Munduan

Arlo Griffiths

Author of digital edition: Arlo Griffiths

Contributors: Eko Bastiawan, Arlo Griffiths, Wayan Jarrah Sastrawan

Identifier: DHARMA_INSIDENKMunduan

Repository: Nusantara Epigraphy (tfc-nusantara-epigraphy)

File path: xml/DHARMA_INSIDENKMunduan.xml

Language: Old Javanese [Kawi]

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

Palaeographic description

The basic punctuation signs has the shape of a small circle at height of top-line.

Edition

〈Page 1r〉

〈Page 1v〉 〈1v1〉 □ svasti śaka-varṣātīta 728 māgha-māsa navami śukla-pakṣa○ ha○ U○ vṛ○ vāra○ tatkāla rakai patapān· pu manuku○ sumusu[k ika]〈1v2〉naṁ lmaḥ I muṇḍuAn· muAṁ I haji huma○ padmaknira I vaduĀnira saṁ patoran·○ buAt-hajyanya makmitana vivi ramvai○ ya makna p[2+]〈1v3〉 luAni kuramvit· saṁ hyaṁ taṇḍa I pat-apān· I dlāhaniṁ dlāha○ ṅaranyan· pakmitan· vivi saṁ madmak·○ dadi ya magavai pomaha[n·]〈1v4〉 I vindu-vindunikanaṁ lmaḥ○ y¡ā!〈a〉 ta prastāvanyan· I vala vindu ṅaranikana pomahanya○ matəhər· ya Inanugrahān· tan· ka〈1v5〉tamāna deniṁ Er barahan·○ muAṁ saprakāraniṁ maṅilala saparānya maduAl· mavli○ ṅunivaiḥ yan·

hana sukha-duḥ(kha)〈1v6〉nya Ityevamādi tan· katamāna Ataḥ yaO nahan· paṅanugraha rakai patapān· pu manuku I vaduĀnira (sa)ṁ [pato]〈1v7〉ran· muAṁ I sakvaiḥnikanaṁ Umuṅgu rikanaṁ I vala vinduO yāpuAn· hana Umulaḥ-Ulaḥ Ike paṅanugraha (d)[lāhaniṁ]〈Page 2r〉 〈2r1〉 dlāha pañca-mahā-pātaka paṅguhanyaO

patiḥ I patapān· rikanaṁ kālaO kayumvuṅan· saṁ rupyan·O mantyasiḥ vaduĀ ra(kai)〈2r2〉 patapān· saṁ paliṇḍuAO partaya saṁ pagəḥ kapuA vinaiḥ pasak-pasak· pirak· dhā 1 vḍihan· yu 1 soAṁ-soAṁ l(va)〈2r3〉 (pa)¿ṇḍāka?〈ṇḍak·〉 Er baraṅan· pirak· mā 8 vḍihan· yu 1 soAṁ-soAṁO vahuta ptir· paṇḍakyan· pirak· dhā 1 vḍihan· yu 1 soA[ṁ]〈2r4〉-soAṁO pituṁtuṁnya 4 pirak· mā 4 soAṁ-soAṁO rāma I muṇḍuAn· si bunāO kalima si (s)rukaO juru muṚ(ṁ) si klat·O sa〈2r5〉[1+](l)· si kulināO ḍaṇḍa muṚṁ sy andhaniO kaṇḍaṅan· lamvəs· si tijaO kalima I haji huma si sruvaO juru si niṁO parvuvu(s·)〈2r6〉 [3+]O maṇḍər paraṁ si guṇīO Ikana kabaiḥ kapuA vinaiḥ pasək-pasək· pirak· vḍihan· kāyānur¡u!〈ū〉paO sumurat·〈2r7〉 [Ikanaṁ tā](m)[r](a)prasasti citralekha rakai patapān· saṁ minaṅa vinaiḥ pirak· mā 8 vḍihan· yu 1□□

Apparatus

〈1v1〉 728 N ◇ *748* O. — 〈1v1〉 manuku O ◇ *manukū* N. — 〈1v1〉 sumusu[k ika]〈1v2〉naṁ N ◇ *sumusukni(ka)〈1v2〉naṁ* O.

