Manah i Manuk Charter (1350–1356 CE)

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Palaeographic description

This inscription uses an unusual shape for the basic punctuation sign, which does not look like a raised comma but rather like a simple vertical bar or *daṇḍa*. The *pasangan s*, *ṣ* and *p* are written in the "modern" fashion on the same line, instead of below the line as it is still usually the case in the Majapahit period. We observe two shapes of *anusvāra* in this inscription, with the alternative round shape appearing for instance in 2v5.

Edition

〈Page 2r〉〈left: 1〉 〈2r1〉 ¡ś!〈ṣ〉eka, dyaḥ hayām· vuruk·, Iniriṁ deny ājñā pāduka śrī tribhuvanottuṅgarājadevī jayaviṣṇuva〈2r2〉rddhan¡i!〈ī〉, *sakala-rāja-maṅgala-bhavatī-pratim¡a!〈ā〉*, *lalita-manohara-jñāna-pratāpa-śobhita*, sārddhanār¡i!〈ī〉§〈2r3〉śvara muAṁ pāduka bhaṭāra śrī kṛtavarddhana, *Aśeṣa-rāja-praṇip¡a!〈ā〉ta-m¡ā!〈a〉ṇḍitā*, sacchaya muAṁ Ājñ¡a!〈ā〉 pā〈2r4〉duka śrī vijayadevī, *mahārāja-rāja-śe¡k!〈kh〉arād-hiṣ¡ṭ!〈ṭh〉itānindita-vīryy¡a!〈ā〉laṅk¡a!〈ā〉rā*, *sakala-guṇa-pra〈2r5〉vāla-buddhi-sahitā*,

sārddhanārīśvara muAṁ pāduka bhaṭāra śrī vijayarājas¡ā!〈a〉, *saṅgr¡a!〈ā〉ma-vīryy¡a!〈ā〉laṅkṛta*〈,〉

〈Page 2v〉 〈2v1〉 tinaḍaḥ de rakryan mahāmantrī katrīṇi, rakryan mahāmantr¡i!〈ī〉 I hino, dyaḥ ¡I!〈Ī〉śvara, rakryan mahāmantr¡i!〈ī〉 §〈2v2〉 sirikan·, dyaḥ Ipo, rakryan mahāmantrī I halu, dyaḥ kañciṁ,

Umiṁsor i taṇḍa rakryan riṁ pakira-kiran ma〈2v3〉kabehan·, saṅ ā{,}ryya sen¡a!〈ā〉pati pu tanu, saṅ āryyātmarāja pu taṇḍiṁ, rakryan· dmuṁ pu gaṣṭi, rakryan ka〈2v4〉nuruhan· pu turut·, rakryan· raṅga pu lurukan·, rakryan tumaṅguṁ pu nāla, *sā¡d!〈dh〉u-gopika-durjjana-vi§〈2v5〉nigraha-tatpara*, mavastha patiḥ ri pajaṁ, samahiriṁ muAṁ rake juru paṅalasan· pu pṭul·, *naya-vi〈Page 3r〉〈left: 2〉〈3r1〉naya-dhara*, makapramu¡k!〈kh〉a saṁ mantrīṅgit¡ā!〈a〉jñ¡ā!〈a〉 prajālaṅk¡a!〈ā〉r¡ā!〈a〉, rake mapatiḥ pu mada, *sakala-nīti-vṛha§〈3r2〉spati-saṅgrāmikā*, prāṇarakṣaka śrī mahārāja pra¡na!〈ṇā〉lāmratisubaddhakən· paṅḍiri śrī mahārājā〈3r3〉ṅkən· ¡I!〈Ī〉śvarapra-tivimba, gumavayakən· hitakarmmaniṁ yavadvīpa-m¡ā!〈a〉ṇḍala, muAṁ viśīrṇnaniṁ pr¡a!〈ā〉ṁmu〈3r4〉khe pāduka śrī mahārāja, dharmm¡a!〈ā〉dhyakṣa riṁ kaśevan·, saṅ āryya rājaparākrama, ḍaṅ ācā§〈3r5〉ryya ¡d!〈dh〉armmarāja, dharmm¡a!〈ā〉dhyakṣa riṁ kasogatan·, saṅ āryy¡a!〈ā〉dhirāja, ḍaṅ ācāryya kanakamuni, ⌜〈Page 3v〉 〈3v1〉 *boddha-śāstra-vyākaraṇa-parisamāpta*,

