Charter of Masahar (852 Śaka)

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Edition

〈Face A: Front〉 〈A1〉 [sva]sti śaka-varṣātīta 852 punaḥ Aśuji-māsa tithi dvādaśī śukla-pakṣa, tu U vr̥, vāra, Uttarabhadravāda-nakṣatra, Ahirbuddhna-deva〈A2〉[tā, I](r)[i]kā divasani Ājñ¡a!〈ā〉 śrī mahārāja rakai hino pu siṇḍok· śrī Īśānavikrama dharmmot〈t〉uṅgadeva, Umiṁsor· I samgat·〈A3〉 [momah-umaḥ kāliḥ] maḍaṇḍar· pu padma, Aṅgəhan· pu kuṇḍala, kumonnakan· Ikanaṁ lmaḥ savaḥ tarukān· I masahar·, vatək· paḍaṁ Ataganni vahuta〈A4〉 [4+] [U](k)urnya tampaḥ 3 ¿vlin·?〈vinli〉 Iṁ mas· kā 3 su 5 de rakai hañaṅan· lampuran pu vavu, muAṁ saṅ anakbi dyaḥ parhyaṅan· s¡i!〈ī〉mān· susukan· Arpa〈A5〉[ṇākna I bhaṭāra] I saṁ hyaṁ prāsāda kabhaktyan·, I paṅurumbigyannira I masahar·, paknānya sīmā punpunana bhaṭāra, Umyāpāra Asiṁ samananā rikanaṁ paṅuru〈A6〉[mbigyan·, ka](li)lirana deniṁ Anak· putu puyut· muniṁ Antaḥ santāna pratisantāna rakai hañaṅan· pu vavu muAṁ saṅ anakbi dyaḥ parhyaṅan·, dāy¡a!〈ā〉dya rikanaṁ lmaḥ savaḥ〈A7〉 [paṅuru]mbigyan· I masahar·, maṅkana Iṣṭaprayojana śrī mahārāja rikanaṁ savaḥ tarukān· vinli rakai hañaṅan· laki-bi ri(ka)naṁ rāma I masahar·, masamū〈A8〉[ha, muAṁ Ika]naṁ rāma I masahar· matuha manuAm·, vinkas· si nane bapani sinta, vinkas· matuha si vidu bapani balun·,

gusti si sutyaṁ bapani maṇik·, tuha banuA si〈A9〉 [2+], parujar· si tuṇḍuṁ, vinkas· rarai si tyanta, Avatəs· si kusut·, huler· si kambar·, matūttakan· vuvusnya sapasug banuA, tumarima Ikanaṁ mas· kā 3 su 5〈A10〉 [1+] (ra)kai hañaṅan· laki-bi, rikanaṁ lmaḥ savaḥ tarukān· I masahar·〈,〉 tlas· śuddha pariśuddha, māri ta Ikanaṁ rāma I masahar· makatarukān· Ikanaṁ savaḥ bhaṭā〈A11〉[ra I] (saṁ) hyaṁ prāsāda kabhaktyan· Iṁ paṅurumbigyan· I masahar·〈,〉 prasiddha makasīma Ikanaṁ savaḥ tarukān·, tan· kolah-ulaha tkā Iṁ dlāhaniṁ dlāha, maṅaṁsəA I si〈A12〉[ra ra]kryān· bini haji rakai śrī maṅgala I tavaṇḍara, pasaṁnya mas· ku 1 sarvvavīja phalaphalī, Umijill aṁkan· Aśuji-māsa tan· by¡a!〈ā〉kṣaipā, kinon· rakai ha〈A13〉[ña](ṅa)n· sumrahakna Ikanaṁ mas· rikaṁ rāma I masahar·, saṁ ḍimal·, Inak-ambak·, vantū, tatha, tatra sākṣī rakryān· I tajuṁ dyaḥ kavī dyaḥ boḍoḥ dyaḥ mana〈A14〉[1+] dyaḥ hujuṁ rakryān· I lmaḥ tulis· dyaḥ paṅhuvuṅan·, I mājha dyaḥ varyyaṁ, matəhəꞱr· sumusuk· Ikanaṁ lmaḥ savaḥ tarukān· I masahar·〈,〉 māri vatak· pa〈A15〉[ḍaṁ], Anuṁ humaᷱp· Ikanaṁ susukkaꞱn· śīma, samgat· lam(ba) lampuran· pu bhoga, I mu(ḍu)han· saṁ piliḥ mas·, muAṁ saṁ varabas·, juru kalula saṁ vaḍa, citrale〈A16〉kha guṇakantan· Iy aṅgəhan· saṁ kakaran· pu munda, juru (va)[dva] rarai pu tiñjo, hana pi¡ṇ!〈n〉a〈ka〉sākṣī rakai vulat patiḥ dyaḥ ḍohol·, samgat· mataṅan·, mu〈A17〉Aṁ dyaḥ ra(y)u vinaiḥ vḍihan· hlai 1 sovaṁ-sovaṁ, vi[3+]ḍolaḥ Avayaṁ si tamblaṁ Abañol· 〈si〉 harama-pramukha Agandur· si cleṁ-pramukha ḍiṇḍi si vahas· A〈A18〉tuvuṁ si labhaṇa si baṅavan·, juru hulun· Iṁ jayamukha, kapuA vinaiḥ vḍihan· hlai 1 sovaṁ, nayaka rikana(ṁ) vanuA I masahar· saṁ vigata vinaiḥ mā 4 vḍihan· kāru〈A19〉ka yu 2〈,〉 partaya Irikanaṁ vanuA si bhayī vinai〈ḥ〉 mā 2 vḍihan· hlai 1 bvatoḥ rakryān· havaṁ dhanasuntan· viga si tira bapani papi vinaiḥ vḍihan· hlai 1 sovaṁ, ku〈A20〉naṁ yan· hana vaṅkay· kābunan· kapaṅguha Irikanaṁ śīma mā 4 maparaha Irikanaṁ rāma I jro vanuA, pinanumbasakan· tekanaṁ śīma lmaḥ riṁ kabalan· vluran havannani vuAi〈A21〉nya, tumbasanya de rakai hañaṅan· muAṁ rakai parhyaṅan· su 1 mā 4 śinīma Atəhər·, pavaiḥ pa〈ṁ〉rāma I saṅkanikaṅ uAi mā 2 Aṅkan tahun·, hana ta lmaḥ riṅ kakalaṅan ta〈A22〉mpuhani vvaynikanaṁ vluran· vinli riṁ mā 2 səṁkəːnya ḍpa 2 panumbasan· rakai hañaṅan·, saṁ jeni, saṁ svaran·, parṇnaḥhanikanaṁ śīma tarukān· I masahar· svatantrā tan·〈A23〉 katamāna de saṁ mānak katrīṇi, paṅkur·, tavān·, tirip·, muAṁ vadihati, makudur·, patiḥ vahuta saprakāraniṁ maṅilala drabya haji Iṁ daṅū, miśra para-miśra vulu-vulu prakā〈A24〉[ra, paṅuraṁ,] k(r)iṁ, paḍam· manimpiki, paranakan·, limus galuḥ, paṅaruhan·, taji, vatu tajam·, sukun·, halu varak·, rakadut·, pinilai, kataṅgaran·, tapa haji, Air ha〈A25〉[ji, malandaṁ, Ḷca,] (la)bballab·, kalaṅkaṁ, kutak·, taṅkil·, tr̥pan·, saluĪt·, tuha dagaṁ, juru gusali, maṁrumbai, maṁguñjai, tuhā〈n〉 nambi, tuhān hañjaman·, tuhān juḍi, juru jali〈A26〉[r·,] [4+] [, pamaɳ]ikan·, maṇiga, sikpan·, rumbān·, vilaṁ vanuA, viji kavaḥ, tiṅkəs·, māvī, miśra hino, vli hapū, vli tambaṁ, vli pañjut·, vli haᷱṁ, paguluṁ, pabi-〈A27〉 [sar·,] [4+] [palamak]·, Urutan·, dampulan·, tpuṁ kavuṁ, suṁsuṁ paṅuraṁ, pasuk alas·, payuṅan·, sipat· bilut·,

