Kabhagavanan, 1361 Śaka

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〈Page 1r〉 〈1r1〉 // I śaka 1261, ¿māgha?māsa, tithi navam(ī) kṛṣṇa-pakṣa, ma, U, A, vāra, vuye〈,〉 Irikā divaśa rakryan· juru〈1r2〉 pu(s)padanta, m(uk)utā(dh)arṣaṇāmnaṅ aṁvyavahāra, makalaga mpu sāvitra tlas· pingat de saṁ mantrī tumapəl samudāya〈1r3〉 mvaṁ saṁṅ upapati, makaprasthāva (ga)ti mpu sāvitra(,) sāhasāṅdaliḥ i rakryan· juru puspadanta malap· lmaḥ kabha〈1r4〉gavānan· sapuluḥ liriḥ, maṅkana pakṣa mpu sāvitra, kunaṁ pakṣa rakryan· juru puspadanta lmaḥ saṅke k(u)li§〈1r5〉t kaki Ikaṁ bhinuktinya sapuluḥ liriḥ, maṅkanāṁvivāda ya tika pinametakən pramāṇa,

Inunda(ṁ) ta(ṁ) (sa)siriṅan· sa〈1r6〉taṅgəḥnyaṁ kāliḥ makādi I sumbul·, li[ṁ]nyan tinañan·, siṅgiḥ pukulun· juru puspadanta madṛvya Ikaṁ savaḥ-sa〈Page 1v〉〈1v1〉vaḥ sapuluḥ liriḥ I sagiri, yapvan ikaṁ savaḥ kabhagavanan· sapuluḥ liriḥ muvaḥ, maṅkanājarnya makabehan·, vva〈1v2〉ntən· ta pukulun· paṅhulu bañunya rvaṁ kupaṁ sovaṁ, kataṅgapan denikaṁ rāma sumbul·, vyaktyanyan bheda, muva§〈1v3〉h ajariṁkaṁ juru mantən· maṅaran gambyok·, Aki gaṇḍi ¡yo!〈yva〉 pukulun· vka bhagavān· riṁ kṛta, muktyakən ikaṁ sa〈1v4〉puluḥ liriḥ juga, An〈an〉tara saṅkerika, mpu kili nuda, vkasan saṁ mapañji śūrajaya muktyakən kabhagavānan katkeṁ〈1v5〉 maṅke, kevalātutur

ikaṁ sa〈〈pu〉〉luḥ liriḥ juga, pisaniṅu vyāparāṅipikipika Ikaṁ savaḥ kapara thani An· nāṁ〈1v6〉 sapuluḥ liriḥ, maṅkana varaḥ kihadyan· gambyok·,

ya tika pinramāṇakan saṁ mantrī samudāya, mataṁ〈Page 2r〉〈2r1〉nyan· balavān· rakryan· juru puspadanta(,) sor mpu sāvitra, pratyeka saṅ amgat·, rakryan· raṅga A(k)i taṅga, muvah aki〈2r2〉 (ka)pe, rakryan· kanuruhan· Aki jo(ṁ?), muvaḥ mahiṣāṅivuṁ, rakryan· tumaṅguṁ Aki makara, muvah aki raṅgāsəm-asəm·〈2r3〉 , rakryan· dmuṁ Aki Ṛma, muvah aki goleṁ, rakryan apatiḥ ravi, muvaḥ rake mali, saṁ prāṇapati, makādhipati〈2r4〉 saṅ āryya śūrasiṅha, muvaḥ sa(ṁ) bhujaṅga mantrī, saṁ mapañjy antaraga, saṁ mapañji ¡cāya!〈chāya〉guṇa, saṁ pamg(ə)t saliṅs(i)ṅan·, makā〈2r5〉di saṁ mapañji surapati, muvaḥ saṁ pamgət i kaṇḍamuhi, samgət· pamvatan·, samaṅkana kveḥ saṅ amgat· „,

〈Page 2v〉 〈2v1〉 // Iṁ śāka, 1261, māgha māsa tithi navamī kṛṣa

Apparatus

〈1r2〉 pu(s)padanta • It would also be possible to read *puṣpadanta*. However, other instances of that name in this epigraph are consistently spelled with a dental s. — 〈1r2〉 m(uk)utā- • Understand *mukuṭā*-?

〈1v1〉 vvantən • A second akṣara *na* is written above the ligature *nta*. The engraver would probably have realised that he was beginning to write too high, and stopped after the first akṣara, then rewrote *nta* at the proper place.

