of *hakirim·* in this context; its absence in the parallel passage suggests that it might be intrusive.

〈2r6〉 ¿kaharaḍara?〈kāyadhara〉, ṅuniveh ¿an ḍadyan·?〈s¡a!〈ā〉dhunyan·〉 ◇ *kaharaḍara, ṅuniveh an ḍadyan·* S; *kaharaḍara ṅunivehan dhadyan·* MS&S • Cf. Garaman (2r1) *kāyadhara, ṅuniveḥ s¡a!〈ā〉dhunyan·*. — 〈2r6〉 suṇḍa S ◇ *śuṇḍa* MS&S.

〈2v1〉 ¿varggaji?〈vargga haji〉 ◇ *varggaji* S MS&S. — 〈2v1〉 mah¡a!〈ā〉bh¡a!〈ā〉rani ¿kahots¡a!〈ā〉?〈kāyotsā〉〈2v2〉hanikanaṁ ◇ *mahasarani kāhotsahānikanaṁ* S;

mahꝛa!⟨ā⟩bhꝛa!⟨ā⟩rani kahotsꝛa!⟨ā⟩hanikanaṁ MS&S • Cf. Kusambyan (A32) *mahābhārani giṇa-kāyotsāhanyan·*, Garaman (2r3) *mahābhꝛa!⟨ā⟩rani kāyatnahanikanaṁ*.

⟨2v2⟩ ¿varggaji?⟨vargga haji⟩ ◇ *varggajī* S; *varggaji* MS&S. — ⟨2v2⟩ ¿catuni?⟨vaṁklaṁni⟩ ◇ *catuni* S; *bhatuni* MS&S • Cf. Garaman (2r4). — ⟨2v2⟩ matīṁkaḥ ◇ *matiṁkaḥ* S MS&S.

⟨2v3⟩ nitya lot· S MS&S • The parallel in Garaman (2r4) reads ⟨*n*⟩*dan lot·*. — ⟨2v3⟩ lot· kahudanan· kapyeyan·, makadadaḥ ¿śariniṁ?⟨śarintən·⟩ mamrīhakən· Ibuni pāduka śrī mahā⟨2v4⟩rāja ◇ *lot· kahudanan· kapyeyan·, makadadaḥ śarini paprīhakən· Ibuni pāduka śrī mahārāja* S; *lot· kahudanan· kapyeyan·, makadadaḥ śariniṁ mamrihakən· Ibuni pāduka śrī mahārāja* MS&S • The closest parallel is found in Garaman (2r4–5) *lot· kahudanan kapveyan· makadadaḥ sarintənya mamrihakən· I lbuniṁ pāduka śrī mahārāja*. Comparable passages are also observed in two Airlangga charters, namely Adulengen (2r2–3) *lot kahudanan·, kapyayān·, An paṅekānta I pāduka śrī mahārāja* and Bularut (9) *[lot ka]hudan· kapvayān· kadadaḥ jꝛi!⟨ī⟩vita [8+]n· pāduka śrꝛi!⟨ī⟩ mahārāja*.

⟨2v4⟩ ¿tumāmaha?⟨tumūtana⟩ ◇ *tumāmaha* S MS&S • Cf. Garaman (2r6) *bhakti mamrihakən· ri samarakꝛa!⟨ā⟩ryya sari-sari, tumut· saḍataṁniṁ pamaḥ-vukirnikanaṁ śatru*. — ⟨2v4⟩ kottamāni MS&S ◇ *kottamani* S.

⟨2v5⟩ ¿varggaji?⟨vargga haji⟩ ◇ *varggaji* S; *varggāji* MS&S. — ⟨2v5⟩ maṅkana MS&S ◇ *maṅkāna* S. — ⟨2v5⟩ ¿m?⟨p⟩urbyaṟṇāsāma⟨-sama⟩ ◇ *murbyaṟṇasama* S; *purbyaṟṇasama* MS&S.

⟨2v6⟩ iṁ MS&S ◇ *i* S. — ⟨2v6⟩ maṁhyaṁ S ◇ *paṁhyaṁ* MS&S. — ⟨2v6⟩ maka- MS&S ◇ *paka-* S • The following plate would have started with *-cihnan·*. Cf. the parallel in Garaman (2r8).

Translation

⟨2r1–2⟩ ...royal revenue,[1] ⟨amounting to⟩ 10 māṣa ⟨and⟩ 3 *kupaṅ*, to be collected twice ⟨in⟩ the third and ninth ⟨month⟩,[2] ⟨and⟩ that a holy royal decree in the form of a royal edict ⟨*haji praśasti*⟩ be made.

⟨2r2–6⟩ The occasion: the king's group (*varga haji*) in Horren paid respect to His Majesty the Great King, begging that it would be proper to make their village into a *sīma*, to make it irrevocable so that it would be obtained as inheritance by their descendants

[1] On the lost first plate, the word preceding *haji* must have been *dravya* or *drabya*.

[2] I.e., in Asuji and Cetra (Damais 1951, p. 11). For the wording, cf. *Vratiśāsana* 29j§4 *śavalabrahmacārī ṅa mānak marabi piṅrva piṅtiga, ndatan dadi mapaṅgih-paṅgiha yan kālaniṁ katiga, kasaṅa mvaṅ parvaṇi kunaṅ*.

now ⟨and⟩ hereafter up to the future's future, for reason of the downheartedness of the king's group in Horren whose services were not carried out as intended, namely the way in which they uninterruptedly sent (*?* hakirim) ⟨contingents of their own to protect the king⟩ against the coming of the enemy, without paying attention to their armour at all, all the more so, the virtuousness of standing firmly against the coming of the Suṇḍa enemy.

⟨2r6–2v2⟩ Such was the substance of the petition of the royal inhabitants in Horren to His Majesty the Great King. Now, because of the great weight of the physical effort of the king's group in Horren, for reason of being an outpost (*hujuṅ karaṅ*), a frontier zone ⟨and⟩ a lock for regulating the gate, constant (*nitya*), steadfast ⟨despite being⟩ exposed to rain and sun, putting their lives at stake in exerting themselves for His Majesty the Great King in the continuous war, following ⟨the king⟩ upon the arrival of all rank and file of the enemy. That was the eminence of the exertion of the king's group in Horren. This being the case, it caused an incomparable (*asama-sama*) feeling of indebtedness (*pūrva-ṛṇa*) on the part of His Majesty the Great King. ⟨Such was⟩ the reason that the sympathy of the Great King descended to the request of the royal inhabitants in Horren. Its visible sign (*makacihna*)...

Commentary

The reader should consult our notes on Garaman for discussion of terms/expressions common to the two charters.

Bibliography

Primary

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