Kurungan (Randusari II)

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Palaeographic description

The lowest level punctuation sign seems to take two distinct shapes in this inscription, one a stroke the other a circle (and the circles seem indiscriminatyely to be place in median or high position, once even low).

Edition

〈Page 1r〉

〈Page 1v〉 〈1〉 □ *namaś śivāya* □ svasti śaka-varṣātīta 807 jyaiṣṭa-māsa daśam¡i!〈ī〉 śukla◦ tuṁlai◦ vagai vṛhaspati◦ vāra◦ tatkāla ḍaṅ ācāryya munīndra{◦}〈2〉 mamli savaḥ karamān· I parhyaṅan· vatak· vuru tuṅgal· Iṁ kuruṅan· ṅarannikāṁ savaḥ◦ sīmā saṁ hyaṁ padevāharān· vəlyannya pirak· kāṭi 1 pa〈3〉sak·-pasak· I rāmanta pirak· dhāraṇa 3 hana ta paṅanak· rāmanta ri hutaṁnira dhā 7 Anuṁ milu pinakapasak·-pasak· muAṁ vivi 1 pa(da) 1 pira〈4〉k· mā 4, piṇḍa pirak· vyaya kāṭi 1, dhā 10 mā 4 parānnikā pirak· panahur· hutaṁniṁ vanva I parhyaṅan·

Anuṁ rāma rikāṁ kāla _ patiḥ saṁ parhyaṅan·〈5〉 saṁ gola◦ parujar·niṁ patiḥ saṁ java◦ vahuta pu geṣṭī◦ tan· papituṁtuṁ◦ kalaṁ pu paṅgil· gusti lor· pu gayat·◦ gusti tṅaḥ pu vur(u)ntuṁ gusti kidul·〈6〉 pu sṛṣṭi◦ vinkas· pu kalula◦ variga si dharinī◦ huler· pu yogī◦ parujar· pu Ṛṣi◦ marhyaṁ vetan· pu guvindī◦ marhyaṁ lor· pu bhīɯma◦ (rā)ma mara〈7〉tā patiḥ matuha pu vadvā◦ pu vir=yan· pu ḍavak· pu gaṭā pu nakha◦ pu kəkal· pu maṇḍi pu sutā◦ pu vuruntuṁ◦ pu palvak· pu dyan· pu Andalan· pu sabval·◦ (pu)〈8〉 bisir· pu tman· pu vray· pu ḍaluṁ◦ punta kuḍu◦ punta ke(ṣ)·◦ punta sraṅan·◦ pu cuṅul·◦ pu kes·◦ pu vajil·◦ pu saṅgan·◦ pu kamala◦ pu sukha◦〈9〉 pu Aṅgada◦ pu plī◦ pu dhanada◦ pu taṁtaṁ◦ pu gaccha◦ pu gadhī(◦) pu māgha(◦) pu gusay·◦ pu samvok·◦

nāhan· sira rāma Umeḥhakan·n ikāṁ savaḥ śīma ḍaṅ ā〈10〉cāryya munīndra◦ huvus śuddha-pariśuddha◦

tatra sākṣī◦ bhagavanta puccha◦ punta kamala◦ punta sukha◦ punta cvat· saṅke kataṅ-garan·◦ rake praṣ· punta〈11〉 koṭi saṁ _ śivaśiddha◦ śivāṅga(◦) sudar·◦ saṅke paku bāṁ◦ saṁ parujar· I kayu vaṅi saṁ hadyan· Agasti◦ saṁ vidyadeva◦ 〈saṅke〉 vanva I kavaṅyan·◦ ḍa punta〈12〉 bhāṣa◦ punta dhānyā◦ saṁ ditiṁ◦ pu l¡i!〈ī〉na◦ saṅke kasugihan·◦ ḍaṅ ācāryya gandhara saṅke vanva galuḥ◦ saṁ ratna 〈saṅke〉 va¿d?〈n〉va I vuru tuṅgal·◦

likhi(ta) saṁ jyo〈13〉tiḥ satetīsus· □□□

Apparatus

〈4〉 parānnikā ◇ *parānnika* S MS&S.

〈5〉 vur(u)ntuṁ ◇ *varantuṁ* S MS&S.