pāṅinn-aṅin·, pamāvaśya, hopan· (turun)-[tu]〈A28〉 [run·] [9+]·, s[ka]r tahun·, panusuḥ, mahaliman·, kḍi, valyan·, vidu maṅiduṁ, sambal·〈,〉 sumbul·〈,〉 hulun ha[j]i [14+]〈A29〉 [15+] I masahar·, kevalā bhaṭāra I saṁ hyaṁ prāsāda kabhaktyan· (I) [20+]〈A30〉 [16+] [kady a]ṅgāniṁ mayaṁ tan pavuAḥ, valū rumambat· ri na⊔ta[r·,] [20+]〈A31〉 [16+] [mamijilaka]n· vuriniṁ kikir·, mam[ū]k·, [15+] [unknown number of lost lines]

〈Face B: Back〉 〈B1〉 sapaṅhiṁ Iriya, knāna sakalviḥnya de saṁ maṅilala (sodh)āra haji tan· Adhikāna, Irikanaṁ kāla maṅa〈B2〉səAkan· rakai hañaṅan pasambaḥ I śrī mahārāja mas· su [1+] vḍihan· tapis· yu 1 rakai sirikan· pu Amaraindra〈B3〉 rakai vka pu balyaṁ, samgat· momah-umaḥ kāliḥ ma(daṇḍa)r·, Aṁgəha[n·], tiruAn· ḍa punta taritip·, InaṁsəAn· pasak-pasak· mas·〈B4〉 su 1 mā 4 vḍihan tapis· yu 1 sovaṁ-sovaṁ, Amrāti havaṁ vicakṣaṇa, maṁhuri paṇ[ḍamu]An·, halaran pu guṇotama, paṁgil· hyaṁ pu glo, InaṁsəAn pasak-pasa〈B5〉k· mā 10 vḍihan· cadar· yu 1 sovaṁ-sovaṁ, susuhan· pu səsək·, manuṁku(li p¡u!〈ū〉)dā, vadihati saṁ dinakara, makudur pu balavān·, InaṁsəAn pasak-pa〈B6〉sak· mas· su 1 mā 5 vḍihan· tapis· yu 1 sovaṁ-sovaṁ, tuhān· I va(di)hati 2 mira-miraḥ saṁ halaṁ pahuṁ, halaran· saṁ lbur poḥ, tuhān· I〈B7〉 makudur· 2 vatu valai〈ṁ〉 saṁ ra majha, saṁ tpusan· vinaiḥ pasak-pasak· mā 10 [vḍi]han· cadar· yu 1 sovaṁ, paṅuraṁ I vadihati saṁ ra vuṅū, manuṁgū saṁ hovaṅka〈B8〉 I makudur· saṁ ra kbəl·, manuṁgū saṁ kulumpaṁ, vinaiḥ pasak-pasak· mas· mā 5 vḍiha[n]· cadar· yu 1 sovaṁ-sovaṁ, saṁ tuhān· Iṁ pakaraṇān· juru kanayakān· I ha〈B9〉ji samgat· gunuṅan pu tuntun·(,) juru vadvā rarai saṁ ra guyu, juru kalula pu bali, kaṇḍam(uhi) ḍa punta geṣṭa, citralekha ni(dh)i, prakāśa, parujar· I sirikan· hujuṅ galuḥ I〈B10〉 vka viridiḥ I kanuruhan· saṁ rokat·, I sbaṁ 〈saṁ〉 vimala, I srāṅan· saṁ satyaka, I maḍa[ṇḍa]r· saṁ cakra, Iy aṁgəhan· saṁ vidya, I tiruAn· sumuḍan·, I mamrāti saṁ tu〈B11〉ruhan·, vinaiḥ pasak-pasak· mas· su 1 mā 4 kinabaihanira, saṁ citralekha I ha(lu,) vinaiḥ pasak-pasak· mas· su 1 mā 4 kinabaihanira, patiḥ juru kāliḥ vasaḥ〈B12〉 saṁ kayu matəb·, kuci saṁ buka, vinaiḥ pasak-pasak· mas· mā 5 vḍihan· cadar· yu (1) sovaṁ, parujar piṁsor hyaṁ paskaran· vinaiḥ mas· mā 2 ku 2 vḍihan· cadar· hlai 1〈B13〉 sovaṁ, lumaku manusuk· I vadihati saṁ hovaṅka, lumaku manusuk· I makudur· saṁ [1+]pyan·, vinaiḥ pasak-pasak· mas· mā 8 vḍihan· cadar· yu 1 sovaṁ, vadvā haji〈B14〉 lumaku manusuk· saṁ ra liṇḍiḥ, kahuripan·, vinaiḥ pasak-pasak· mas· mā 8 vḍihan· [ca]dar· hlai 1 sovaṁ, pinakamaṅgalyaniṁ manusuk· śīma ḍaṅ upāddhyāya I bkal·〈B15〉 Arthahetoḥ māravijaya, InaṁsəAn· pasak-pasak· mā 8 piṁhai maṁhaꝛ̥p baba(k·) I bavaṁ saṁ toloboṁ, piṁhai maṁhaꝛ̥p babak· I paḍaṁ saṁ kuṭa, vinaiḥ pasa〈B16〉k-pasak· mas· su 1 mā 4 vḍihan tapis· hlai 1 sovaṁ, piṁhai lampuran· puṇḍuḥ I [va](ha)ru, tāl ḍuA, mabuvur· baruṇa, śikha, Usī, tarikha, lepe, loka, vinaiḥ〈B17〉 pasak-pasak· mas· su 2 mā 8 kinabaihanya, vḍihan· ragi hlai 1 sovaṁ-sovaṁ[, piṁ]h(ai) puṇḍuḥ I siguṇuṁ manuruṁ, kagsaṅan·, maṅuṇḍuḥ, gaṇḍut·, mārgga, kuṇḍū vinaiḥ〈B18〉 pasak-pasak· mas· su 2 mā 8 kinabaihanya, vḍihan· ragi hlai 1 sovaṁ, piṁhai pu(ṇḍuḥ) I malaṅgat·, ḍa

