The Charter of Mantyasih III

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Edition

〈Page 2r〉 〈2r1〉 Xnaiḥ mas· su X vḍihan· raṅga yu 1 rakryān· Anakvi ¿n?〈d〉yaḥ (v)raiyan· vinaiḥ mas· su 2 kain· blaḥ 1, juru I Ayam təAs· ruA mira-miraḥ pu rayuṁ vanuA I mi(ra)-miraḥ vatak· Aya(m t)ə(A)s·, ma(ṁ)ra〈2r2〉ṅkappi halaran· pu dhanada vanuA I pa¡r!〈ṇḍ〉amuAn· ś¡i!〈ī〉ma Ayam təR̥b·, juru makudur· ruA pataL̥san· pu v¡i!〈ī〉ryya vanuA I vaduṁ poḥ vatak paṅkur ¿d?〈p〉oḥ maṁraṅkappi vacaha pu danta〈2r3〉 vanuA I katguhan· vatak haməAs· kapuA vinaiḥ mas· mā 4 vḍihan· raṅga yu 1 sovaṁ-sovaṁ □ Ayam t¿i?〈ə〉As· lumaku manusuk pu vrayan· vanuA I paṇḍamuAn· s¡i!〈ī〉ma va〈2r4〉dihati(,) I makudur· saṁ variṅin· vanuA I sumaṅka vatak kaluṁ ¡b!〈v〉arak· I ti¿n?〈r〉uAn· pavatruṅan· vanuA I kabikuAn· Iṁ ¿b?〈v〉ḍi taḍa〈ḥ〉 haji puṁgul·, juruni vaduĀ rarai I pā(t)a〈2r5〉pan· pu ku(mla) banuA I sumaṅka vata¿t?〈k〉 taṅkil sugiḥ ka-puA vinaiḥ mas· mā 4 vḍihan· raṅga yu 1 sovaṁ-sovaṁ, □ saṁ juru I patapan·, mataṇḍa pu soma juruniṁ lampuran· ra〈2r6〉kai pipil·(,) juruni kalula saṁ nirmala, juruni maḍakat· saṁ manobhava vinaiḥ pira¿t·?〈k·〉 dh¡a!〈ā〉 1, kinabaihanira □ patiḥ rikaṁ kāla kayumvuṅan· rakai Oṇḍo ramani kapur·, su〈2r7〉kun· si gambhira ramani ḍuḍu Air baraṅan·si (d)aha ramani surasti vahuta pətir· si dravida ramani laghava paṇḍakyan· si