〈8〉 kuḍu ◇ *kuḍa* S; *kudu* MS&S • Stutterheim's reading is no doubt a misprint, as we find Kuḍu in his translation. The reading of Machi Suhadi & Soekarto very frequently, as here, fails to distinguish *ḍ* from *d*. — 〈8〉 sukha ◇ *suku* S MS&S • It would be possible to read (sukhu), but (suku) is out of the question.

〈9〉 samvok· MS&S ◇ *sambok·* S. — 〈9〉 Umeḥhakan·n ikāṁ ◇ *Unmeḥhakan· nikāṁ* S; *Umeḥhakan· nikāṁ* MS&S • The intrusion of *n* into Stutterheim's reading is presumably a mere misprint; the fact that he (as subsequently Machi Suhadi & Soekarto) inserts a space before *nikāṁ* reflects a difference in (or absentmindedness with regard to) grammatical analysis.

〈10〉 sākṣī ◇ *sākṣi* S. — 〈10〉 sukha ◇ *sakha* S MS&S.

〈12〉 va¿d?〈n〉va ◇ *vanva* S MS&S.

Translation

〈1–4〉 Homage to Śiva! Hail! Elapsed Śaka year 807, month of Jyeṣṭha, tenth *tithi* of the waxing 〈fortnight〉, Tuṅlai, Vagai, Thursday. That was the time that master Munīndra bought a communal wet-rice field (*savah karamān*) at Parhyaṅan, *vatak* Vuru Tuṅgal. The name of the wet-rice field was Kuruṅan. It was to be the freehold of the holy place for God's food (*pa-devāhāra-an*). The purchase price (*vəlyan*) for it was 1 *kāṭi* of silver. The gifts for the elders were 〈equivalent to the value of〉 3 *dhāraṇa* of silver. The elders had 7 *dhāraṇa* of silver to be paid as interest on their debt, which was part of what was gifted, along with 1 goat 〈and〉 1 *pada* 〈of husked rice〉 〈costing〉 4 *māṣa* of silver. The total amount of silver expended was 1 *kāṭi*, 10 *dhāraṇa* and 4 *māṣa*. The purpose of the silver is as means to repay the debt of the village of Parhyaṅan.

〈4–9〉 The ones who were elders at the time:

- the *patih*s (called) *saṅ* Parhyaṅan 〈and〉 *saṅ* Gola;
- the herald for the *patih*s, (called) *saṅ* Java;
- the *vahuta* (called) *pu* Geṣṭī, without assistant (*pituṅtuṅ*)
- the *kalaṅ* (called) *pu* Paṅgil;
- the *gusti* North (called) *pu* Gayat;
- the *gusti* Center (called) *pu* Vuruntuṅ;
- the *gusti* South (called) *pu* Sr̥ṣṭi;
- the *vinkas* (called) *pu* Kalula;
- the *variga* (called) *si* Dhariṇī;
- the irrigation official (*huler*) (called) *pu* Yogī;
- the herald (called) *pu* Ṛṣi;
- the *marhyaṅ* East (called) *pu* Guvindī;
- the *marhyaṅ* North (called) *pu* Bhīma.

The regular (*maratā*) elders, experienced as *patih*s, were *pu* Vadvā, *pu* Viryan, *pu* Ḍavak, *pu* Gaṭā, *pu* Nakha, *pu* Kəkal, *pu* Maṇḍi, *pu* Sutā, *pu* Vuruntuṅ, *pu* Palvak, *pu* Dyan, *pu* Andalan, *pu* Sabval, *pu* Bisir, *pu* Tman, *pu* Vray, *pu* Ḍaluṅ, *punta* Kuḍu, *punta* Keṣ, *punta* Sraṅan, *pu* Cuṅul, *pu* Kes, *pu* Vajil, *pu* Saṅgan, *pu* Kamala, *pu* Sukha, *pu* Aṅgada, *pu* Plī, *pu* Dhanada, *pu* Taṅtaṅ, *pu* Gaccha, *pu* Gadhī, *pu* Māgha, *pu* Gusay, *pu* Samvok.

〈9–10〉 Those were the elders who allowed (*umehakan*) the free wet-rice field (*savah sīma*) of master Munīndra, to be completely cleared.