tlas karuhun saṁ dharmmapravakt¡a!〈ā〉 *vyavahāra-vicchedaka*, saṁ pamgə§〈3v2〉t i tiruAn·, saṅ āryyavaṅśādhīrāja, ḍaṅ ācāryya śivanātha, bhairavapakṣa *ny¡a!〈ā〉ya-vy¡a!〈ā〉karaṇa-śā〈3v3〉stra-parisamāpta*, samgət i kaṇḍamuhi, ḍaṅ ācāryya mar-mmanātha, mapañjy āṁśuman·, sorapakṣa *nyāya-vy¡a!〈ā〉〈3v4〉karaṇa-śāstra-parisamāpta*, samgət i maṅhuri, ḍaṅ ācāryya smaranātha, bhairavapakṣa *nyāya-vy¡a!〈ā〉ka〈3v5〉raṇa-śāstra-parisamāpta*, samgət i jāmba, ḍaṅ ācāryya jayasmara, sora-pakṣa *¡śaṅkya!〈sāṁkhya〉-śāstra-parisamā〈Page 4r〉〈left: 3〉〈4r1〉pta,* samgət i pamuAtan· ḍaṅ ācāryyāgreśvara, (bhai)ravapakṣa *nyāya-vy¡a!〈ā〉karaṇa-śāstra-parisamāpta*,〈4r2〉 samgət i kaṇḍaṅan rarai, ḍaṅ ācāryya munīndra, *boddha-śāstra-parisamāpta*,

maṁrasa-rasani saṅka ri gə:ṁniy a〈4r3〉¡d!〈dh〉imuktinikaṁ vyavahāri kāliḥ, ku(m)va pgat kavivakṣanya de (saṁ) pr¡a!〈ā〉gvivāka matguḥ ri kapakṣa¡d!〈dh〉armman·〈4r4〉 ri daḶm nāgara, marmmanikaṁ vy¡ā!〈a〉vah¡a!〈ā〉ri kāliḥ sacchaya mampak-āmpak· humatur i taṇḍa rakryan· riṁ〈4r5〉 pakira-kiran makabehan·, mintonakən· pakṣanya sovaṁ-sova(ṁ),

kunəṁ suṅan· vara-varaḥ Aki〈Page 4v〉〈4v1〉-sant¡a!〈ā〉na, mapañji śaraṇa, muAṁ sarovaṁnya, ki karṇna, mapañji manākara, Ajaran· reka, ki siran·, ki jumput·§〈4v2〉 (U)ṅsun madṛvya lmaḥ punaṁ manah i manuk·, kayoniṁ savaḥ, Aḍavuṁ, liriḥ, 1, I beṚm·, liriḥ, 1, I pa⌜〈4v3〉jnon· kidul iṅ umaḥ, liriḥ, 2, pajnon· kubvan·, kuñci, 1,