tajik· ⟨⟨ra⟩⟩mani gilirana kapuA vinaiḥ mas· *(mā)* 4 vḍihan· ra⟨2r8⟩ṅga y(u) 1 sovaṁ-sovaṁ, vahuta lampuran· si sañjaya ramani pavaka, paṇḍakyan· si taṇḍa ramani nara, kapuA vinaiḥ pirak·, m¡a!⟨ā⟩ 8 vḍihan· raṅga yu 1 sova⟨ṁ⟩-sovaṁ □ parujar·⟨2r9⟩ni patiḥ kayumvuṅan· si harus· ramani kuḍu, parujarni patiḥ sukun si vatu ramani viryyan· parujarniṁ Air b¿i?⟨a⟩raṅan· si biś¡a!⟨ā⟩la kapuA vinaiḥ pirak· mā5 (v)ḍihan· raṅga yu 1 sovaṁ⟨2r10⟩sova(ṁ) □ kalima I pətir· si pujut· ramani nakula juru si jana ramani śuddha, juru I ¿ḍ?⟨p⟩aṇḍakyan· si mandon· ramani sonde⟨,⟩ samval· si piṅul· ramani m¡a!⟨ā⟩dhava kapuA vinaiḥ⟨2r11⟩ pirak· mā 4 vḍihan· raṅga yu 1 sovaṁ-sovaṁ □ rāma I tpi siri⟨ṁ⟩ rikaṁ kāla I muṇḍuAn· gusti si guvi ramani krami, I haji huma gusti si hivā, I tulaṁṅ air· gusti si palarasan· ra⟨2r12⟩mani bahu, I variṅin· gusti si variṅin·, ramani Uṅən·, I kayu Asam· gusti si vujil· ramani gr̥k·, I pragaluḥ gusti si mni ramani bhasita, samval· ramani saḍa, I vunut· vinkas·⟨2r13⟩ pu mamvaṁ ramani dhana¡ṇ!⟨ñ⟩jaya, I tiruAn· vinkas· si lbur· ramani sukik(ṣ)ya⟨,⟩ ri Air hulu si kidut· ramani karṇi, I sulaṁ kuniṁ ¡b!⟨v⟩inkas· si kuḍa ramani ḍivi, I laṅka tañjuṁ vinkas· si sahiṁ ramani⟨2r14⟩ tamuy·, I samalagi vinkas· si tarā⟨,⟩ I vuṅkal· tajam· vinkas· si antara ramani jūvə, I hampran· kalima si Ina ramani bānā, I kaśugihan· vinkas· si hayu, I puhun·⟨Page 2v⟩ ⟨2v1⟩ vinkas· si pavā ramani sumiṅkar·, I prak tuha vinkas· sī ṅayuḥ, ramani saṅkān·, I vuAtan· vinkas· si tirip· ramani loka, I pamaṇḍyan· vinkas· si siga raman¿ī?⟨i⟩ vi(p)ula, I (tp)u⟨2v2⟩san· vinkas· si Aja ramani klyən·, I turayun· I sor· vinkas· si guta, I ru(h)ur· vinkas· si vahi, I kalaṇḍiṅan· vinkas· si banuA, I kḍu kalima si dharmī, Ikā ta kabaiḥ ka⟨2v3⟩puA vinaiḥ pasək-pasək· kayānurūpa(,) Ikanaṁ vanuA ma¿k?⟨g⟩əṁ vinaiḥ pirak· mā 2 vḍihan· raṅga yu 1 sovaṁ, Ikanaṁ vanuA maḍmit· vinaiḥ pirak· mā 2 sovaṁ-sovaṁ □⟨2v4⟩ □ vi¿n?⟨d⟩u si majaṅut·, matapukan· si barubuḥ, juru paḍahi si nañja, magaṇḍiṁ si kr̥ṣṇī rāvaṇa-hasta si mandal·, kapuA vinaiḥ vḍihan· hlai 1 pirak· mā 8 sovaṁ-sovaṁ □ maṅla⟨2v5⟩ si k(ī)rāta ramani bhasita, muAṁ si butər·, mabuAi sī busū ramani garagasiḥ muAṁ si rubiḥ kapuA vinaiḥ pirak· mā 2 sovaṁ □ piṁsoraniṁ Anugraha rikaṁ kāla patiḥ⟨2v6⟩ mantyāsi(ḥ) saṁ kr̥ṣṇa ramanī Ananta, muAṁ soAraniṁ rāma I mantyāsiḥ kabaiḥ pu kolā ramani dikhi pu puñjəṁ raman¿ī?⟨i⟩ bahad· pu kārā ramani labdha, pu təṁR̥ ramani bisis·, pu⟨2v7⟩ kəcīḥ ramani snī, pu manda(d)i raman¿ī?⟨i⟩ vācitā pu bikray· ramaLni baruṇa □ saprakārani saji saṁ makudur· Iṁ maṇḍala Inmas· pāmasanya su 2 mā 2 ku 3 □ I sa{ṁ}mpuni ma⟨2v8⟩vaiḥ pasək-pasək· manaḍaḥ saṁ vahuta hyaṁ kudur· muAṁ vadvā rakryān· saṁ pinakapaṅuraṁ muAṁ patiḥ vahuta (rā)ma I tpi siriṁ kabaiḥ □ lvir·niṁ tinaḍaḥ haḍaṅan· və:k· ki⟨2v9⟩daṁ, vḍus·, ginavai samenaka, muAṁ saprakārani haraṁ-haraṁ □ I sampuniṁ manaḍaḥ maṁḍiri saṁ makudur· lumkas· manapate mamatiṁṅakan· hantriṇi manavurakan· havu, manətə⟨2v10⟩¿t·?⟨k·⟩· hayam I (ha)rapan· vadva rakryān· muAṁ patiḥ vahuta rāma I tpi siriṁ † Umuvaḥ ya I ron(n)ya □ nahan· cihnanyan· sampun· mapagəḥ Ikanaṁ vanuA I mantyāsiḥ muAṁ⟨2v11⟩ Ikanaṁ vanuA I kuniṁ kagunturan· Inanugrahākan·

rikanaṁ patiḥ mantyāsiḥ s¡i!〈ī〉ma kapatihana, yāpuAn· hana Umulah-ula〈ḥ〉 ya dlāhaniṁ dlāha pañcāmahāpāta〈2v12〉ka paṅguhanya, pāpani matī br¡a!〈ā〉hmaṇa vihikan· maṅaj¿ī?〈i〉 108 pāpaniṁ mamatī lamvukanyā 108 pāpani gurudrohaka, pāpaniṁ br¡u!〈ū〉ṇaghna, maṅkana pāpa (t)mūni〈2v13〉kanaṁṅ va(ṁ) Um(u)lah-ulaḥ Ikaiṁ sīLma, mataṅ ya kayatnāntā soninikaiṁ prasasti ya¿m?〈th〉ānyat· svasthā □O□