puṅku boceṁ, Utaṁ, bajra, manujendra, sātha, tabəḥ, surā〈B19〉ni, dhaneṣṭi, bañjir·, jaya〈,〉 vinaiḥ pasak-pasak· mas· su 2 mā 8 kinabaihanya, vḍiha[n·] ragi hlai 1 (so)vaṁ, parujar piṁhai vinaiḥ pasak-pasak· mā 4 vḍihan· ragi hlai 1〈B20〉 vahuta maṁhaR̥p babak· I bavaṁ mapapan·, cakuṭa, kasugihan·, burīn·, maṇḍamu〈,〉 vin[ai]ḥ pasak-pasak· mas· su 1 mā 4 kinabaihanya vḍihan· ragi hlai 1 sovaṁ, vahuta〈B21〉 lampuran· vagal·, cetra, lumpat·, bodhi, ginu, ślut·, nakā, sūṅan·, samayī[, ba]racaḥ〈,〉 gunuṁ, pindi, purul·, huraṁ, vinaiḥ pasak-pasak· mas· su 2 kinabaihanya vḍi〈B22〉han· ragi hlai 1 sovaṁ-sovaṁ, vahuta I paḍaṁ pagəruyuṁ geṣṭa, labdha, cetrī, [1+]satū, horambat·, sumukha, kaṅaḥ, gamaka, śikhara, jalutū, lpas·, tuṅga, maṅu〈B23〉[.]ir·, lajur·, koṭor·, vinaiḥ pasak-pasak· mas· su 6 mā 8 kinabaihan(ya) [vḍi]han· kāruka hlai 1 sovaṁ-sovaṁ, vahuta maṁhaR̥p babak· I vsi-vsi baya〈B24〉[1+], (g)ugagas·, bhuvi, vinaiḥ pasak-pasak· mas· su 6 mā 8 kinabaihannya vḍiha[n kā]ruka hlai 1 sovaṁ-sovaṁ, rāma tpi siriṁ milu pinakasākṣīrikāṁ susukan· śīma〈B25〉 I vurarai vinkas· saṁ p¡a!〈ā〉rtha ramani sotan·, tuha kalaṁ si ḍivut·, I mājha vinkas· si (su)raḥ ramani handaruAn·, tuha kalaṁ si pkan·, ramani gəgəAn·, I cuguĪ vinkas si〈B26〉 garaḥ ramani bindyaṁ, tuha kalaṁ si sandu ramani pañji, I tirim· vinkas si sugəṁ ramani su[1+]sī, tuha kalaṁ papəṁ bapani rod·, I lmaḥ tulis· si suradeva ramani balai, si〈B27〉 sulya, I marsmu vinkas si racuk· ramani baṅhək·, tuha kalaṁ si vavul· ramani pa[1+]san·, Iy aṅgit· vinkas si pātra ra〈ma〉ni magum·, tuha kalaṁ si giḍuḥ ramani bama〈B28〉n·, I mabuvur· vinkas si sukət· ramani Agra, tuha kalaṁ si kali, I muṅga vinkas· (si) khadi ramani maṅraḥ〈,〉 tuha kalaṁ si (p)iṅul· ramani cama, I ḍaḍaṁ vinkas si catu [ra]-〈B29〉 mani buhak·, tuha kalaṁ si Uḍik· ramani 〈〈bu〉〉rat·, I paḍaṁ vinkas si kubul· bapani ruma[1+]·, tuha kalaṁ si ḍaṅaḥ bapani padma, I rambai rāma kabayan· sām(ba)śā[.]i [vi]〈B30〉n[ka]s si bañjar bapani lañcaṁ, si kaṇḍi bapaⱡni Aṇḍur·, tuha kalaṁ si raddiṁ, I tuvuṁ [vi]nkas si luka bapani yukti, Iṁ jaⱡyamukha vinkas si taḍaḥ bapani [4+]〈B31〉 [2+](l)iran·, rambai, tuha kalaṁ vuravan· bapani panahilan·, si duṅut bapani [1+]ñcaḥ, I panammuAn· vinkas si lka bapani kurantil·, I hanta(ña) vi[nkas si] [2+]〈B32〉 [1+] [vi](n)[ai]ḥ pasak-(p)asak· (ma)s· mā 8 Iṁ (savan)[u](A-savan)[u](A) [vḍ]i[han]· (ra)gi hlai 1 (so)vaṁ-sovaṁ, I masahar· tuha kalaṁ śvaraⱡn· (v)i[naiḥ] [ca. 10+][unknown number of lost lines]

〈Face c: Proper right〉 〈c1〉 knanya pa[tyanantā ya kamuṁ hyaṁ de]〈c2〉yan-tat pa(t)[īya tatt anoliha]〈c3〉 I vuⱡntat·, (ta)[t tiṁhala I li]〈c4〉kuran·, taruṁ riṅ adga[n· tampyal·]〈c5〉 I viraṅan·, Uvahi (I) [tṅanan·]〈c6〉 tutuḥ tuṇḍunya, blaḥ (ka)[pālanya,]〈c7〉 sbittakan· vtaṁnya, ranta(n)[· Usunya]〈c8〉 vtuAkan· ḍalmanya, ḍuḍu[k· hati]〈c9〉nya, paṅan dagiṁnya, Inum· [rāḥnya]〈c10〉 təhər pəpəddakan· vkasa(ka)[n· prā]〈c11〉nantika, yaⱡn parā riṅ ala(s)[· paṅa]〈c12〉nanni〈ṁ〉 moṁ〈,〉 patukniṁṅ ulā, pul[irakna]〈c13〉niṁ devamanyu, yan parā riṁ tga[l· A]〈c14〉lappaniṁ glaⱡp· sampalanniṁ rā(kṣa)[sa]〈c15〉 paṅananniṁ vuIl si pamuṅuAn·, [A]〈c16〉raḥ ta kita kamuṁ hyaṁ kuśika gargga〈c17〉 metrī kuruṣya pātāñjala, suvuk·〈c18〉 lor suvuk

kidul kuluAn· vetā〈c19〉n·, buAṅakan· riꞷṅ ākāśa, sala〈c20〉mbittakan· Iṁ hyaṁ kabaiḥ tibākan·〈c21〉 riṁ mahāsamudra, klammakan· riṁ ḍavu〈han·〉〈c22〉 Alapan· saṁ hyaṁ jalamm er·, dudu〈c23〉tanniṁ tuviran·, saṁhapanni〈ṁ〉 vuhaya,〈c24〉 ṅkānan matya Ikanaṁṅ vaṁ Anyāya〈c25〉 lumbur· Ikeṁ lmaḥ sava(ḥ) (śīma taru)〈c26〉[kā]n· I masaha[r]·[unknown number of lost lines]

