Charter of Sanga (13th c. CE)

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Palaeographic description

The lettering is characteristic of the Singasari period.

The inscription hardly seems to know the long vowels *ū* and *ī*, most expected spellings *ū* and *ī* figuring as *u* and *i*.

Edition

〈Page 1r〉 〈1r1〉 van· kalagyan·, midər aṅetan· Anuju Iṁ bugəl·, midər aṅidul· kulvan iṁ bugəl·, Asiḍaktan· vatəs· lavan· bugəl·, midər a〈1r2〉ṅetan· kidul iṁ bugəl· Asiḍaktan· vatəs· lavan· bugəl·, Aṅetan aṅalor aniku lalavā Asiḍaktan· vatəs· lavan·〈1r3〉 paḍaṁ, Amgat· lvaḥ, Aṅetan aṅalor amgat· lvaḥ Ika(ṁ) Ḷmaḥ saṅa, Aṅetan amgat· lvaḥ Iṁ paga-jutan·, maṅidul asiḍaktan· |〈1r4〉 {l asiḍaktan·} lavan· kabalan·, midər āṅidul asiḍaktan· vatəs· lavan· lipuṁ, maṅetan iṁ lvaḥ guṅguṁ Asiḍaktan· vatəs·〈1r5〉 lavan· limbeyyan·, midər aṅidul asiḍaktan· lavan· lipuṁ,

muvaḥ Ana ta dṛvya saṁ hyaṁ dharmma Unusan· galaḥ sakeṁ ḍampə|〈Page 1v〉〈1v1〉lan·, muvah ana (ta ha)ṅsa saṁ hyaṁ dharmma s¡i!〈ī〉ma riṁ saṅa, thāni Iṁ həmbək·, matahil·, sū 5, Amuṅgul·, muvaḥ kinavnaṅakn ikaṁ s¡i!〈ī〉ma riṁ sa〈1v2〉ṅa, panugraha śrī jaṅgala, tan· kāknana deni vinava saṁ prabhu, tan· parabya-para, saprakaranya kabe(ḷ) riṁ daṅu, vulu〈1v3〉-vulu paravulu, mak¡a!〈ā〉diṁ miśra paramiśra, paṅuraṁ, pakudur·, vadihati, Aniga, pamaṇikan·, manimpiki, malandaṁ, lca, li〈1v4〉mus· galuḥ, ramanaṁ, viniṁle, kataṅgaran·, sukun·, Alu varak·, racəməṁ, juru jalir·, juru juḍi, juru huñjəman·, juru〈1v5〉 təgəl·, juru kuruṁ, həḽbəḽb·, kutak·, kukap·, sina¡griya!〈giha〉, taṅkil·, salyut·, Avur·, Avə:, tp(u)ṁ kavuṁ,〈Page 2r〉 〈2r1〉 suṁsuṁ paṅhuraṁ, sikpan·, tirvan·, maṅhuri, taṅhiran·, (l)udan·, tutan·, Alaṅan·, pakuda, pahāli-man·, papuyuḥ, pada〈2r2〉vut paṁpaṁ, pakikis·, pavlit·, donan·, vuran·, sapaniskarani hulu(n āji ka)beḥ, tan tāma ri saṁ hyaṁ s¡i!〈ī〉ma riṁ saṅa,

mu|〈2r3〉vaḥ Ikaṁ vvaṅ i jro, cabol·, vuṅkuk·, bule, vol·, pujut·, kəmir·, boṇḍan·, tan tāma ri saṁ hyaṁ s¡i!〈ī〉ma ri(ṁ) sa〈2r4〉ṅa, muvaḥ kavnaṅaknani sama sanak· ri saṅa, kev-vanāni rare, vnaṅ amaguta pajə:ṁ piṅhe, Acuriṅa kinaṁsyan·, Aṅuṅ(ku)ṅa ra〈2r5〉hina vṅi, Agilaṁ-gilaṅ¡a!〈ā〉mpyal· gaḍiṁ, Ajnu kan¡ā!〈a〉ka dra{r}va, Apras avataṁ, ¡prasi-dayuga!〈pras siddhayuga〉, pr⟦i⟧<<a>>s aṅgi, pras buntər·, santi, (k)uku(va)〈Page 2v〉〈2v1〉ka, Aṅaṅgva vali, nagapuspa, navagraha, palaṅka gaḍiṁ, tuvuḥ vatu, hurip anak·, tutu¡ṇ!〈ñ〉juṁ, kəmbaṅ ipə:ṁ, tuṅgak i varyya[ṁ]〈2v2〉 , salvirni vali, vnaṅ ¡aṁ-gaḍi(ṁ)-gaḍiṁṅa!〈aṅgaṇḍiṅ-gaṇḍiṅa〉 rare, Anuntuna celeṁ Atalya cavət·, Atəkəna valira, Amikula paluṅan inuḽ〈2v3〉san· banantən·, Aguntiṅe 〈ru〉 hur bale, sakevvaniṁ rare, tan anānuvan¡d!〈dh〉a, samaṅkana varānugraha śrī jaṅgala, ri sama sānak·〈2v4〉 riṁ saṅa, s¡i!〈ī〉ma svatantrādəg· riṅgit·,