Apparatus

〈2r1〉 X naiḥ mas· suX ◇ *naiḥ mas· su 5* Br Boe. 〈2r1〉 ¿n?〈d〉yaḥ Br ◇ *dyaḥ* Boe • Cf. the repeated appearance of a certain *dyah* Vraiyan in Mantyasih I. 〈2r1〉 2 Boe ◇ *4* Br. 〈2r1〉 blaḥ ◇ *vlaḥ* Br Boe. 〈2r1〉 vanuA Br ◇ *vanun* Boe • The reading of Boechari is almost certainly a typographical error. 〈2r1〉 vatak· Aya(m t)ə(A)s· Boe ◇ *vatak· təAs·* Br • Brandes unintentionally omits *Ayam*. 〈2r2〉 təṚb· ◇ *təIb·* Br; *təAs·* Boe • Cf. Taji Gunung (a25): *saṅ hyaṅ vuṅkal sīma susuk kulumpaṅ sinivi I tarab*. 〈2r2〉 paṅkur Boe ◇ *paṅku* Br. 〈2r2〉 ¿d?〈p〉oḥ Br ◇ *poḥ* Boe. 〈2r2〉 maṁraṅkappi Br ◇ *maṁtaṅkappi* Boe. 〈2r3〉 haməAs· Br ◇ *homəAs·* Boe. 〈2r3〉 tiAs· ◇ *t¿i?〈ə〉As·* Br Boe. 〈2r4〉 kaluṁ Boe ◇ *kalu* Br. 〈2r4〉 ¡b!〈v〉arak· ◇ *varak·* Br Boe • Cf. Mantyasih (1r15): *vatak kaluṁ barak*, Kinewu line 11. 〈2r4〉 ti¿n?〈r〉uAn· ◇ *tiruan·* Br Boe. 〈2r4〉 kabikuAn· ◇ *kavikuAn·* Br Boe. 〈2r4〉 ¿b?〈v〉ḍi ◇ *vḍi* Br Boe. 〈2r4〉 puṁgul· Boe ◇ *pu Il* Br. 〈2r4〉 juruni Boe ◇ *juru* Br. 〈2r5〉 ku(mla) Br ◇ *kṛṣṇa* Boe • The second *akṣara* is almost impossible to see on the rubbing. Cf. Mantyasih I (1r15–6): *juruni vadvā rarai I patapān pu kṛṣṇa vanuA I sumaṅka vatak taṅkil sugiḥ*. 〈2r5〉 vata¿t?〈k〉 ◇ *vatak* Br Boe. 〈2r5〉 sugiḥ Boe ◇ *putiḥ* Br. 〈2r5〉 soma Boe ◇ *tema* Br. 〈2r6〉 maḍakat· ◇ *maṁḍakat·* Br Boe • No *anusvāra* is visible. 〈2r6〉 manobhava ◇ *manorava* Br Boe • Cf. Mantyasih I (1r17): *juruni maṁrakat saṁ manobhava*. 〈2r6〉 vinaiḥ Br Boe • There is an intrusive semicircular stroke, vaguely resembling the shape of a numeral 1, right before the *vi*, but it does not seem to express any meaning. 〈2r6〉 pira¿t·?〈k·〉 ◇ *pirak·* Br Boe. 〈2r6〉 dh¡a!〈ā〉 ◇ *ḍha* Br; *dhā* Boe. 〈2r6〉 □ Boe ◇ Br. 〈2r6〉 kayumvuṅan· Boe ◇ *kayumvuban·* Br. 〈2r6〉 Oṇḍo ◇ *Aiṇḍo* Br Boe • Cf. Mantyasih I (1r17). 〈2r9〉 b¿i?〈a〉raṅan· ◇ *baraṅan·* Br Boe. 〈2r9〉 biś¡a!〈ā〉la ◇ *viśala* Br Boe. 〈2r11〉 siri〈ṁ〉 Boe ◇ *siriṁ* Br. 〈2r11〉 guvi Boe ◇ *gavi* Br. 〈2r11〉 tulaṁṅ air Boe ◇ *tulaṁbair* Br. 〈2r12〉 si variṅin· ◇ *ri variṅin·* Br Boe. 〈2r12〉 gṛk· ◇ *grak·* Br Boe. 〈2r12〉 Uṅən· ◇ *daṅən·* Br Boe • Cf. Mantyasih I (1r21): *ramani Unəṅ·*. 〈2r13〉 dhana¡ṇ!〈ñ〉jaya Boe ◇ *dhanañjaya* Br. 〈2r13〉 sukik(ṣ)ya Boe ◇ *sukik·* Br • Cf. Mantyasih I (1r22): *si lvar ramani sutiṣṇa*. 〈2r13〉 karṇi Boe ◇ *karṇa* Br • Cf. Mantyasih I (1v22): *si kidut ramani karṇni*. 〈2r13〉 ¡b!〈v〉inkas· ◇ *vinkas·* Br Boe. 〈2r14〉 jūvə ◇ *juvə* Br Boe. 〈2v1〉 prak tuha Boe ◇ *pruk tuha* Br. 〈2v1〉 sī ṅayuḥ ◇ *si ṅayuḥ* Br; *si ṅavuḥ* Boe • Cf. Mantyasih I (1r23): *si maṅayuḥ ramani saṅkān·*. 〈2v1〉 saṅkān· Br ◇ *saṅkan·* Boe. 〈2v1〉 pamaṇḍyan· Br ◇ *pamaṇḍuAn·* Boe. 〈2v1〉 siga ◇ *siva* Br Boe • Cf. Mantyasih I (1r24). 〈2v1〉 raman¿ī?〈i〉