〈1v2〉 padmaknira N ◇ *paṁdmaknira* O. — 〈1v2〉 buAt-hajyanya O N • The *t* and *h* are joined in a ligature, and not written as simple akṣara *th*. — 〈1v2〉 vivi ramvaiO ya makna p[2+] ◇ *vivi ramvaiḥ yama ku [...]* O; *vivi ramvaiḥ ya makna p[2+]* N • The (single!) circular trace between *mvai* and *ya* is unlikely to be a visarga.

〈1v3〉 luAni N ◇ *luAni(ṁ)* O. — 〈1v3〉 pomaha[n·] O ◇ *pomahān·* N.

〈1v4〉 ṅaranikana ◇ *ṅaranikana(ṁ)* O; *ṅaranikanaṁ* N.

〈1v5〉 saparānya ◇ *saparanya* O; *saṁ parānya* N • The apparent anusvāra is better considered an accidental dent in the plate. Cf. Brandes & Krom 1913, p. 59, № XXXVII *maṅilala drabya haji saparānya sadeśānya*; van Naerssen 1941, p. 59 *saparanya*.

〈1v6〉 manuku O ◇ *manukū* N.

〈1v7〉 Umuṅgu N ◇ *Umuṅga* O.

〈2r1〉 (d)[lāhaniṁ]〈Page 2r〉 〈2r1〉 dlāha O ◇ *d[lāhaniṁ dlā]〈Page 2r〉〈2r1〉ha* N • Nakada mistakenly places the first syllable in the lacuna at the end of 1r7.

〈2r2〉 soAṁ-soAṁ l(va)〈2r3〉 (pa)¿ṇḍāka?〈ṇḍak·〉 ◇ *soAṁ-soAṁ la[...]〈2r3〉 ṇḍaka* O;

soAṁ-soAṁ[, lu]〈2r3〉 *ṇḍaka* N • The very cumbersome reading of the toponym and its correction are guided by the data assembled in Damais 1970, p. 700; the space before it is well preserved, without showing any trace of the punctuation sign supposed by Nakada; both Oemar and Nakada have missed the faint traces of *pa* visible at the beginning of line 3.

〈2r3〉 vahuta ptir· paṇḍakyan· O N • Cf. de Casparis 1956, p. 234; Boechari 1985–1986, p. 58. See discussion in de Casparis 1950, pp. 154–155.

〈2r4〉 4 pirak· mā 4 N ◇ *5 pirak· mā 5* O. — 〈2r4〉 si bunā, kalima si sruka, juru muṟ̣(ṁ) si klat·, sa〈2r5〉[1+](l)· si kulinā ◇ *si bunā, kalima si pruka, juru muṟ̣ si klat·, pa*〈2r5〉 *[...]likulina* O; *si bunā,*〈2r5〉 *[3+][i] kulinā* N • Everything that follows on line 2r4 after *si bunā* is omitted by Nakada, apparently due to eye-skip to *kalima* in the next line.

〈2r5〉 si niṁ N ◇ *si ni* O.

〈2r6〉 kāyānur¡u!〈ū〉pa ◇ *kayānurūpa* N; *kaya nunupa* O.

〈2r7〉 [Ikanaṁ tā](m)[r](a)prasasti ◇ *[...]ma prasasti* O N • The precise words *ikanaṁ tāmrapraśasti* are found in the inscription Wintang Mas B, line 7. — 〈2r7〉 □ ◇ *kha* N.

Translation

〈1v1–2r1〉 Hail! Elapsed Śaka year 728, month of Māgha, ninth (*tithi*) of the waxing fortnight, Hariyaṅ, Umanis, Thursday. At that time the *rakai* of Patapān (called) *pu* Manuku demarcated the land of Muṇḍuan and of Haji Huma, his gift as apanage to his servant (called) *saṅ* Patoran. His royal corvée will be to guard the bearded goats (*vivi rambai*) [...] the width of the *kuramvit* of the holy banner of Patapān down to the future's future. As its name is 'The place for guarding of the goats by the apanage holder', so he made a dwelling at the *vindu-vindu*s of the land. That is the reason that the dwelling is called 'Vala Vindu'. His/Their name, insofar as he guard/they guard the goats, is apanage holder. Thereupon he was given the grant that 〈the land〉 may not be entered by the Er Baraṅan, and by all kinds of exploiters wherever they go to trade. Especially if there are any (fines to be imposed for) 'vicissitudes of life' (*sukha-duḥkha*), etc., it may still not be entered 〈by them〉. Thus was the grant of the *rakai* of Patapān *pu* Manuku to his servant Patoran, and to all who reside in Vala Vindu. If there are who disturb this grant, their reward 〈into〉 the future's future is 〈that of〉 the five great sins.

