Mpu Mano

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Identifier: DHARMA_INSIDENKMpuMano

Repository: Nusantara Epigraphy (tfc-nusantara-epigraphy)

File path: xml/DHARMA_INSIDENKMpuMano.xml

Languages: Old Javanese [Script (unspecified)], Sanskrit [Script (unspecified)]

Commit: 2026-11-09 08:51 (6580fa0), last modified 2026-09-09 14:27 (72454d8)

Palaeographic description

Same hand as that seen in Gajah Mada? See Griffiths 2020. Also same as hand of Singasari fragments published in Hasan Djafar & Trigangga 2019.

Edition

〈Page 1r〉〈left: 1〉 〈1r1〉 // ✤ // namo 'stu sarvvabuddh¡a!〈ā〉ya // ✤ //

svasti śakavarṣātīta, 888, śr¡a!〈ā〉vaṇa-māsa, tīthī, Aṣṭamī kṛṣṇa-pakṣa, ha, va, ra, vāra, sinta,〈1r2〉 bāyabyastha grahacāra, rohiṇī-nakṣatra, prajāpati-devatā, mahendra-maṇḍala, harṣaṇa-yoga, vijaya-muhūrta, śaśī-parvvaiśa,〈1r3〉 kolava-karaṇa, siṁha-rāśi,

Irika divāśanira, mpu mano, muṇyākən· lmaḥ sīma, kaputrāṁśanira, kalilīranira saṁke kavvitanira〈1r4〉 Ikaṁ harahara, kidul i pomahanira, hīṁnya lor· kidul iṁ pagər· kinal-ihan·, muAṁ mpu mano, hīṁnya kulvan· Aṁalihī pagər·, muAṁ〈1v5〉 Iṁ paviḍəṁan·, hīṁnya vetan·, Aṁalihi pagər·, muAṁ Iṁ kalampayan·, hīṁnya kidul·, Ikaṁ pagər·

lor· saṁke kalimusan·, ya t〈Page 1v〉〈1v1〉ekā pinuṇyakənira Iṁ mpuṁku 〈Iṁ〉 susuk· pagər·, muAṁ mpuṁku Iṁ nairañjanā, Arthahetoḥ mpu buddhivāla, paknanya gavayənnira kuṭi, dharmma lpa〈1v2〉s· kapodgālikanani kulasantānānira mpuṁku Iṁ nairañjanā,

kunaṁ kramanya, Ikaṁ savaḥ kidul iṁ kuṭi, təmpaḥ, 3, ya ta sinaṇḍā mpuṁku 〈Iṁ〉 su〈1v3〉suk· pagər·, muAṁ mpuṁku Iṁ nairañjanā, Iṁ mā kā 2(,) ya ta dharmma mpuṁku, Iṁ susuk· pagər·, muAṁ mpuṁku Iṁ naira¿g?〈ñ〉janā, An· paminta I〈1v4〉ka lmaḥ tumpal ika savaḥ lor· damlənira kuṭi, ya ta k¡a!〈ā〉raṇanyan· ¿linbas?〈tinbus〉 ikaṁ savaḥ saṇḍanira mpu mano, Iṁ mā kā 3, mapa〈1v5〉k(na) bhuktyana saṁ hyaṁ kuṭi, saṅka ri gəːṁnyām¿bha?〈bhək〉 mpu mano, ya¿t?〈n〉· dharmma donanya, Apitovin ana riṁ dharmma parṇnaḥ mpu mano, denira mpuṁku Iṁ

Apparatus

〈1r1〉 tīthī ◇ *tithi* B. — 〈1r1〉 kr̥ṣṇapakṣa ◇ *śuklapakṣa* B • Damais' suspicion of an error in Brandes reading is thus confirmed.

〈1r2〉 -muhūrta ◇ *-muhūrtta* B. — 〈1r2〉 -parvvaiśa ◇ *-parvveśa* B.

〈1r3〉 kolava- • The *taling* stands at the end of line 2 but is repeated at the start of line 3. See another occurrence of this (actually rather widespread) phenomenon at the transition between lines 5 and 6. — 〈1r3〉 kalilīranira ◇ *kaliliranira* B.