〈Face d: Proper left〉 〈d1〉 I tlas saṁ makudur· maṅuyut· ma〈d2〉salin· sira kabaiḥ kapva maluṁgu[ḥ]〈d3〉 Iṁ tkan· pasak·, tumūt krama saṁ ha〈d4〉na riṁ kon· patiḥ vahuta rāma ka〈d5〉bayan·, muAṁ rāma tpi 〈si〉riṁ matuha ma〈d6〉nuAm·, laki-laki vadvan· tan ha〈d7〉na kāntun· Ilu manaḍaḥ riṁ paglaran·〈d8〉 kinuꞷran·-kuran· InaṁsəAn· sku〈d9〉l· dāndānan·, hinirusan kla-kla〈d10〉 Ambill-ambil·, kasyan·, lit·-li〈d11〉t·, tlu sānak·, saṅa-saṅān·, ru〈d12〉mba-rumbaḥ kuluban·, tetis·, tu〈d13〉mpuk-tumpuk·, ḍeṁ hañaṁ, ḍeṁ ha〈d14〉sin·, kakap·, huraṁ, biluṁluṁ, ka〈d15〉van·, rumahan·, hala-hala, hanti〈d16〉ga Inariṁ, suṇṭa, Atak·, pəhan·〈d17〉 tahulan· ginaṅanan·, haryyas·〈d18〉 piṇḍa gaṅan· Iṁ saron· 10 len·〈d19〉 saṅkā riṁ Ivak·, knas· prakāra, A〈d20〉naḍaḥ sira kabaiḥ y¿u?〈a〉thāsukha, ma〈d21〉ṅinum· siddhu, ciñca, tuAk·, piṁti〈d22〉 ga sovaṁ, vinuvuhan· tambul· I〈d23〉nañjapan·, kuravu, kurima, Asa〈d24〉m·, dva-dval·, kapva madulur malariḥ〈d25〉 Umaṁꞷsə: taṁ jnu skar·, Ana_bəḥ ta〈d26〉 saṁ matuvuṁ, maṁḍiꞷri ta sira ka〈d27〉baiḥ patiḥ pramukha, kapva manam[baḥ]〈d28〉 [huma]rap· sakahanān· [śr]ī [mahā]〈d29〉[rāja //] (ø) //

Apparatus

〈A2〉 samgat· [momah-umaḥ kāliḥ] • Our restoration is based on the same pair of officials being found in Linggasuntan A3–4, 28–29; Gulung-Gulung B2–3; Sarangan A4; Jeru-Jeru A21–22; Waharu IV 1v4; Vajrapani sculpture (853 Śaka) 5 and Kampak A11. In some of those inscriptions, *rakryān* is used instead of *samgat*.

〈A3〉 vatək· paḍaṁ Ataganni vahuta [4+] • We could consider supplying [mapapan·] in the gap with reference to the following three passages, namely Cunggrang I A6 *vatak· basi Ataganni vahuta vuṅkal·*; Cunggrang II 1r4 *vatək· bavaṁ Ataganiṁ vahuta vuṅkal·, gavai ku 2, Aṅgahan·, mā su 15* and Sarangan A5–6 *vatək bavaṁ, Atagan iṁ vahuta I mapapān deniṁ miśra paramiśra*. But since the name of *vatək* is different, we are still unsure.

〈A4〉 vlin· • Cf. A7.

〈A5〉 Arpa[ṇākna I bhaṭāra] • Cf. Linggasuntan A5–6 *sīmān susukan arpanākna I bhaṭara* and Anjuk Ladang A5 *simān arpaṇākna I bhaṭāra I saṁ hyaṁ prāsāda kabhaktyan i dharmma samgat añjuk laḍaṁ*.

〈A8〉 masamū[ha, muAṁ Ika]naṁ • Cf. Taji (6r8) *nāhan· parṇnaḥ taṇḍa rakarayān· Iṁ buravan· masamūha, muAṁ Ikanaṁ rāma I taji*.

〈A10〉 su 5 [1+] (ra)likai • It is difficult to guess precisely which word stood at the beginning of line 10. Alas the parallel passage in Paradah II A14 (*matūttakan vuvusnya sapasuk banuA tumarima Ikanaṁ mas kā 2 ..... savaḥ I paraḍaḥ tlas suddha-parisuddha*) does not help, because it too is affected by a lacuna right after the quantity of gold is stated. Another parallel, in Watukura I 3r2 (*tumarima Ikanāṁ mās· panīma saṅke haji*), shows that a word meaning 'from' is expected. Hence, we could supply *[ri]*, *[sakeṁ]* or *[saṅke]* in our edition.

〈A12〉 tavaṇḍara • The toponym *tavaṇḍara* also figures in Turun Hyang A Cd4 *[ca. 10+]s· kabayān· glar· vineḥ vḍihan· siki pasək· ku 2 I tavaṇḍara kabayān· [1+]mot· vineḥ*.

〈A15〉 samgat· lam(ba)li • Cf. Sarangan C26 *samgat lambaṁ samgat lampuran pu goga*. The readings *lambaṁ* and *goga* are probably in need of correction in light of the Masahar parallel. Cf. also Paradah I 1Bcd9 *samgat· raṅga pu səsək·, lamba pūdā InaṁsəAn· pasak-pasak· su 1 mā 4 vḍihan· cadar· yu 1 sovaṁ-sovaṁ*, where *lamba* is abbreviated for *samgat lamba*. See also our note on B5 below.

〈A25〉 Air ha[ji, malandaṁ, Ḷca,] (la)libballab· • Our restitutions are based on parallels in Linggasuntan A10, Gulung-Gulung A17, Sarangan A8, Poh Rinting A10–11, Jeru-Jeru A7, Demak A23, Paradah I 1A15–16, Hering B11–12, Anjuk Ladang A17, Alasantan 1.10, Paradah II A21, Muncang A18.

〈A27〉 (turun)-[tu]〈A28〉 [run·] • Our reconstruction is based on the traces of *akṣara* at the end of line 27 and the same sequence observed in Gulung–Gulung A21, Turyan A14 and Jeru–Jeru A11.

〈B5〉 manuṁku(li p¡u!〈ū〉)dā • The *akṣaras li* and *pu* are almost entirely lost, but the reading *pūdā* seems to be expected in this context while what remains visible of the suku resembles *u* more than *ū*. Cf. Paradah I, first stone, Bcd9–10 *samgat· raṅga pu səsək·, lamba pūdā InaṁsəAn· [...] sovaṁ-sovaṁ, vadihati sa(ṁ) dinakara, Akudur· pu balavan·*; Alasantan 2r9 *samgat· kanuruhan· pūdā [...] tiruAn· ḍapunta taritip· [...] vadihati pu dinakara [...] Akudur· pu tuna(ṁ)*. The term *manuṁkuli* is not found elsewhere in the Sindok corpus.

〈B9〉 ni(dh)i • The same figure is also observed in Alasantan 2.14 and Sobhamerta 5r6.

〈B10〉 maḍa[ṇḍa]r· • Restored after Linggasuntan A38, Jeru-Jeru A22 and B2, and Turyan A23–24.