◇ *ramani* Br Boe. ⟨2v2⟩ klyən· ◇ *kvyən·* Br Boe • Cf. Mantyasih I (1v25): *si Aja ramani klyān·*. ⟨2v2⟩ dharmī ◇ *dharmi* Br Boe • Cf. Mantyasih I (1r24): *si dharmma*. ⟨2v3⟩ kayānurūpa(,) ◇ *kayānurūpa* Br Boe • We interpret the descending stroke after *pa* as a poorly executed punctuation mark. ⟨2v3⟩ pasək-pasək· Boe ◇ *pasək pasət·* Br. ⟨2v4⟩ kr̥ṣṇī Boe ◇ *kr̥ṣṇi* Br. ⟨2v4⟩ 1 ◇ *i* Br Boe • Possibly a printing error in Brandes that was carried over in Boechari. ⟨2v5⟩ k(ī)rāta ◇ *kirāta* Br Boe. ⟨2v5⟩ mabuAi sī ◇ *mabuṅva si* Br Boe • Cf. Mantyasih I (1v1), and *Air baraṅan* (r7) above for the shape of *Ai*. ⟨2v5⟩ piṁsoraniṁ Boe ◇ *pisoraniṁ* Br. ⟨2v6⟩ mantyāsi(ḥ) saṁ Br ◇ *mantyasiḥ saṁ* Boe. ⟨2v6⟩ raman¿ī?⟨i⟩ ◇ *ramani* Br Boe. ⟨2v6⟩ mantyāsiḥ kabaiḥ ◇ *mantyasih kabaiḥ* Br; *mantyasiḥ kabaiḥ* Boe. ⟨2v6⟩ dikhi ◇ *di ?* Br; *dini* Boe. ⟨2v6⟩ raman¿ī?⟨i⟩ bahad· ◇ *ramani bahad·* Br Boe. ⟨2v6⟩ təṁr̥̄ ◇ *təR* Br Boe. ⟨2v7⟩ raman¿ī?⟨i⟩ vācitā ◇ *ramani vɟa!⟨ā⟩citā* Br Boe. ⟨2v7⟩ saprakārani Boe ◇ *saprakāraniṁ* Br. ⟨2v7⟩ Inmas· Boe ◇ *Inenas·* Br • Brandes' reading must be due to a typographical error. ⟨2v7⟩ sa{ṁ}mpuni ◇ *sampuni* Br. ⟨2v8⟩ haḍaṅan· Br ◇ *huḍaṅan·* Boe. ⟨2v9⟩ saprakārani Boe ◇ *saprakārani(ṁ)* Br. ⟨2v9⟩ mamatiṁṅakan· ◇ *mamatiṅakan·* Br; *mamantiṅakan·* Boe. ⟨2v10⟩ I ron(n)ya ◇ *I ronya* Br Boe. ⟨2v10⟩ mantyāsiḥ Boe ◇ *mantyasiḥ* Br. ⟨2v11⟩ mantyāsiḥ Boe ◇ *mantyasiḥ* Br. ⟨2v11⟩ kapatihana Boe ◇ *kapatihara* Br. ⟨2v11⟩ dlāhaniṁ Br ◇ *drāhaniṁ* Boe. ⟨2v11–12⟩ pañcāmahāpātaka Br ◇ *pañcāmahāpātāka* Br. ⟨2v12⟩ maṅaj¿ī?⟨i⟩ ◇ *maṅaji* Br Boe. ⟨2v12⟩ pāpaniṁ brɟu!⟨ū⟩ṇaghna Boe ◇ *pāpani brɟu!⟨ū⟩ṇaghna* Br. ⟨2v12⟩ maṅkana Br ◇ *maṅkanā* Boe. ⟨2v12⟩ (t)mūnikanaṁṅ va(ṁ) Boe ◇ *tmūnikanaṅ vaṁ* Br. ⟨2v13⟩ Ikaiṁ Boe ◇ *Ikai* Br. ⟨2v13⟩ soninikaiṁ ◇ *soninikai* Br Boe.