〈1r3-1r4〉 kavvitanira Ikaṁ ◇ *kavvitanira, Ikaṁ* B • No punctuation sign is engraved between these words.

〈1r4〉 Aṅalihī ◇ *Aṅalihi* B.

〈1r5-1v1〉 ya t〈Page 1v〉〈1v1〉ekā • The *taling* stands at the end of line 1r5, but is repeated at the start of line 1v1. See also 1r2–1r3 above.

〈1v1〉 mpuṁku 〈Iṁ〉 susuk· ◇ *mpuṁku susuk·* B • Since in most cases we find *Iṁ* between the words *mpuṁku susuk·*, I assume that we must emend *mpuṁku Iṁ susuk·* here and in 1v2–1v3. — 〈1v1〉 mpuṁku Iṁ nairañjanā ◇ *mpuṁku I nairañjanā* B.

〈1v2-1v3〉 mpuṁku 〈Iṁ〉 susuk· ◇ *mpuṁku susuk·* B • See line 1v1.

〈1v3〉 mpuṁku Iṁ nairañjanā ◇ *mpuṁku I nairañjanā* B. — 〈1v3〉 kā 2(,) ya ◇ *kā 2 ya* B • The punctuation sign is very faint. — 〈1v3〉 dharmma mpuṁku, Iṁ ◇ *dharmma mpuṁku Iṁ* B • The punctuation sign was not read by Brandes. — 〈1v3〉 Iṁ naira¿g?〈ñ〉janā ◇ *I nairañjanā* B • Brandes did not observe that the plate here shows an error for the spelling of the toponym seen repeatedly in this text.

〈1v4〉 tumpal ika ◇ *tumpalikaṁ* B • I think the *cecak* read by Brandes is actually just a scratch above the *ka*, although perhaps we do need a *cecak* here, if we are to understand *tumpalnika(ṅ)*. — 〈1v4〉 damlənira ◇ *damlira* B. — 〈1v4〉 ¿linbas?〈tinbus〉 ◇ *linbus* B • I do not see the needed *suku*.

〈1v5〉 gəːṁnyām¿bha?〈bhək〉 mpu mano ◇ *gəːṁnyā, mpuṁku mano* B • The emendation is supported by analogous phraseology in several Parva texts, thought to date to roughly the same period as this inscription. See Ādiparva, p. 97: *saṁka ri gā ṁni prabhāvanira*; *Bhīṣmaparva*, p. 84: *saṁka ri gā ṁniṁ krodha saṁ bhīmasena*; *Uttarakāṇḍa*, p. 126: *saṁ hyaṁ indra ta jugāgā ṁ vəlasny ambəknira*. On the spelling *bh* in the word *ambək*, consistently found in the Majapahit-period manuscript of the *Dharma Pātañjala*, see Acri (2017, p. 55/ 2018, p. 40). — 〈1v5〉 ya¿t?〈n〉· ◇ *yat* B • — 〈1v5〉 parṇnaḥ ◇ *parṇnah* B.

Translation

〈1r1–1r3〉 Homage to every Buddha! Hail! Elapsed Śaka year 888, month of Śrāvaṇa, eighth *tithi* of the waning fortnight, Haryaṅ, Vagai, Sunday, (the *vuku*) Sinta, the *grahacāra* in the Northwest, the lunar mansion Rohiṇī, the deity Prajāpati, the *maṇḍala* in the East, the conjunction Harṣaṇa, the *muhūrta* Vijaya, the regent of the astronomical node being the Moon, the half-*tithi* (*karaṇa*) Kolava, the zodiac sign Leo.

〈1r3–1r5〉 That was the time that Mpu Mano made a meritorious donation of *sīma* land that was his patrimony as child, his inheritance from his ancestors, the uncultivated field (hara-hara) south of where he resided. Its northern limit is south of the fence (*pagər*) shared with Mpu Mano. Its western limit shares the fence with Paviḍəṅan. Its eastern limit shares the fence with Kalampayan. Its southern limit is the fence north of Kalimusan.