〈10–11〉 The witnesses to it were:

- the reverend (*bhagavanta*) Puccha, *punta* Kamala, *punta* Sukha, *punta* Cvat — from Kataṅgaran;
- the *raka* of Praṣ, the *punta* Koṭi, *saṅ* Śivasiddha, Śivāṅga, Sudar — from Paku Bāṅ;
- the herald for Kayuvaṅi (called) *saṅ hadyan* Agasti 〈and〉 *saṅ* Vidyadeva — from the village of Kavaṅyan;
- *ḍa punta* Bhāṣa, *punta* Dhānyā, *saṅ* Ditiṅ, *pu* Līna — from Kasugihan;
- master Gandhara — from the village Galuh;
- *saṅ* Ratna from the village of Vuru Tuṅgal.

〈10–12〉 Written by *saṅ* Jyotih *satetīsus*.

Translation into Dutch by Stutterheim 1940

〈1–2〉 Eere aan Çiwa! Heil! Çaka-jaren voorbijgegaan 807 (885 A.D.); Mei-Juni; de tiende dag van de lichte maandhelft; (dag van de zesdaagsche week:) Tunglai; (dag van de vijfdaagsche week:) Wagai; Donderdag.

〈2–3〉 Dit is het tijdstip, waarop de Eerwaarde Leeraar Munīndra een ambts-*sawah* koopt te Parhyangan, ressorteerende onder Wurutunggal, welke *sawah* geheeten is "De Kooi", tot een vrijgebied voor de Heilige Padewāharān[1].

〈3–4〉 De koopsom is 1 *kāṭi* zilver, de geschenken aan de dorpsautoriteiten bedragen 3 *dhāraṇa* zilver. Er is echter een vordering der dorpsautoriteiten op een schuld van hem (tot een bedrag van) 7 *dhāraṇa*, welke mede als geschenk dient, alsmede 1 geit, 1 *pada* (rijst ?) (en) 4 *māṣa* zilver. Het totaal der werkelijke betaling in zilver is 1 *kāṭi*, 10 *dhāraṇa*, 4 *māṣa*; het doel van dit zilver is kwijting van de schuld aan het dorp Parhyangan.

〈4–6〉 Op dit tijdstip zijn dorpsautoriteiten: *patih* van Parhyangan, Sang Gola; woordvoerder van den *patih*, Sang Jawa; *wahuta*, Pu Geṣṭī, zonder *pitungtung*; (oudste voor

[1]De juiste vertaling van deze uitdrukking is niet gemakkelijk te geven. Sanskrit *dewāhāra* beteekent zooveel als ambrozijn, goddelijke spijs. De Javaansche afleiding hiervan, *padewāharān*, zou dus kunnen beteekenen: plaats, waar de goddelijke spijzen (offers ?) worden aangeboden, neergelegd enz. Bedoeld is dan een gebouw, dat met de vereering der goden samenhing; of de geheele tempel bedoeld is, dan wel een afzonderlijke *balé*, is, bij gebrek aan verdere gegevens, niet uit te maken. Misschien is hier een huistempel bedoeld, wat de Baliërs *pamradjan* noemen.

de) bosschen, Pu Panggil; *gusti* voor het Noorden, Pu Gayat; *gusti* voor het midden, Pu Warantung; *gusti* voor het Zuiden, Pu S ṛṣṭi; gemachtigde, Pu Kalula; kalenderwichelaar, Si Dharinī; chef der irrigatie, Pu Yogi; woordvoerder, Pu Rĕṣi; tempelopzichter voor het Oosten, Pu Guwindī; tempelopzichter voor het Noorden, Pu Bhīma.

〈6–9〉 De niet met een ambt bekleede dorpsautoriteiten van den *patih* zijn de oudsten: Pu Wadwā, Pu Wiryan, Pu Dawak, Pu Gaṭā, Pu Nakha, Pu Kĕkal, Pu Maṇḍi, Pu Sutā, Pu Wuruntung, Pu Palwak, Pu Dyan, Pu Andalan, Pu Sabwal, Pu Bisir, Pu Tman, Pu Wray, Pu Ḍalung, Punta Kuḍu, Punta Keṣ, Punta Srangan, Pu Cungul, Pu Kes, Pu Wajū, Pu Sanggan, Pu Kamala, Pu Suku, Pu Anggada, Pu Plī, Pu Dhanada, Pu Tangtang, Pu Gaccha, Pu Gadhī, Pu Māgha, Pu Gusay, Pu Sambok.