Commentary

First read by Brandes (1913), then again by Boechari (1985–1986). Reread by Wayan Jarrah Sastrawan and Arlo Griffiths in February 2021 from photographs of the Kern rubbings at Leiden Universiteitbibliotheek.

There is at least one plate missing from the beginning of this inscription. Since the extant plates are not numbered, it is necessary to appeal to the parallel text in Mantyasih I to estimate the number of plates missing from Mantyasih III. The extant Mantyasih III text begins at 1r12 of Mantyasih I. Taking as fixed points in the common text the phrases *vinaiḥ mās su 5* and *magaṇḍiṅ rāvaṇahasta*, we see that 13 lines in Mantyasih I is equivalent to 18 lines in Mantyasih III, notwithstanding small variations in the order of phrases between the two inscriptions. This suggests that there is probably only one missing face from Mantyasih III, namely an inscribed 1v with a blank 1r. For this reason, we denote the extant plate as 2.

There is a clear distinction in the scribal hand between b and v, with the former having

a heart shape and the latter with a clear horizontal top stroke. Both previous editors consistently normalise *b* to *v* where the scribe has written the former; for example, they render the scribe's *blaḥ* as *vlaḥ* and *banuA* as *vanuA*. There is also a tendency by the scribe to write *ī* where *i* is expected, such as the conjunction *ni*. Towards the end of the text on the verso side, the scribe begins to experiment with a more ornate script, possibly due to the extra space remaining. The rendition of the word *prasasti* (2v13) is the clearest example of this.

〈2r1〉 X *naiḥ mas· su* X: The cross marks, ignored by Brandes and Boechari, seem to indicate that the string of text they enclose was written in error. Presumably on the previous plate, the scribe had already written *vinaiḥ mas· su 5* (as on the parallel part of Mantyasih I), then accidentally repeated it here, before realising the mistake and applying the crosses to the string unintentionally repeated. This is why the first cross is in the margin.

〈2r2〉 *paramuAn·*: The more common, and possibly the older, form of this toponym is *paṇḍamuan*. Damais notes that the form *pañramuan* is a '[v]ariante phonétiquement plus récente de paṇḍamuan' (1970:367-368).

〈2r3〉 There seems to be a stroke in the left margin. Its function is unclear.

〈2r10〉 *¿ḍ?〈p〉aṇḍakyan·*: Cf. *paṇḍakyan* in this inscription (2r7) and in Mantyasih I (1r13, 1r18, 1r20).

〈2r13〉 *ḍivi*: Possible an error for *vidhi*. Cf. Mantyasih I (1v22): *si kudha ramani dhidhi*.

〈2v3〉 The distinction between *vanuA magəṁ* and *vanuA maḍmit·* is not drawn in Mantyasih I. The rest of the line after the double *danda* contains blank space sufficient to accommodate 2 more *akṣara*s.

〈2v4〉 *vi¿n?〈d〉u*: Cf. Mantyasih I (1r25): *vidu si mañajut*.

〈2v13〉 *ya¿m?〈th〉ānyat·*: Cf. Watu Ridang (1v10), Telang II (v13).

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[1]Sarkar includes this inscription twice in his corpus: first as no. LXXVI "Copper-plate of Unknown Origin (Bat. 19)", and again as no. CX "The Copper-plate of Mantyasih III". He seems to have been under the impression that these were two physical copies of the same document.