paṅeran·, kubvan·, kuñci〈,〉 1, tiga th¡a!〈ā〉ni, ka⌜〈4v4〉yoniṁ savaḥ vareṁ, liriḥ, 1, kayon·, valuntas·, liriḥ, 10, tiga thāni kubvan·, kuñci, 1, dinanā〈4v5〉kəniṁ tuha-tuha mariṁ katy¡a!〈ā〉gan· pakaṇḍaṅan·, liriḥ, (16), mariṁ maṇḍala riṁ kuku〈b·〉, liriḥ, 2, mariṁ jaṅgan iṁ pa〈Page 5r〉〈left: (4)〉〈5r1〉ṅle, liriḥ〈,〉 1, kabhukti deniṁ amadṛvyakən·, liriḥ〈,〉 33, piṇḍa liriḥ〈,〉 67, punika ta sthiti bhukti saṅkeṁ tu〈5r2〉ha-tuha, bapa, kaki〈,〉 buyut·, pit(uṁ), Aṅgas·, muniṁ, kṛpək·, tan hana(ṁ) suvanda, Apan an¡a!〈ā〉di kabhuktyanipun·, maka〈5r3〉vyakti kīrttini tuha-tuhani(ṁ) (U)ṅsun· bale I maṇḍala (I kasḍa)han·, ¡s!〈ś〉akak¡a!〈ā〉la, 919, vayuh anəṅaḥ ra〈5r4〉kva Aranipun·, pu(ni)ka ta (sa)m¡a!〈ā〉na(kā)la lāvan· savaḥ, Apituvin tan hana savahipun sama sānak i punaṁ sī〈5r5〉ma tiga, li(vat iṁ vatəs· pa)kaṇḍaṅan·, tan punika (ḍa)vakta lmah i U(ṁ)sun· tan patahil· tan kajnəṅan· ta〈Page 5v〉〈5v1〉n pinakaparan{a}ti deniṁ deśa, makahetu An¡a!〈ā〉di kābhuktyanipun·, tan· vruḥ ta Uṅsun panaṅkanipun· A〈5v2〉pan an¡a!〈ā〉di, maṅke ta Inakunipun (p)asaṇḍan pun sama sānak i sīma tiga, makādipun apañji Anavuṁ harṣa, kunəṁ〈5v3〉 suṅan· vara-varaḥ sama sānak i sīma tiga, makādi saṅ apañjy anavuṁ harṣa, Uṅsun madṛvya punaṁ lmaḥ savidak·〈5v4〉 pituṁ liriḥ vic¡a!〈ā〉ravi¡s!〈ṣ〉aya, sinaṇḍakən i pituṅ i Uṅsun iṁ pirak kali tṅaḥ takər·, duk punaṁ bh¡u!〈ū〉mi java tan paga〈5v5〉gaman pisis·〈,〉 Ika ta(ṁ) pakṣa kāliḥ, pinametakən· ś¡a!〈ā〉stradṛṣṭa, deśadṛṣṭa, Udāharaṇa, guru kaka,〈Page 6r〉 〈6r1〉 makataṅgvan· rasāgama ri saṁ hyaṁ kuṭāramānavādi, maṅanukāra pravṛtty¡a!〈ā〉cāra saṁ pāṇḍita vyavahāraviccheda〈6r2〉ka riṁ puhun malama,

At:hər taṇḍa rakryan· motus ataña-taña Irikaṁ piṅgi〈r〉 siriṅ udās¡i!〈ī〉na, polihana ny¡a!〈ā〉yā〈6r3〉⌝ny¡a!〈ā〉yanikaṁ pakṣa kāliḥ〈,〉 kunaṁ pājarnikaṁ piṅgir siriṁ, Aṅruṅu yan sīma sasaṇḍan· ndan avi¡dh!〈d〉ita ta saṁkaniṅ u§〈6r4〉jar·, Irika ta yan katmu sor i pakṣa sama sānak i sīma tiga, makādi mapañjy anavuṁ harṣa, maka-hetu〈6r5〉 tan hananiṁ pramāṇa, yan pituṁ saṅ apañjy anavuṁ harṣa Anaṇḍakən·, muAṁ As¡āmb!〈ambh〉avaniṁ vruha, makādi〈Page 6v〉〈6v1〉ṅ an¡a!〈ā〉di kabhuk-tyanipun·,

mata(ṁ)nyan balav¡a!〈ā〉n pakṣāki-sant¡a!〈ā〉na mapañji ¡s!〈ś〉araṇa, muAṁ sarovaṁnya, hetunya〈6v2〉n sinuṅ akmitana saṁ hyaṅ ājñā haji jaya soṁ, mratisub-addhakən· pagəh i paṅrakṣa taṇḍa rakryan· ri pa〈6v3〉kṣa saṅ apañji ¡s!〈ś〉araṇa, ri vruha saṅ apañji ¡s!〈ś〉araṇa prayatna || O || ⇝

Apparatus

〈2r1〉 ¡ś!〈ṣ〉eka ◇ *śeka* Boe Br • Restore *abhiṣeka*.

〈2r4〉 -pra〈Line〉 vāla-buddhi- Br ◇ *-pravālanbuddhi-* Boe.

