Parung I

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Summary

This inscription and that of Parung II are two copies of the same document: a victory charter (*jaya soṅ*) issued in favor of the elders of Paruṅ. Both copies are fragmentary documents: based on their contents, these isolated copper plates form the last plates of what must have been a larger set. In each case, the preserved text begins in the middle of a word: *mani uṅsun*. Parung I is the most complete copy of the two. While the last lines of the document are preserved in Parung I, Parung II breaks off with the words *muṅvakna mne hləm*, making for a difference of roughly two lines between the two copies.

Palaeographic description

Compare the script with that of the inscriptions of Tuhanyaru (1245 Śaka) and Canggu. The script is more similar to that of Tuhanyaru, allowing for the hypothesis that the inscription is closer in date to the former. See in particular the discontinuous shape of pasangan y, and the hook-like serifes on almost all akṣaras. However, certain akṣaras

present a variant shape, for instance the sa, which seem to have been adopted as the standard form by the scribe of the Canggu inscription.

Edition

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〈1r1〉 mani Uṅsun·, turuṅ uṅsun· mijilakən ācāra lyan saṅkerika, maṅke ta punikaṁ karāman· ri paruṁ matuṇḍuṅi Uṅsun·〈1r2〉 At:hər maṁrampas·,

Irika taṁ pakṣa kāliḥ, pinametakən *śāstradṛṣṭa*, *deśadṛṣṭa*d, guru kaka, *Udāharaṇa*, makataṅgva〈1r3〉n· ra(sā)gama ri saṁ hyaṁ kut¡a!〈ā〉ramānavādi, maṅanukāra *pravṛttyācāra* saṁ paṇḍita *vyavahāravicchedaka* ri puhun malama, A〈1r4〉t:hər taṇḍa rakryan· motus irikaṁ karāman· ri paruṁ *masatyakna ri pakṣanya, tumaḍaha satya pāduka bhaṭāra ri paruṁ,〈Page 1v〉 〈1v1〉 makahetu, ri tan hananiṁ kumavruhi putus i pakṣanikaṁ vyavahāri kāliḥ, Irika yan katon sor i pakṣanikaṁ karāma〈1v2〉n· ri plaṁ, balavān· pakṣanikaṁ karāman· ri paruṁ, makahetu nirvighnatānya(,)

Ir(i)kaṁ kāla tripakṣa, mata(ṁ)nyan sinu〈1v3〉ṅan· kmitana saṁ hyaṅ ājñā haji jaya soṁ, mratisubaddhakna pagəh iṁ paṁrakṣa taṇḍa rakryan· ri pakṣanikaṁ karāman· ri〈1v4〉 paruṁ,

kunəṁ ri sḍəṁnyan hanaṁruddha muṅki-muṅkil·, muṅvakna mne hləm·, tan varaṁ, ḍaṇḍan·, kā, (1)(,) (su)(,) (5), saha panṅaḥnya, ri vruha〈Page 2r〉〈2r1〉nikaṁ karāman· ri paru(ṁ) prayatna rasa saṁ hyaṅ ājñā haji jaya soṁ,

Apparatus

〈1r2〉 maṁrampas· ◇ *marampas* B2 B1 • The *cecak* is clearly present in Parung II, distinctly placed above the *layar* of *At:hər*. It is engraved here as well, although it is nested between the two curves of the *layar*. This allows us to read the correct verbal form *maṁrampas*.

〈1r3〉 ra(sā)gama B2 ◇ *rāśāgama* B1 • The shape of the *akṣara sa* which appears here is not the standard one in this inscription, and its apparent eccentricity may have confused Boechari. However, this same shape is the standard one in the inscription of Canggu (1280 Śaka). — 〈1r3〉 ri B2 ◇ *riṁ* B1.

〈1r4〉 varaṁ B2 B1 • Emend *viraṁ*? The expression *tan viraṅ* or *tan aviraṅ* occurs in a variety of Old Javanese sources, including in the *kakavin Sumanasāntaka*, *Bhomāntaka*,

Bharatayuddha 29.4b (*males mojar koṅ wök tan awiraṅ ikiṅ moha kuhaka*,), *Ghatotkacāśraya* (*ndan mańke təḍanən ri tan virańani ṅvaṅ avədi katəkāna duryaśa*, 43.5) etc.

Translation

〈1r1–1v4〉 "[...] to us, we had not yet exhibited any behaviour different from that before. And so it is that the chiefs of Paruṅ chased us away, and also pillaged our property!" These were the two statements, they were investigated according to *śāstra-dr̥ṣṭa* (what is recognized in the textual authorities), *deśadr̥ṣṭa* (what is recognized in local custom), elder teachers, general illustrative examples, having as base the essence of holy law books (*āgama*) as found in the holy *Kuṭāra-Mānava* etc., following the customary practice of the learned judges (lit. deciders of lawsuits) of old.

〈1r4–1v4〉 Then the *taṇḍa rakryān* commanded the elders of Paruṅ to swear to the truth regarding their arguments. That is when the losing of the group of elders of Plaṅ was seen, the case of the elders of Paruṅ was strong(er), because of there being no obstacles for them during a period of three fortnights. That is the reason why they were allowed (*sinuṅan kmitana*) to keep the holy royal order in the form of a victory document, in order to make permanent the firm protection of the *taṇḍa rakryān* for the case of the elders of Paruṅ.

〈1v4〉 And in case someone impedes or abolishes 〈it〉, should 〈it〉 come about now or in the future, that shameless (?) person, he is to be fined 1 *kāṭi*, 5 *suvarṇa*, along with half of it.

〈1v4–2r1〉 May the elders of Paruṅ know to be intent on the essence of the holy royal order in the form of a victory document.

Commentary

The language of this inscription

śāstradr̥ṣṭa etc

tripakṣa: the use of this word in this inscription shows that the scholar who drafted this inscription had not only read but also understood verse 8.107 of *Mānavadharmaśāstra*: *tripakṣād abruvan sākṣyam r̥ṇādiṣu naro 'gadaḥ |*. The author of the *Svayambhu* glosses this word quite differently, misunderstanding not tad r̥ṇaṁ prāpnuyāt sarvaṁ daśabandhaṁ ca sarvataḥ || MDh 8.107

Bibliography

First edited by A. B. Cohen Stuart (1875, pp. 26–27); edited again by Boechari (1985–1986, pp. 93–94, № E.32). Re-edited here by Marine Schoettel on the basis on estampages of the plate.

Primary

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