〈9–10〉 Aldus geven de (genoemde) dorpsautoriteiten de bedoelde *sawah* tot een vrijgebied aan den Eerwaarden Leeraar Munīndra, (waarmede) alles vereffend is.

〈10–12〉 Hierbij zijn getuigen: Bhagawanta Puccha, Punta Kamala, Punta Sakha, Punta Cwat uit Katanggaran, de Raka van Praṣ, Punta Koṭi, Sang Çiwaçiddha, Çiwāngga, Sudar, uit Pakubāng, de woordvoerders van Kayuwangi Sang Hadyan Agasti, Sang Widyadewa, inwoner(s) van Kawangyan, Ḍapunta Bhāṣa, Punta Dhānyā, Sang Diting, Pu Lina, uit Kasugihan, de Eerwaarde Leeraar Gandhara uit het dorp Galuh, Sang Ratna, inwoner van Wurutunggal.

Geschreven door Sang Jyotih, *satetīsus*.

Commentary

Regarding the nature of this document and the transaction recorded in it, J. Wisseman Christie has offered the following summary:

> Wisseman Christie 2009, p. 44
>
> The Kurungan inscription of 885 A.D. (Appendix A.2) is not principally a debt-clearance document. It records the purchase of wet rice land for 1 *kati* or 768 grams of silver by a religious personage, **for the purpose of presentation as a meritorious gift to a religious community**. Part of the statutory gifts presented to the community from which the land was purchased took the form of the writing off of 7 *dhāraṇa* or 268.8 grams of silver, the sum of the interest on the community's debt. This apparently completed the repayment of that debt, the sale of the land presumably having furnished the community with the funds needed to repay the principal, and perhaps a portion of the interest as well. Although the

document states that the aim of the transaction was the repayment of the community's debt, no hint is given as to how the debt was incurred, the exact amounts owed as principal and interest, and the person or institution to whom the debt was owed.

The words I have quoted in bold require further consideration, as the text does not actually mention any religious community nor any meritorious gift, although both notions may be implied. The problem of the global interpretation of the transaction depends to a large degree on how one is to interpret the sentence(s) in lines 9-10 *nāhan· sira rāma Umeḥhakan·n ikāṁ savaḥ śīma ḍaṁ ācāryya munīndra| huvus śuddha-pariśuddha*.

〈2〉 The status expressed by the compound *savaḥ karamān* clearly stands in opposition to the new status expressed, in line 9, by the compound *savaḥ śīma*.

〈2〉 The word *padevāharān*, derived from a base *devāhara*, is registered in Zoetmulder 1982, s.vv. devahara, divahara, with glosses "place of worship, temple, chapel". It is remarkable that all published occurrences of *padevāharān* in transmitted Old Javanese texts are found in the *Rāmāyaṇa*, a fact that may be added to the cumulative evidence in support for the dating of this text to the 9th century CE. The relevant stanzas are as follows (ed. 2015, transl. Robson 2015):

- 20.52 *rikaṁ kāla sakrodha taṁ meghanāda, masaṁhit pəjah tuṁgaṁan mvaṁ ratha syūh, masuk teṁ padevāharan ṁkān pasādhya, mamūjā ta yeṁ astra sarpāstrapāśa* "At that time Meghanāda was angry, / Resentful at the death of his horses and destruction of his chariot. / He entered into the dwelling of the gods with the intention / Of praying for a weapon, the snake-snare arrow". There is a divergence here between the Balinese manuscripts, which support the reading *padevāharan* I have adopted here, and the read *padevāgaran* adopted by Kern, apparently an emendation based on the Javanese transmission.

- 23.71 *tumama mahoma riṁ śivasabhā gṛha padivaharan, paramagurūgra bhīṣaṇa sirekana inavatakən, mətu ta mataṁkil iṁ varuga saṁ dvijavara humaḍaṁ, umadəg aśānti maṁgala nageri pañaritanira* "He went in to perform a sacrifice in the Śiva temple where the gods are worshiped, / And there invoked the terrible Paramaguru. / He went out to pay respects in the meeting hall, where the worthy priests were ready waiting, / Standing, chanting prayers for good fortune and blessing, and *nageri* (bards) were the tellers of his tale". The poet has here adapted the word to metrical needs, the spelling with *diva* instead of *devā* yielding the required short syllables.