〈B21〉 [ba]racaḥ • Restored after Alasantan (3.7–8): *vahuta I mapapan· bandhu ramani*

rakā, buṚṁ, kuñjar·, paradhīpa, baliba, śrayisinta, tahimbək·, parujar· jaluk·, sūṅan·, kulumā, baracaḥ, maṁḍampak·, vinkas· surupī, dhara, su 7 kinabaihanya vḍihan· hlai 1 sovaṁ-sovaṁ.

〈B29〉 ⟨⟨bu⟩⟩rat· • Another interpretation would be *rbut·*, but the one we adopt is more plausible because we would have expected a layar on top of *b* in that case. The space left open in the next line shows that this sublinear addition of *bu* was made before the next line was engraved.

〈c6〉 tuṇḍunya • This reading, instead of *tuṇḍanya*, is rare in the Sindok corpus, being found only in Alasantan (4r5). See also Mantyasih III (2r12) and Sangguran (B32).

〈d29〉 manam[baḥ huma]rap· sakahanān· [śr]ī [mahārāja] • restored after Linggasuntan c31–33.

Translation

〈A1–2〉 Hail! Elapsed Śaka year 852, additional month of Aśuji, twelfth *tithi*, waxing fortnight, Tuṅlai, Umanis, Thursday, lunar mansion Uttarabhadravāda, the deity Ahirbudhna.

〈A2–3〉 That was when the decree of the Great King, the Lord of Hino, (called) *pu* Siṇḍok Śrī Īśānavikrama Dharmmottuṅgadeva came down to both of the resident (*momah-umah*) officials: the ⟨one of⟩ *maḍaṇḍar* (called) *pu* Padma ⟨and⟩ the ⟨one of⟩ *aṅgəhan* (called) *pu* Kuṇḍala.

〈A3–7〉 It gave an order with regard to the paddy-field land ⟨used as⟩ settlement at Masahar, district of Paḍaṅ, circumscription (*atagan*) of the *vahuta* ... — its measurement 3 *tampah*, purchased for 3 *kāṭi* ⟨and⟩ 5 *suvarṇa* of gold by the Lord of Hañaṅan Lampuran (called) *pu* Vavu and his wife (called) *dyah* Parhyaṅan:

- that it be made into a *sīma* ⟨and⟩ demarcated
- that it be presented to the deity in the holy devotional temple in their *paṅurumbigyan* at Masahar
- that it served to become a *sīma* domain of the Deity for maintenance of anything that is in disrepair in the *paṅurumbigyan*
- that it be inherited by the children, grandchildren, great-grandchildren, descendants of great-great-great-grandchildren

— ⟨in short, by all⟩ descendants in continuous succession of the Lord of Hañaṅan *pu*

Vavu and his wife *dyah* Parhyaṅan who shall be the heiress (*dāyādya*)[1] to the *paṅurumbigyan* paddy-field land at Masahar.

〈A7–10〉 Such was the intention of the Great King regarding the paddy-fields 〈used as〉 settlement purchased by the Lord and Lady (*raka*) of Hañaṅan, husband and wife,[2] from the headmen at Masahar all together. And the headmen at Masahar, senior and junior, were the *vinəkas* (called) *si* Nane, father of Sinta; the senior *vinəkas* (called) *si* Vidu, father of Balun; the *gusti* (called) *si* Sutyaṅ, father of Maṇik; the village foreman (called) *si* ...; the herald (called) *si* Tuṇḍuṅ; the junior *vinəkas* (called) *si* Tyanta; the *avatəs* (called) *si* Kusut; the irrigation overseer (called) *si* Kambar. According to what was said by all inhabitants of the village, they received 3 *kāṭi* and 5 *suvarṇa* of gold from (?) the Lord and Lady of Hañaṅan, husband and wife, for the paddy-field land 〈used as〉 settlement at Masahar.

〈A10–15〉 After 〈the purchase〉 was fully validated, the headmen at Masahar ceased to use as settlement the paddy-fields of the Deity in the holy devotional temple in the *paṅurumbigyan* at Masahar, which actually (*prasiddha*) had the paddy-field settlement as *sīma*, not to be disturbed up to the future's future. The Lady Royal Wife of the Lord of Śrī Maṅgala at Tavaṇḍara would offer them gifts: the arrangement/honorarium (? *pasaṅ*) for them was 1 *kupaṅ* of gold, all grain-crops and all different kinds of fruits,[3] produced every month of Aśuji without delay (*byākṣepa*).[4] The Lord and Lady of Hañaṅan were ordered to hand over the gold to the headmen at Masahar, (namely) *saṅ* Ḍimal, Inak-Ambak, Vantū 〈and〉 Tatha. Witnesses thereof: the Lords of Tajuṅ (called) *dyah* Kavī, *dyah* Boḍoh, *dyah* Mana... 〈and〉 *dyah* Hujuṅ; the Lord of Ləmah Tulis (called) *dyah* Paṅhuvuṅan; 〈the Lord〉 of Mājha (called) *dyah* Varyaṅ. Then they demarcated the paddy-field land 〈used as〉 settlement at Masahar, which ceased 〈to belong to〉 the district of Paḍaṅ.

〈A15–19〉 The ones who attended (*humarəp*)[5] the *sīma* demarcation:

- the official of Lamba, the Lampuran (called) *pu* Bhoga;
- 〈the ones〉 of Muḍuhan (called) *saṅ* Pilih Mas and *saṅ* Varabas;

[1]This seems to be from Skt. *dāyāda* 'heir' and more specifically from the feminine form *dāyādī*. It looks like *dāy*ꝫ*a*!〈*ā*〉*dya* is an irrealis form derived from the latter and hence has to mean 'heiress'.

[2]The expression of *laki-bi* (also in A9 just below), though recorded in *OJED*, is not found elsewhere in epigraphic texts as far as we know.

[3]The similar expression *sarbvaphalaphali* is found in the Barahasrama charter (1v11) while *sarv(v)aphala* is found in two Airlangga inscriptions, namely Kusambyan (B31–32) and Sima Anglayang (17r4) as well as in a charter from the Kadiri period, namely Padlegan I (18).

[4]This word, not recorded in *OJED*, is found also in Muncang (A46). It is from Sanskrit *vyākṣepa*.

[5]This meaning is not clearly included in *OJED* under *humarəp*.

- the supervisor of servants (called) *saṅ* Vaḍa
- the calligrapher ‘of known virtue’ (*guṇa-kantan*?) at Aṅgəhan, the *kakaran* (called) *pu* Munda;[6]
- the overseer of junior troops (called) *pu* Tiñjo.

Present as witnesses were the Lord of Vulat Patih (called) *dyah* Ḍohol,[7] the official of Mataṅan and *dyah* Rayu. 〈They all〉 were given 1 sheet of *vəḍihan* cloth per person. ... the puppeteer (called) *si* Tamblaṅ; the jester, (called) 〈*si*〉 Harama-pramukha; the agandur (called) *si* Cleṅ 〈and〉 the ḍiṇḍi (called) *si* Vahas;[8] the tuvuṅ players (called) *si* Labhaṇa 〈and〉 *si* Baṅavan; the head of the servants of Jayamukha; all of them were given 1 sheet of *vəḍihan* cloth each. The nayaka of the village of Masahar (called) *saṅ* Vigata was given 4 *māṣa* 〈and〉 2 pair of *vəḍihan kāruka*. The partaya of the 〈same〉 village (called) *si* Bhayī was given 2 *māṣa* 〈and〉 1 sheet of *vəḍihan*. The 〈overseers of〉 gamblers (?), the Lord of Havaṅ Dhanasuntan *viga* (?) 〈and〉 *si* Tira, father of Papi, were given 1 sheet of *vəḍihan* each.