〈1r5–1v2〉 That is what he made a meritorious donation to the Master of Susuk Pagər and Master of Nairañjanā, 〈whose name mentioned here only〉 for practical necessity 〈is〉 Mpu Buddhivāla, to serve for the monastery (*kuṭi*) to be made by him (Mpu Mano), a tax-exempt foundation (*dharma ləpas*) that is to be individual property (*kapodgalikan*) of the lineage of the Master of Nairañjanā.

〈1v2–1v5〉 As for its details: the wet-rice field south of the monastery (*kuṭi*), 〈measuring〉 3 *təmpah*, had been taken in security by the Master of Susuk Pagər and Master of Nairañjanā for 2 *kāṭi* of gold. That (field) was the foundation of the Master of Susuk Pagər and Master of Nairañjanā, who (*an*) requested a border land, the wet-rice field to the north, (to be used) for his (Mpu Mano's) founding of a monastery. That is the

reason why the wet-rice field given in security by Mpu Mano was redeemed by him for 3 *kāṭi* of gold, to serve for being used as resource by the Holy Monastery (*kuṭi*), out of the greatness of the intent (*ambək*) of Mpu Mano that (*yan*) Dharma should be striven for by him. The more so as regarding the foundation (*dharma*), the relation of Mpu Mano to the Master of …

Commentary

〈1r3〉 On the meaning of *kaputrāńśan*, see §6.1.

〈1r4〉 On the meaning of *hara-hara*, see §6.2.

〈1r4〉 On the way I translate *pagər*, see §6.3.

〈1r5〉 Zoetmulder (1982) records the word *viḍəń* in the meaning "(= yuyu) crab", but cites only one occurrence. If *paviḍəńan* is derived from that word in that meaning, it would have to mean 'crab farm', or such. But it seems imaginable that the word is to be connected rather with *hiḍəń/iḍəń* "(subst.) standing still", *iniḍəń* "(pf) to make st. the constant object (of meditation, etc.)", *mapahidəńan* "to stand one's ground, recover, rally" (Zoetmulder (1982)). The meaning of *paviḍəńan* could then be 'place for solitary retreat (for meditation)' or 'rallying ground'. But it can also simply be a toponym, as I assume for the time being. The word does not occur elsewhere.

〈1r5〉 Or *kalampayan* could be a common noun connected with *lampyay ? kalampyayan ?* "a part. kind of plant (creeper)?" (Zoetmulder (1982)). The word does not occur elsewhere.

〈1r5〉 In origin, at least, *kalimusan* must be a common noun derived from *limus* "a part. kind of fruit (mango? cf sund.; GR: = timun)" (Zoetmulder (1982)), i.e., 'limus orchard'. The word occurs as the name of a *sīma* in an inscription which I suspect may be a reissue of a grant originally issued in the 11th century (Kalimusan, see Machi Suhadi and Richadiana Kartakusuma (1996, p. 7). In its two occurrences in the Waringin Pitu inscription (ed. Boechari 1985–1986, pp. 125–136, ll. 8r2, 11r3), it could be either toponym or common noun, although the former seems a bit more likely, because of the occurrence of the toponyms Malaṅe and Kamalagen in the same contexts. An occurrence of the former in the Balawi inscription of 1305 Śaka has been identified by Hadi Sidomulyo (2018, p. 237) with a village situated about 40 km northwest of Trowulan, but homonymic villages may of course have existed elsewhere; the latter is the name of a *sīma* known from the Kamalagyan inscription of 959 Śaka, which mentions it in close association with Variṅin Sapta, none other than the *sīma* which is the focus of the Waringin Pitu charter. (On that charter, see also §6.2.)

〈1v1〉 On the meaning of *arthahetoḥ*, see §6.5.

〈1v1〉 This name appears as Boddhivāla in the Sobhamerta inscription. It seems that a single person called Mpu Buddhibala (or something like that) was master of two establishments, one called Susuk Pagər and the other Nairañjanā, although the text does not consistently mention both affiliations.

〈1v2〉 On the meaning of *kapodgalikan*, see §6.4.

〈1v3–1v4〉 An alternative translation might be: 'That (field) was the endowment (*dharma*) for the Master of Susuk Pagər and Master of Nairañjanā, such that (*an*) he requested a border land, the wet-rice field to the north, (to be used) for his (Mpu Mano's) endowment of a monastery.'

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