〈1v4〉 An〈an〉tara • Cf. Mūla-Maluruṅ 3r7, *Anantara saṅke līnanira pamanira pva*, "Immediately after the passing away of his uncle (...)", and Gaṇapatitattva, OJ prose under stanza 44.

Translation

〈1r1–1r5〉 In Śaka 1261, month of Māgha, ninth *tithi* of the waning fortnight, Mavulu, Umanis, Tuesday (i.e., 22 February 1340),[1] 〈the *vuku* being〉 Vuyai. That was when *rakryan* chief Puṣpadanta, won when litigating (*amənaṅ aṅvyavahāra*) against *ppu* Sāvitra by refutation (*mukutādharṣaṇa*). 〈It〉 had been tried by all the ministers of Tumapəl, with the interpreters 〈of dharma〉 (*upapatti*). Its occasion (*makaprasthāva*) was the action of *ppu* Sāvitra, harshly accusing (*sāhasa aṅdalih*) *rakryan* chief Puṣpadanta of having seized the land of Kabhagavanan (or "the place of the hermits"), worth ten *lirih*.

[1]Instead of the text's Māgha, we must pick the next month, Phālguna, to get a matching date. The difference in month name is probably due to intercalation.

Such was the case of *mpu* Sāvitra. As for the case of the *rakryan* chief Puṣpadanta, ⟨it was that⟩ the land, worth ten *lirih*, is his usufruct from his paternal lineage (*kulit kaki*). Thus they argued (*aṅvivāda*), those who were solicited for evidence (*pramāṇa*).

⟨1r5–1v6⟩ Those "who have borders" were invited to come as per the recommendation of the two ⟨litigating parties⟩, beginning with Sumbul. Their words when they were asked: "In truth, by your leave, chief Puṣpadanta owns these irrigated rice-fields worth ten *lirih* at Sagiri. As for (*yapvan*) the rice-fields of Kabhagavanan, ⟨they⟩ are also worth ten *lirih*." Such, they testified, was the whole of his ⟨land⟩. ⟨And they went on:⟩ "There is, my lord, a retribution on irrigation water (*paṅhulu bañu*) on them, two *kupaṅ* for each ⟨group of rice-fields⟩, to be received by the headman (*rāma*) of Sumbul; which should prove that they are different." And the testimony of the chief of *mantən*, named Gambyok: "Aki Gaṇḍi, my lord, was the child of the reverend of Kṛ̣ta. It was he (*juga*) who had the usufruct of these ten *lirih*. Immediately after him, ⟨it was⟩ the nun Nuda. Finally the one with the byname Śūrajaya had the usufruct of the ⟨land of⟩ Kabhagavanan until now, exclusively focused on the ten *lirih*. It is impossible that worldly activities / business turn up at the rice-field directed at farming, such as the ten *lirih*." Such was the testimony of Master Gambyok.

⟨1v6–2r5⟩ This was used as evidence by all the assembled ministers. Because of that *rakryan* chief Puṣpadanta won and *mpu* Sāvitra lost. The judges (*aməgat*) ⟨listed⟩ one by one: the *rakryan* Raṅga, Aki Taṅga and Aki Kape; the *rakryan* Kanuruhan, Aki Joṅ and "Raging Buffalo" (*Mahiṣa aṅivuṅ*); the *rakryan* Tuməṅguṅ, Aki Makara and Aki Raṅga Asəm-asəm; the *rakryan* Dəmuṅ, Aki Rəma and Aki Goleṅ; the *rakryan apatih* Ravi, and the raka of Mali; the *prāṇapati*s, who have as overlord the noble Śūrasiṅha; and the brahmin ministers (*bhujaṅga mantri*): he with the byname Antaraga; he with the byname Chāyaguṇa; the officiant of Saliṅsiṅan; with in the first place the one with the byname Surapati; and also the officiant of Kaṇḍamuhi; the officiant of Pamvatan. Thus was the ⟨total⟩ number of judges ⟨present⟩.

⟨2v1⟩ In Śaka 1261, month of Māgha, ninth *tithi* of the dark ⟨fortnight⟩.

Commentary

This document is a jayapattra, or jayasong, literaly a "document of victory", issued in consequence of a civil lawsuit. For other jayapattras, see van Naerssen 45, and Pigeaud, JFC, vol. IV, 391.

Bibliography

Unpublished inscription first read by Arlo Griffiths in 2009 by direct inspection of the plates at Rotterdam, and re-edited by Marine Schoettel and Arlo Griffiths in February-March 2020 from photographs made available by the Wereldmuseum (49509 and 49507).