〈A19–22〉 Further, if there is ‘a corpse covered with dew’ (*baṅkay kābunan*) encountered in the *sīma*, 〈the fine of〉 4 *māṣa* would be credited to the headman of the inner village (*jro vanua*).[9] For the *sīma*, a purchase was made of land in the *kabalan* 〈as, or and〉 a *vluran* to be a conduit for its water.[10] That price of purchase by the Lord of Hañaṅan and the Lady Parhyaṅan was 1 *suvarṇa* 〈and〉 4 *māṣa*. It was made into a *sīma* without delay. The *paṅrāma* gift to the source of the water was 2 *māṣa* every year. There was land in the *kakalaṅan* to which the water of the *vluran* comes down, purchased for 2 *māṣa*. Its outer limit was 2 *ḍpa*. Those from whom the Lord and Lady of Hañaṅan bought 〈it〉 were *saṅ* Jeni 〈and〉 *saṅ* Svaran.[11]

[6]This figure also appears in Alasantan 3r2 (*kakaran· pu munda vḍihan· hlai 1*), the meaning of the term *kakaran* being unknown.

[7]This figure also appears in Alasantan 2r18 and 4r16. The name Vulat Patih is a synonym of Tiṅhal Piṅhai which figures as a *vatək* in the Cane charter.

[8]Some other inscriptions (Gulung-Gulung f7, f10–12; Jeru-Jeru d18, d21–22) figure performers with names ending in *-pramukha*. We suspect the terms *agandur* and *ḍiṇḍi*, not found in any other sources known to us, designate roles analogous to *avayaṅ* and *abañol*.

[9]We are unsure as to the precise meaning of *rāma i jro vanua*. The same expression is found in Demak Cd22 while a similar expression *jro thāni* is attested in Sima Anglayang (968 Śaka) 5v1, 5v2, 8r4. Cf. further Leiden ms. Or. 9378 (and Or. 10088) *kunaṅ parnahanira i jro tani devapuja, homa vidi, buta bali, valikarma, ya-tanyan enaka paluṅguhnira riṅ patapanira*.

[10]The derived form *pinanumbasakən* is a benefactive form (Zoetmulder & Poedjawijatna 1992, p. 57). The word *vluran*, apparently designating some kind of water works like a canal, is very rare. The only other helpful occurrences are in the Tiga Ron inscription of the time of Balitung. What is clear is that *havannani* is to be analyzed as *havan-a-ni*. See some similar expressions in the Muncang charter A47–48.

[11]The word *panumbasan* is not recorded in *OJED*. We guess it means ‘person from whom one buys’ (cf. *paṅajyan* in the sense of ‘teacher’). The word also occurs in this meaning in Svayambhu §211–212.

〈A22–29〉 The status of the settlement *sīma* at Masahar would be independent, not to be entered by the three high dignitaries (*mānak*) — the Paṅkur, the Tavān, the Tirip — nor by the *vadihati*, the *makudur*, the *patih*s, the *vahuta*s 〈and〉 all those who previously collected royal revenues, such as: the various Miśras, all types of occupational groups (*vulu-vulu*), the *paṅuraṅ*, the *kriṅ*, the *paḍam*, the *manimpiki*, the *paranakan*, the *limus galuh*, the *paṅaruhan*, the *taji*, the *vatu tajam*, the *sukun*, the *halu varak*, the *rakadut*, the *pinilai*, the *kataṅgaran*, the *tapa haji*, the *air haji*, the *malandaṅ*, the *ləca*, the *lab-ələb*, the *kalaṅkaṅ*, the *kutak*, the *taṅkil*, the *trəpan*, the *saluit*, the master of commerce, the master of smiths, the *maṅrumbai*, the *maṅguñjai*, the master of the Nambi, the master of the Hañjaman, the master of gambling, the master of harlots, ... the *pamaṇikan*, the *maṇiga*, the *sikəpan*, the *rumbān*, the *vilaṅ vanua*, the *viji kavah*, the *tiṅkəs*, the *māvī*, the *miśra hino*, the *vəli hapū*, the *vəli tambaṅ*, the *vəli pañjut*, the *vəli harəṅ*, the *paguluṅ*, the *pabisar*, ... the *urutan*, the *dampulan*, the *təpuṅ kavuṅ*, the *suṅsuṅ paṅuraṅ*, the *pasuk alas*, the *payuṅan*, the *sipat bilut*, the *paniṅ-aṅin*, the *pamāvaśya*, the *hopan*, the *turun-turun*, ... the *səkar tahun*, the *panusuh*, the mahout, the eunuch, the healer, the singing actor, the *sambal*, the *sumbul*, the royal servants, ... at Masahar.

〈A29–31〉 Only the Deity in the holy devotional temple at ... — such as:

mayaṅ tan pavuaḥ areca-blossom without betelnut

valū rumambat ri natar gourd vines that grow in the courtyard

...

mamijilakan vuriniṅ kikir producing the trace of a file

mamūk attacking in fury

...

〈B1〉 ... the limit imposed on them, they will be subjected (to levies) by the claimants of all royal levies (*sa-uddhāra haji*) proportionally to the excess 〈but taxation of the excess〉 should not be disproportional (*tan adhikāna*).

〈B1–32〉 At that time the Lord and Lady of Hañaṅan offered as token of obedience to the Great King: ... *suvarṇa* of gold, 1 pair of *vəḍihan tapis*.

To the Lord of Sirikan (called) *pu* Amaraindra, the Lord of Vka (called) *pu* Balyaṅ, to both of the resident officials — the 〈one of〉 Maḍaṇḍar, the 〈one of〉 Aṅgəhan — 〈and〉 the Tiruan called (*ḍa punta*) Taritip were offered as gift: of 1 *suvarṇa* 〈and〉 4 *māṣa* of gold, 1 pair of *vəḍihan tapis* per person.

The Amrāti Havaṅ Vicakṣaṇa, the Maṅhuri (called) Paṇḍamuan, the Halaran (called) *pu*

Guṇottama, ⟨and⟩ the Paṅgil Hyaṅ (called) *pu* Glo were offered as gift: 10 *māṣa*, 1 pair of *vəḍihan cadar* per person; the Susuhan (called) *pu* Səsək,[12] the Manuṅkuli (called) *pu* Udā, the Vadihati (called) *saṅ* Dinakara ⟨and⟩ the Makudur (called) *pu* Balavān were offered as gift: 1 *suvarṇa* ⟨and⟩ 5 *māṣa* of gold, 1 pair of *vəḍihan tapis* per person.[13]

The 2 masters of Vadihati — the Mira-Mirah (called) *saṅ* Halaṅ Pahuṅ ⟨and⟩ the Halaran (called) *saṅ* Ləbur Poh; the 2 masters of Makudur — the Vatu Valaiṅ (called) *saṅ ra* Majha ⟨and⟩ *saṅ* Təpusan — were given as gift: 10 *māṣa*, 1 pair of *vəḍihan cadar* each.

