Resources of the temple at Landa (late 9th c. CE)

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Palaeographic description

Same hand as in Wuang Got and Marsmu?

Edition

〈Page 1r〉 〈1r1〉 □ ◦ □ mūlaniṁ savaḥ sīma I kvak· tam〈p〉aḥ 4 maknā I saṁ makarma I prāsāda I laṇḍa◦ marhyaṁ tampaḥ 2 muAṁ *lañjānya◦ gavaya〈1r2〉nira *dumavut-tana dukut·niṁ prāsāda I ruhur·◦ muAṁ tamvak·◦ muAṁ mataga Ikanaṁ masavaḥ Iṁ sīma gumavaya Ikanaṁ *pamahu-jaṅgān·〈1r3〉 *kyan· mahala◦ muAṁ *pacaru An· *kyan mahala◦ muAṁ humarappa Ikanaṁ biśuva◦ muAṁ caru Aṅkan parbvaṇ¡i!〈ī〉◦ savaha saṁ hyaṁ tampaḥ 1◦〈1r4〉 paknānya pabiśuvā muAṁ pacaru A〈ṁ〉kan parvva◯ṇ¡i!〈ī〉〈◦〉 lañjānya tamvahan i bhukti saṁ paṅajyan· I laṇḍa◦ savaha saṁ devata Iṁ paca〈1r5〉ṇḍyan· I kvak suku 1 paknānya caru A〈ṁ〉kan· Amāv¡a!〈ā〉ṣya〈◦〉 sava〈ha〉ni vka saṁ devata lumāḥ I kvak· suku 3 Asiṁṅ umuliḥ I kvak gavayani〈1r6〉ra ␣ manapuA *manamvaḥ-hyaṁṅa◦ muAṁ humara〈ppa〉 Ikanaṁ patula A〈ṁ〉kan· Amāvaṣya □ ◦ □

muvaḥ mūlaniṁ savaḥ sīma I mulak· tampaḥ 2 blaḥ 1 pa〈1r7〉knānya savaha saṁ paṅajyan· I laṇḍa tampaḥ 1 muAṁ lañjānya◦ savaha saṁ devakarmma blaḥ 1 gavayanira manamvaḥ-hyaṁṅa manapuA I dala〈Page 1v〉〈1v1〉m·〈◦〉 savahaniṁ ma¿pa?〈saṁ〉gar· muAṁ manapu I laṇḍa tampaḥ 1 □ ◦ □

Apparatus

〈1r1〉 tam〈p〉aḥ Boe ◇ *tamaḥ* Br. — 〈1r1〉 4 Boe ◇ *5* Br. — 〈1r1〉 2 Boe ◇ *4* Br.

〈1r3〉 pacaruAn· Boe ◇ *pacarnan·* Br.

〈1r5〉 sava〈ha〉ni ◇ *savani* Br; *sava〈ḥ〉ni* Boe. — 〈1r5〉 3 Boe ◇ *4* Br.

〈1r6〉 manamvaḥ-hyaṁṅa◦ Boe ◇ *manamvaḥ-hyaṁ (6)* Br. — 〈1r6〉 humara〈ppa〉 ◇ *humara* Br Boe. — 〈1r6〉 patula Boe ◇ *patuha* Br. — 〈1r6〉 2 Boe ◇ *4* Br.

〈1r7〉 gavayanira Br ◇ *gavanyanira* Boe. — 〈1r7〉 manamvaḥ-hyaṁṅa ◇ *manamvaḥ-hyaṅa* Boe; *manamvaḥ-hyaṁ I* Br.

〈1v1〉 ma¿pa?〈saṁ〉gar· ◇ *mapagar·* Br Boe.

Translation

〈1r1–1r6〉 The value of the wet-ricefields that are a freehold at Kvak is 4 *tampah*, to serve for those who work in the temple at Laṇḍa. The Marhyaṅ 〈may use〉 2 *tampah* with the income from subletting it (*lañjān-nya*). His task shall be to cut the grass of the upper temple, and the fence, and he shall summon those who work the wet-rice fields in the freehold to make the tribute for fresh *jaṅga* (*pamahu-jaṅga*) as it is ever more neglected 〈and〉 the tribute for offerings (*pacaru*) as it is ever more neglected, and to make preparation for the equinox and for the offerings every change of the moon. The wet-rice field of the deity (*saṅ hyaṅ*) shall be 1 *tampah*, to serve for the tribute at the time of the equinox and the tribute for offerings every period of change of the moon. The income from subletting it shall be added to the sources of revenue (*bhukti*) of the teacher(s) at Laṇḍa. The wet-rice field of the deified ancestor (*saṅ devata*) in the funerary temple (*pacaṇḍyan*) at Kvak shall be 1 *suku*, to serve for offerings every new moon. The wet-rice fields of the descendants of the deified ancestor who rests at Kvak shall be 3 *suku*. Whoever returns to Kvak, his tasks shall be to sweep, to worship and to make preparations for the *patula* every new moon.

〈1r71–1v1〉 And the value of the wet-ricefields that are a freehold at Mulak is 2 *tampah*, 1 *blah*. Its purpose is:

- 1 *tampah* shall be the wet-rice field of the teacher(s) at Laṇḍa, along with the income from subletting it;
- 1 *blah* shall be the wet-rice field of those who do the deity's work 〈and〉 their tasks shall be to worship, to sweep in the interior (of the temple);
- 1 *tampah* shall be the wet-rice field of those who have a shrine and who sweep at Laṇḍa.