〈2v4〉 nāla Br ◇ *nala* Boe. — 〈2v4〉 sā¡d!〈dh〉u- ◇ *sādu-* Br; *sadu-* Boe.

〈3r1〉 saṁ mantrīṁgit¡ā!〈a〉jñ¡ā!〈a〉 ◇ *samantrīṁgitājñā* Br; *samantrīṁ gitājñā* Boe. — 〈3r1〉 -nīti-vṛha〈Line〉 spati- Br ◇ *-nītirhaspati-* Boe.

〈3r5〉 darmmarāja Boe ◇ *dharmmarāja* Br. — 〈3r5〉 ⌜〈Page 3v〉 〈3v1〉 *boddha-* • The *taling*, already written at the end of 3r5, is repeated at the beginning of 3v1.

〈3v1〉 karuhun saṁ Boe ◇ *karuhun paṁ* Br.

〈4r3〉 ku(m)va Br ◇ *kupva* Boe.

〈4v3〉 ka⌜〈4v4〉yoniṁ • The *taling*, already written at the end of 4v3, is repeated at the beginning of 4v4.

〈4v5〉 (16) Br ◇ *26* Boe. — 〈4v5〉 kuku〈b·〉 ◇ *kuku* Boe Br • The restitution was proposed by Pigeaud.

〈5r4〉 sama Boe ◇ *pama* Br.

〈5r5〉 (ḍa)vakta Br ◇ *davakta* Boe.

〈5v2〉 (p)asaṇḍan Br ◇ *padaṇḍan* Boe.

〈6r2〉 piṅgi〈r〉 ◇ *piṅgi* Boe Br • See the parallel segment in 6r3. It is possible that the scribe intervened to correct the omission here by means of a mark placed above the line, and a very small *akṣara ra* below the line. But these potential annotations are very small and could simply be considered scratches. — 〈6r2〉 polihana Boe ◇ *(p/m)olihana* Br.

〈6v2〉 sinuṅ akmitana ◇ *pinuṅa kmitana* Boe Br • Perhaps emend *sinuṅan kmitana* as in Parung I and Parung II?

Translation

〈1v1–1v5〉 by royal consecration name, *dyah* Hayam Vuruk, being accompanied by the decree of Her Majesty Śrī Tribhuvanottuṅgarājadevī Jayaviṣṇuvardhanī, an image of the Goddess who is auspicious for all kings (i.e. Śrī-Lakṣmī?), splendid by the glory of her charming and captivating knowledge, 〈in union〉 like an Ardhanārīśvara along with His Majesty the Lord Śrī Kṛtavardhana, adorned by the obeisance of all kings, together with the order of Her Majesty the Śrī Vijayadevī, a perfect ornament of heroism mounted in the royal diadem of a Great King, possessed of a mind sprouting with all virtues, 〈in union〉 like an Ardhanārīśvara together with His Majesty the Lord Śrī Vijayarājasa, adorned by his heroism on the battlefield.

〈2r1–2v4〉 〈In each case their decree〉 was received by the three lords great inisters, i.e. the lord great minister of Hino, *dyah* Īśvara, the lord great minister of Sirikan, *dyah* Ipo, the lord great minister of Halu, *dyah* Kañciṅ, 〈and〉 came down to all the ranking officials in the council: the honorable general *pu* Tanu; the honorable *ātmarāja pu* Taṇḍiṅ; the lord of Dəmuṅ (called) *pu* Gaṣṭi, the lord of Kanuruhan (called) *pu* Turut; the lord of Raṅga (called) *pu* Lurukan; the lord of Tumə̀ŋguṅ (called) *pu* Nāla, protector of virtuous people and dedicated to subduing wicked people, with the title of chief (*patih*) of Pajaṅ, accompanied by the lord head of the royal guard (*paṅalasan*) (called) *pu* Pṭul, "possessed of good policy and discipline"; foremost of them the minister who is an ornament of the 〈king's〉 subjects skilled in interpreting people's behavior, the lord of chiefs (called) *pu* Mada, "a commander who is like Bṛhaspati in all matters of policy" , life protector of the Great King, a pedestal bolstering the position of the Great King as an image of Īśvara, doing what is good for the sphere of the island of Java, as well as 〈causing〉 the destruction of those who are hostile to His Majesty the Great King;