The Paṅuraṅ of Vadihati (called) *saṅ ra* Vuṅū, the Manuṅgū (called) *saṅ* Hovaṅka, ⟨the Manuṅgū⟩ of Makudur (called) *saṅ ra* Kəbəl ⟨and⟩ the Manuṅgū (called) *saṅ* Kulumpaṅ were given as gifts: 5 *māṣa* of gold, 1 pair of *vəḍihan cadar* per person.

The masters of the court (*pakaraṇān*): the overseer of *kanayakān* for the king, the official of Gunuṅan (called) *pu* Tuntun;[14] the overseer of junior troops (called) *saṅ ra* Guyu; the overseer of *kalula* (called) *pu* Bali, the *kaṇḍamuhi* (called) *ḍa punta* Geṣṭa; the calligraphers (called) Nidhi ⟨and⟩ Prakāśa; the herald of Sirikan, of Hujuṅ Galuh, of Vka Viridih, of Kanuruhan (called) *saṅ* Rokat;[15] ⟨the heralds⟩ of Sbaṅ (called) *saṅ* Vimala, of Sraṅan (called) *saṅ* Satyaka, of Maḍaṇḍar (called) *saṅ* Cakra, of Aṅgəhan (called) *saṅ* Vidya, of Tiruan Sumuḍan, of Mamrāti (called) *saṅ* Turuhan were given as gifts: 1 *suvarṇa* ⟨and⟩ 4 *māṣa* of gold collectively.

The calligraphers of Halu were given as gifts: 1 *suvarṇa* ⟨and⟩ 4 *māṣa* of gold collectively; both *patih jurus* — the *vasah* (called) *saṅ* Kayu Matəb, the *kuci* (called) *saṅ* Buka — were given as gifts: 5 *māṣa* of gold, 1 pair of *vəḍihan cadar* each; ⟨their⟩ heralds, the Piṅsor Hyaṅ ⟨and⟩ the Paskaran, were given 2 *māṣa* ⟨and⟩ 2 *kupaṅ*, 1 sheet of *vəḍihan cadar* each; the one departing to demarcate (the land) at Vadihati (called) *saṅ* Hovaṅka ⟨and⟩ the one departing to demarcate (the land) at Makudur (called) *saṅ ...pyan* were given as gifts: 8 *māṣa* of gold, 1 pair of *vəḍihan cadar* each; the royal companions departing to demarcate (called) *saṅ ra* Liṇḍiḥ ⟨and⟩ the Kahuripan were given as gifts: 8 *māṣa* of gold, one sheet of *vəḍihan cadar* each; the leader of those demarcating the *sīma*, the preceptor (*upādhyāya*) of Bəkal ⟨whose name, mentioned here only⟩ out of necessity (*arthahetoḥ*) is Māravijaya, was offered as gifts: 8 *māṣa*.

[12]The term *susuhan* is also observed in the Wulig charter (A3, A7). That charter concerns an order addressed to a *samgat susuhan*. However, the name of the *samgat* is not stated so it is unknown whether the *susuhan* here is the same person as the one addressed in the Wulig inscription.

[13]The terms used in this paragraph are in part unusual, particularly *susuhan* and *manuṅkuli*, although the latter is occasionally found in Central Javanese inscriptions. See Barrett Jones 1984, pp. 89, 102

[14]The same figure also occurs in Sangguran B3–4 (*juru (ka)[na](ya)kān· I hino samgat· guṇuṅan· pu tun·tun·*), and again in Gulung-Gulung B10, and in Jeru-Jeru A27–B1.

[15]Cf. Sangguran B4–5.

The *piṅhai*s who made preparations for clearing (of wood and underbrush) at Bavaṅ (called) *saṅ* Toloboṅ ⟨and⟩ the *piṅhai* who made preparation for clearing at Paḍaṅ (called) *saṅ* Kuṭa were given as gifts 1 *suvarṇa* ⟨and⟩ 4 *māṣa* of gold, one sheet of *vəḍihan tapis* cloth each; the *piṅhai lampuran*, as a group (*puṇḍuh*),[16] at Vaharu, Tāl Ḍua, and Mabuvur,[17] (namely) Baruṇa, Śikha, Usī, Tarikha, Lepe ⟨and⟩ Loka, were given as gifts: 2 *suvarṇa* ⟨and⟩ 8 *māṣa* of gold collectively, one sheet of *vəḍihan ragi* per person; the *piṅhai*, as a group, at Siguṇuṅ Manuruṅ and Kagəsaṅan, (namely) Maṅuṇḍuh, Gaṇḍut, Mārga ⟨and⟩ Kuṇḍu, were given as gifts 2 *suvarṇa* ⟨and⟩ 8 *māṣa* of gold collectively, one sheet of *vəḍihan ragi* each; the *piṅhai*, as a group, at Malaṅgat, (namely) master (*ḍa puṅku*) Boceṅ, Utaṅ, Bajra, Manujendra, Sātha, Tabəh, Surāni, Dhaneṣṭi, Bañjir ⟨and⟩ Jaya, were given as gifts: 2 *suvarṇa* ⟨and⟩ 8 *māṣa* of gold collectively, one sheet of *vəḍihan ragi* each; the herald of the *piṅhai* was given as gift: 4 *māṣa*, one sheet of *vəḍihan ragi*.

The *vahuta*s who made preparations for clearing (of wood and underbrush) at Bavaṅ Mapapan, (namely) Cakuṭa, Kasugihan, Burīn ⟨and⟩ Maṇḍamu, were given as gifts: 1 *suvarṇa* ⟨and⟩ 4 *māṣa* of gold collectively, one sheet of *vəḍihan ragi* cloth each; the *vahuta lampuran* (called) Vagal, Cetra, Lumpat, Bodhi, Ginu, Ślut, Nakā, Sūṅan, Samayī, Baracah, Gunuṅ, Pindi, Purul ⟨and⟩ Huraṅ, were given as gift: 1 *suvarṇa* of gold collectively, one sheet of *vəḍihan ragi* per person; the *vahuta*s of Paḍaṅ ⟨and⟩ Pagəruyuṅ (called) Geṣṭa, Labdha, Cetrī, ...satū, Horambat, Sumukha, Kaṅah, Gamaka, Śikhara, Jalutū, Ləpas, Tuṅga, Maṅu...ir, Lajur ⟨and⟩ Koṭor were given as gifts: 6 *suvarṇa* ⟨and⟩ 8 *māṣa* of gold collectively, one sheet of *vəḍihan kāruka* per person; the *vahuta*s who made preparations for clearing (of wood and underbrush) at Vsi-vsi (called) Baya..., Gugagas ⟨and⟩ Bhuvi were given as gifts: 6 *suvarṇa* ⟨and⟩ 8 *māṣa* of gold collectively, one sheet of *vəḍihan kāruka* per person.