〈2r1〉 The ministers of Patapān at that time were the Kayumvuṅan 〈called〉 *saṅ* Rupyan 〈and〉 the Mantyasih, servant of the *rakai* of Patapān, 〈called〉 *saṅ* Paliṇḍua; the Partaya 〈called〉 *saṅ* Pagəh. All of them were given gifts of 1 *dhāraṇa*s of silver, 1 pair of cloth

per person. The Lva Paṇḍak ⟨and⟩ the Er Baraṅan ⟨were given⟩ 8 *māṣa*s of silver, 1 pair of cloth per person. The Wahuta Pətir ⟨and⟩ the Paṇḍakyan ⟨were given⟩ 1 *dhāraṇa* of silver, 1 pair of cloth per person. Their 4 assistants (*pituṅtuṅ*) 4 *māṣa*s of silver per person. The headman of Muṇḍuan ⟨named⟩ *si* Bunā; the Kalima *si* Sruka; the Juru Murəṅ *si* Klat; the Sa[...]l *si* Kulinā; the Ḍaṇḍa Murəṅ *si* Andhani; the Kaṇḍaṅan Lamvəs *si* Tija; the Kalima of Haji Huma *si* Sruva; the Juru *si* Niṅ; the Parvuvus [...]; the Maṇḍər Paraṅ *si* Guṇī — all of them they were given gifts in silver and cloth in accordance with their efforts (*kāya-anurūpa*). The scribe of *rakai* of Patapān who wrote this copper-decree, (called) *saṅ* Minaṅa, was given 8 *māṣa*s of silver, 1 pair of cloth.

Commentary

⟨1v3⟩ The noun *kuramvit* must lay at the basis of the place name Kuramvitan attested in a few inscriptions. cf. Kurambitan 791 Is there a connection with the word *kerambit* meaning “small sickle” in Malay?

⟨1v4⟩ *vala vindu*: *vindu* in modern Javanese can mean ’well’.

⟨1v5⟩ Er Baraṅan: cf. Air Baraṅan in the Mantyasih inscriptions. The meaning “by all kinds of exploiters wherever they go to trade” seems unusual.

⟨2r4⟩ *pituṅtuṅ*: the meaning is unlikely to be “chief”, as tentatively proposed in OJED; rather, the words *pihujuṅ* and *piluṅgah* seems to be quasi synonyms.

⟨2r1–2r3⟩ On the toponyms figuring here, see de Casparis 1950, pp. 151–160.

⟨2r4–2r5⟩ Note that the two *kalima*s bear the names Sruka and Sruva, which are evidently (derived from) the Sanskrit words for two types of ritual spoons, the *sruk* and the *sruva*. This parallelism of names suggests a strong connection of some sort between the two persons in question, despite their affiliation with two different villages.

Bibliography

First presented by Moh. Oemar at a conference in Yogyakarta (1970) and then more formally published by K. Nakada (1986). Re-edited here by Arlo Griffiths from photos provided by Ninie Susanti (made by her student Kunta).

Primary

[O] Oemar, Moh. 1970. “Prasasti Muṇḍuan.” In: *Seminar Sedjarah Nasional II, 26-29 Agustus 1970*. Jogjakarta.

[N] Nakada, Kōzō. 1986. “The Munduan copper-plate inscriptions found in Java.” *Nantoh Shigaku (Journal of Ryukyuan Studies)* 28, pp. 1–21.

Secondary

Lombard, Denys. 1971. “Deuxième séminaire d’histoire nationale, Djogdjakarta, 26-29 août 1970: Les Indonésiens font le point sur l’histoire de leur pays.” BEFEO 58, pp. 281–298. DOI: 10.3406/befeo.1971.5087. [URL]. Page 286.

Nakada, Kōzō. 1982. *An inventory of the dated inscriptions in Java*. Memoirs of the Research Department of the Toyo Bunko 40. Tokyo: Toyo Bunko. Pages 74–75, part 1, item 9.

Weatherbee, Donald E. 2000. “The Hyang Haji of the Gandasuli II Inscription, circa 832 AD.” In: *Society and culture of Southeast Asia: continuities and changes*. Śata-piṭaka 395. New Delhi: International Academy of Indian Culture : Aditya Prakashan, pp. 345–353. Page 349, note 13.