Commentary

〈1r1〉 On the word *lañjān*, not recorded in OJED, see the Palepangan inscription, with our commentary on line 10.

〈1r2〉 The form *dumavuttana* must be understood as irrealis of *d-um-avut-i*. This *-i* form of base *davut* is not listed in OJED.

〈1r2–3〉 We are assuming that the sequences *pamahu-jaṅgān* and *pacaruAn* are *pa-* prefixed forms followed by the subordinating particle (as opposed to the suffix) *an*, and that *pacaru* is used here in a meaning not recorded in OJED, namely as a term designating some form of tribute derived with prefix *pa-*, analogously to the forms *pabiśuva* and *patula* that figure below. It is true that none of these forms are recorded with tribute-related meanings in OJED, but the dictionary records many similarly forms to which it tends to assign the meaning "a certain tax" (e.g., *pabibid*, *pasavuṅ*, *pavīja*). The term *pamahu-jaṅga*, likewise unrecorded in OJED, seems to be another example. The base form must have been the otherwise unknown compound *mahu jaṅga*. OJED records *mahu* as a synonym of *vahu* "just, only recently, freshly" and *jaṅga* as "a part. kind of climber with fragrant flowers, prob. = gaḍuṅ". Now if the equation *jaṅga = gaḍuṅ* may be relied upon, then it is surely relevant that we find the words *gaḍuṅ* and *vahu* combined, in that order, in several literary texts:

- *Arjunavivāha* 1.10c *mvaṅ yan kelikanaṅ gaḍuṅ vahū mure mambə gəluṅ kesisan* "Or if the *gaḍung* newly opened, redolent of a maiden's loosened tresses, should be despised" (ed. and transl. Robson 2008)
- *Arjunavijaya* 38.3 *kalavan gaḍuṅ vahu mure vaṅinika katəke nareśvara* "and the *gaḍuṅ* flowers spread abroad their sweet fragrance to the king" (ed. and transl. Supomo Suryohudoyo 1977)
- *Sutasoma* 68.1b *hana sira riṅ bukūr i təpiniṅ juraṅ liniput iṅ gaḍuṅ vahu mure* "she was at a chapel at the edge of a ravine filled by blossoming *gaduṅ*-flowers" (ed. and transl. Soewito Santoso 1975)

It is then probably relevant as well that both *jaṅga* and *gaḍuṅ* are associated in the *Sumanasāntaka* with the fourth month (ed. and transl. Worsley *et al.* 2013):

- 45.6c *jaṅgāṅuṅsir kapat ramyanira vinulatan dlāha yadyan patəmva* "Later at the wedding, people will see that he possesses the charm of a *jangga*-vine reaching out for the fourth month"
- 182.3d *śuddhāmṛta varahira hetuniṅ kadi gaḍuṅ lumuṅ anəmu kapat* "His instruction is pure nectar, which is why it resembles the *gaḍung* vine reaching out to touch the fourth month"

Although the reason for inversion of the order vis-à-vis *gaḍuṅ vahu* is not plain to see, it seems certain enough that *mahu jaṅga* must have meant "fresh *jaṅga*", that the blossoming of this vine took place in the fourth month, and so that the tribute called *pamahu-jaṅga* was payable during this time of the year.

〈1r3〉 The word *kyan* is not recorded in OJED. But it seems plausible to assume that it has the same meaning as *kian* in Malay. The meaning of *mahala* is also obscure, but may be "in a bad state, neglected". The expression *kyan mahala* may then be compared with a phrase in the Rukam inscription, 1v3: *buñcaṁ-hajyanya UmiviA Ikanaṁ kamulān· samꝫa!〈ā〉hala ya sarabhāra Iriya riṁ samꝫa!〈ā〉hala kabaiḥ*, which we tentatively translate: "His royal corvée shall be to guard the original foundations, which are all neglected: he is entrusted with them, with all of the neglected ones". (A rather different interpretation of the words *paracuan kyan mahala*, but unsupported by detailed arguments and ignoring the parallel sentence which precedes, was given by de Casparis 1956, p. 242, n. 189.)

〈1r6〉 The word *patula* is recorded as "(Skt paṭula) a part. kind of plant (gourd), Trichosantes deuca (Wilk. s.v. pětola)" in OJED, but that cannot be the word we are dealing with here. Rather, we seem to have a derivation from *tula* in the sense of "balance", whether as synonym of *patahil* or (somehow) of *parvaṇī*.

〈1r6–7〉 The verb *manamvaḥ-hyaṁṅa*, occuring twice in this passage, is derived from a compound *sambah hyaṅ* (i.e. Malay *sembahyang*) which, surprisingly, is of very rare occurrence in OJ texts and is unrecorded in OJED.

〈1v1〉 The reading *mapagar* seems unacceptable, because it would have to mean "with a fence". We therefore propose the emendation *masaṅgar*.

Bibliography

First edited by J. L. A. Brandes (1913), whose text was published again by H. B. Sarkar (1971–1972), then re-edited by Boechari (1985–1986); re-edited here again, from the Leiden rubbing of the plate, and translated for the first time by Arlo Griffiths.

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