The *rāma*s of neighboring villages participating as witnesses at the *sīma* demarcation:

- from Vurarai, the *vinəkas* (called) *saṅ* Pārtha, father of Sotan; the overseer of Kalaṅs (called) *si* Ḍivut
- from Mājha, the *vinəkas* (called) *si* Surah, father of Handaruan; the overseer of Kalaṅs (called) *si* Pkan, father of Gəgəan

[16] The use of the word *puṇḍuh* found three times in this paragraph does not have any exact parallels in other Old Javanese sources that we are aware of. The closest seems to be the extremely rare use of *sapuṇḍuh* that we find in only two inscriptions, namely Mantyasih I (829 Śaka, 1r4 *kvaiḥnikanaṁ patiḥ sapuṇḍuḥ*) and Canggu (1280 Śaka, 5r5–6 *salvīraniṁ nāyaka, parttaya, Apiṁhe, Akurug·, Avajuḥ, vadihadi, sapuṇḍuḥnya kabeḥ*). See *OJED puṇḍuh* 'bunch, collection, group?'.

[17] The toponym *mabuvur* is also observed in B28 and in two other charters, namely Pabuharan (2v5) and Canggu (5r2).

- from Cuguī, the *vinəkas* (called) *si* Garah, father of Bindyaṅ; the overseer of Kalaṅs (called) *si* Sandu, father of Pañji
- from Tiriṅ, the *vinəkas* (called) *si* Sugəṅ, father of Su...sī; the overseer of Kalaṅs (called) Papəṅ, father of Rod
- from Ləmah Tulis, *si* Suradeva, father of Balai, ⟨and?⟩ *si* Sulya
- from Marsmu, the *vinəkas* (called) *si* Racuk, father of Baṅhək; the overseer of Kalaṅs (called) *si* Vavul, father of Pa...san
- from Aṅgit, the *vinəkas* (called) *si* Pātra, father of Magum; the overseer of Kalaṅs (called) *si* Giḍuh, father of Baman
- from Mabuvur, the *vinəkas* (called) *si* Sukət, father of Agra; the overseer of Kalaṅs (called) *si* Kali
- from Muṅga, the *vinəkas* (called) *si* Khadi, father of Maṅrah; the overseer of Kalaṅs (called) *si* Piṅul, father of Cama
- from Ḍaḍaṁ, the *vinəkas* (called) *si* Catu, father of Buhak; the overseer of Kalaṅs (called) *si* Uḍik, father of Burat
- from Paḍaṅ, the *vinəkas* (called) *si* Kubul, father of Ruma...; the overseer of Kalaṅs (called) *si* Ḍaṅah, father of Padma
- from Rambai, the senior kabayan (called) Sāmbaśā...i, the *vinəkas* (called) *si* Bañjar, father of Lañcaṅ ⟨and⟩ *si* Kaṇḍi, father of Aṇḍur; the overseer of Kalaṅs (called) *si* Raddiṅ
- from Tuvuṅ, the *vinəkas* (called) *si* Luka, father of Yukti
- from Jayamukha, the *vinəkas* (called) *si* Taḍah, father of ..., ... Rambai, the overseer of Kalaṅs (called) Vuravan, father of Panahilan ⟨and⟩ *si* Duṅut father of ...ñcah
- from Panammuan, the *vinəkas* (called) *si* lka, father of Kurantil
- from Hantaña, the *vinəkas* (called) *si*

... ⟨They⟩ were given as gifts: 8 *māṣa* of gold per village, one sheet of *vəḍihan ragi* per person. From Masahar, the overseer of Kalaṅs (called) *si* Śvaran was given...

⟨c1–26⟩ ⟨... Therefore, let him suffer the consequences!⟩ You, o gods, should kill him! Your approach when you kill him should be without looking back, not looking to the side, clash with the opponent, slap his left side, attack anew his right side, cut down his snout, split his skull, rip open his belly, stretch out his intestines, draw out his entrails, tear out his liver, eat his flesh, drink his blood, without delay finish off, bring to an end

his life. If he goes to the forest, may he be eaten up by the tiger, bitten by the snake, whirled round and round by divine wrath! If he goes to the field, may he be caught by thunderclap, may his head be torn off by demons, may he be eaten by the Pamuṅvan giants!

Please you gods Kuśika, Garga, Metrī, Kurusya and Pātañjala, guardian of the North, guardian of the South, West, East, throw ⟨him⟩ in the air, tear ⟨him⟩ asunder (?) among all gods, throw ⟨him⟩ into the great ocean, drown ⟨him⟩ at the dam! May he be caught by deities in the water! May he be pulled by sea-monsters! May he be snatched by the crocodile! May it be there that he dies, the lawless man who dissolves the paddy-field land *sīma* settlement as Masahar! ...

⟨d1–29⟩ After the *makudur* had pronounced the invocation, they all changed clothes. They all sat in the *təkan pasək* (or: 'for the coming of the gifts'?), following the order of those who are present in the capacity of *patih*, *vahuta*, headman of *kabayān* as well as headman of neighboring villages, seniors, juniors, men, women. No one was left behind in taking part in feasting (*manaḍah*) on the assembly ground (*pagəlaran*):

- being regaled,
- being offered dressed-up rice (? *skul dāndānan*),
- being ladled (*hinirusan*):
  - cooked foods (*kəla-kəla*),
  - snacks (*ambil-ambil*),
  - *kasyan*,
  - *lit-lit*,
  - *tlu sānak*,
  - roasted food (*saṅa-saṅān*),
  - *rumba-rumbah*,
  - *kuluban*,
  - *tetis*,
  - *tumpuk-tumpuk*,
  - unsalted dried meat (*ḍeṁ hañaṅ*),
  - salted dried meat (*ḍeṁ hasin*),
  - *kakap* (fish),

  - shrimps (*huraṅ*),
  - *biluṅluṅ* (fish),
  - *kavan* (fish),
  - *rumahan* (fish),
  - *hala-hala*,
  - eggs
- being relaxed with liquor (*suṇḍa*), beans (*atak*), milk, *tahulan* (fishbones?)[18]
- eaten with banana core (*haryas*) as vegetables

The total of vegetables (*gaṅan*) per (banana) leaf was ten, apart from the varieties of fish ⟨and⟩ small game (*kənas*). They all feasted to heart's content (*yathāsukha*), drinking *sīdhu*, *ciñca*, *tuak* three times per person. They were fortified with side dishes (*tambul*) and given condiments (*kuravu*), dates (? *kurima*), tamarind (*asam*) ⟨and⟩ *dodol* as desert (? *inañjapan*). Side by side, they took drinks (*malarih*), while offering unguents ⟨and⟩ flowers (? *jənu səkar*). The *tuvuṅ* player played. They all stood up, starting with the counselors (*patih*). They all paid their respects facing wherever the Great King found himself.

Bibliography

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[18] See occurrences in Paradah I and Paradah II. Cf. van Naerssen 1977, p. 60of the Watukura A inscription. Cf. Matusyama.