〈2v4–3v2〉 the administrator of Śaiva affairs, the honorable *rājaparākrama*, the master 〈called〉 Dharmarāja, the administrator of Buddhist domains/affairs, the honorable *adhirāja*, the master 〈called〉 Kanakamuni, "consummate in Buddhist doctrine and Grammar", and moreover , the speakers/teachers of religious law (*dharma-pravaktā*), who settle litigations (*vyavahāra-vicchedaka*):

- the officiant of Tirvan, the Honorable *vaṅśādhirāja*, the revered master 〈called〉 Śivanātha, of the Bhairava order, consummate in the sciences of Nyāya and Grammar;
- the officiant of Kaṇḍamuhi, the revered master 〈called〉 Marmmanātha, with the byname Āṅśuman, of the Saura order, consummate in the sciences of Nyāya and Grammar;
- the officiant of Maṅhuri, the revered master 〈called〉 Smaranātha, of the Bhairava order, consummate in the sciences of Nyāya and Grammar;
- the officiant of Jamba, the revered master 〈called〉 Jayasmara, of the Saura order, consummate in the science of Sāṁkhya;
- the officiant of Pamvatan, the revered master 〈called〉 Agreśvara, of the Bhairava order, consummate in the sciences of Nyāya and Grammar;
- the officiant of Kaṇḍaṅan junior, the revered master 〈called〉 Munīndra, consummate in Buddhist science/doctrine,

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〈3v2–3v5〉 Contemplated the reasons for the degree of faithfulness (*adhimukti*) of both litigants , this is how what they said was cut through by the judges who are steadfast in positions (*kapakṣadharmān*) inside the capital. That is the reason why, , together, both litigants appeared respectfully one after another (?, *mampak-ampak*) to report to all the ranking officials in the advisory council, presenting their respective cases.

〈4r5〉 As for the testimony (*suṅan vara-varah*) of Aki Santana, with the byname Śaraṇa, along with all his companions, *ki* Karṇa, with the byname Manākara, Ajaran Reka, *ki* Siran, *ki* Jumput:

〈4r1–4v1〉 "We own this land 〈called〉 Manah i Manuk. The distribution (*kahayvan*) of the irrigated rice fields: 〈in〉 Aḍavuṅ, 1 *lirih*; in Berəm, 1 *lirih*; in Pajənon south of the habitations, 2 *lirih*; in Pajənon a garden 〈of〉 1 *kuñci*; in Paṅeran a garden 〈of〉 1 *kuñci*; in Tiga Thani the distribution of the irrigated rice fields 〈is〉: in Vareṅ 1 *lirih*, the distribution in Valuntas, 10 *lirih*; in Tiga Thani a garden 〈of〉 1 *kuñci*. 16 *lirih* were given away by the ancestors to the hermitage (*katyāgan*) of Pakaṇḍaṅan; to the maṇḍala in Kukub, 2 lirih 〈were given〉; 1 lirih 〈was given〉 to the *jaṅgan* in Paṅle. 〈and besides that, land〉 which was enjoyed by those who pay up taxes: 33 *lirih*, in total 67 *lirih*. This has been the situation of the possession from the ancestors: my father, my grandfather, great-grandfather, great-great-grandfather, great-great-great-great-grandfather, great-great-great-great-great-grandfather. There is no concrete evidence (*suvanda*), for this enjoyment has existed from time immemorial. It has for clear evidence the existence of the pious foundation of my ancestors, namely the pavilion at the maṇḍala of Kasəḍahan, dated 919 Śaka, which name is said to be the "Vayu tree in the middle" ((*vayu anəṅah*)). That dates from the same time as the irrigated rice-field. And moreover, these are no irrigated ricefields of the relatives established at Sīma Tiga beyond the boundary of Pakaṇḍaṅan. It does not yield *tahil*, it is not liable to be designated, it should not be used as a tool by the region (deśa).

Commentary

Plate numbering begins with 1 on plate 2.

Bibliography

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