- 25.12 *ṛṣi saṁ bharadv̥ja!〈ā〉ja nahan dhvaja sor, təṁəranniy āśrama nirāta təhər, sumanohara vvara padevaharan, kuya tākukus mavaṁi gandha miñak* "The sage

> Bhara¿dhv?aja, there is his flag below, / So that must be the emblem of his hermitage. / It has a very pleasant place of worship – / See how it has fragrant smoke and the aroma of butter". We see that the spelling is again adapted to metrical requirements.

Zoetmulder suggests that the Old Javanese usage goes back to "*dewagara* < *dewag ṛha*" (and could have mentioned also the synonymous Sanskrit word *devāgāra*), which implies that the circumfix *pa-...-an* is considered redundant in this word, as the underlying Sanskrit term already designates a place. This interpretation seems to underlie Robson's translations of these pages (see his note 2015, p. 509), and would have the potential advantage in this context of allowing the assumption that *padevāharān* functions as a Sanskrit-based gloss of the indigenous toponym *parhyaṅan*, which has the same meaning. I am, however, rather inclined to suppose that *padevāharān* is to be understood as *padevāhārān*, i.e. that it is derived from *deva-āhāra* in the meaning "god's food" and is a near equivalent to the much more common *pa-homa-an* "offering place". This interpretation is consistent with the occurrence of the base word *devāhāra* in a Buddhist manual for the disposal of a dead body transmitted on Bali, but "written in ancient language" (see Gonda 1973, pp. 244, 245, 251, 460).

〈3〉 In all of its occurrences, the word *pada* is a unit for quantifying *vəas*, and *vivi* is often found in the same context. Cf. Haliwangbang 1v2 *saragi pagaṅanan· 1 kampil· 1 vəAs· pada 1 vsi Ikat· 10 vivi 1 taṇḍas· 1* and Taragal 1v2 *saragi pagaṅanan· 1 saragi Inuman· 1 kampil· 1 vəAs· pada 1 vsi Ikət· 10 vivi 1 || muAṁ Anuṁ vinaiḥ vəas pada*.

〈5〉 The name Gola is perhaps to be understood as Gauḍa, i.e. person Northeast India. Cf. *golaviṣaya* "Gauḍa-territory" in Munggut 3.15, and the juxtaposition in the present context with a *saṅ* Java.

〈5〉 The same *pu* Geṣṭī figures again (spelt *gaiṣṭī*) in Parhyangan, line 4. Regarding the word *pituṅtuṅ*, Boechari 1977 (= 2012, pp. 34–35) suggests that it is synonomous with *pihujuṅ*. I translate accordingly.

〈6–7〉 On the *rāma maratā*, see de Casparis 1956, p. 216, n. 23: "The *rāmas*, in Old Javanese records, are divided into two groups : (a) those „holding a command" (*maṅagam kon*), i.e. charged with a definite function, e.g. with the supervision over the bridges in the village (*hulu wuatan*), and (b) those „taking rest" (*maratā*), i.e., probably, those who were formerly charged with a definite function, but retired afterwards". This interpretation is accepted in Barrett Jones 1984, p. 108, and is close to the one advocated by Boechari 1981 (2012, p. 301, n. 28); 1986 (2012, p. 323). But it seems to me that we can attempt to translate *ma-ratā* in a manner that requires taking less freedom with regard to the

meanings allowed in Zoetmulder 1982, s.vv. ratā, aratā, namely “flat, level, even, flush with the ground; shared equally, divided evenly, each alike, one and all”.

〈8, 10〉 Note the correspondences *pu* Kes / *punta* Keṣ (with different spelling for the final consonants), *pu* Kamala / *punta* Kamala, *pu* Sukha / *punta* Sukha. By contrast, the two occurrences of the name Vuruntuṅ (in lines 5 and 7) are both labeled as *pu*. Stutterheim, apparently not noticing these correspondences, did not read the names consistently in all cases.

〈12〉 The meaning of *satetīsus* remains obscure. Could sate be an error for *saṅke*, and the last sentence be translated as “Written by Jyotiḥ from Tīsus”?

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[2]The book does not seem to contain a discussion of this inscription's date.