muvaḥ kveḥni para samya pinakasākṣī, satagan· javū, Iṁ kbaṁṅ avu juru samya gagak a〈2v5〉(m)uṅ ari, sinuṅan· pasək-pasək·, mā 1, vḍihan· sahle, Iṁ lāmoṅan· juru samya, kuda rimoṁ, sinuṅan· pasək-pa|

Apparatus

〈1r1〉 〈Page 1r〉〈1r1〉van· • The last character on the preceding plate must have been *la* or *la*, to make *lavan·* or *lāvan·*.

〈1r3-1r4〉 asiḍaktan·|{l asiḍaktan·} • It seems that the scribe hesitated around the transition from line 3 to 4, needlessly repeating the sequence *lasiḍaktan·* after the line-filler sign at the end of l. 3

〈1v5〉 Avə: • Correct *Avī*?

〈2v1〉 tutu¡ṇ!〈ñ〉juṁ • Cf. *tutuñjuṁ*in Sarvadharma 5v4 and Kakurugan 4v5–6. — 〈2v1〉

i pəːṁ • Cf. *OJED s.vv. ipəṅ*, *ipuṅ*, *pāṅ* and *puṅ* (Zoetmulder 1982, pp. 695–696, 697, 1342, 1445). Under *pāṅ*, an instance from Waringin Pitu 13r6 is interpreted as *kəmbaṅ iṁ pāṅ*. This can be supported by Kancana 5v2, where we find *kəmbaṅ iṁ puṁ*. See also Kambang Putih back, line 18: *kambaṅ i puṅ*. From the Singasari period, the Sarvadharma inscription (5v4 *kəmbaṅ i pəːṁ*) was used in *OJED* as the sole occurrence justifying its entry *ipəṅ*. The Majapahit-period occurrences clearly suggest that *kəmbaṅ i pəṅ* and not *kəmbaṅ ipəṅ* was intended.

〈2v4〉 pasək-pa| • The first characters of the following plate must have contained *sək*, to make *pasək-pasək*.

Translation

〈1r1–1r3〉 [...] with the *kalagyan*. It turns eastward heading for Bugəl; turns southwestward at Bugəl, adjoining the boundary with Bugəl; turns southeastward at Bugəl, adjoining the boundary with Bugəl; goes northeastward making a sharp turn adjoining the boundary with Paḍaṅ, cutting through the river.

〈1r3–1r5〉 The tract of Saṅa cuts through the river northeastward; eastward it cuts through the river at Pagajutan; southward it adjoins with Kabalān. It turns southward adjoining the boundary with Lipuṅ, eastward at the Guṅguṅ river, adjoining the boundary with Limbeyyan. It turns southward adjoining with Lipuṅ.

〈1r5–1v1〉 Moreover, the holy foundation has as possessions extractions by lance from thievery (*ḍampəlan*, i.e., *ḍampulan*). Moreover, the holy foundation of the *sīma* at Saṅa has dependencies (*aṅśa*): the villages Həmbək, yielding 5 *suvarṇa* of tribute (*tahil*), 〈and〉 Amuṅgul.

〈1v1–2r2〉 Moreover the *sīma* at Saṅa, as grant of the ruler of Jaṅgala,[1] has been given the privilege of not being under authority of the servants (*vinava*) of the king. None of all the former ones 〈may〉 interfere with it: Vulus and minor Vulus, such as Miśras and minor Miśras, the Paṅuraṅ, the Pakudur, the Vadihati, the Aniga, the Pamaṇikan, the Manimpiki, the Malandaṅ, the Ləca, the Limus Galuh, the Ramanaṅ, the Viniṅle, the Kataṅgaran, the Sukun, the Halu Varak, the Racəmən, the manager of harlots, the manager of gambling, the manager of Huñjəman, the manager of cock-fights (?,

[1] Cf. *Deśavarṇana* 68.1: *nāhan tattvanikaṅ kamal vidita deniṅ sampradāya sthiti, ṅūnī śāka yugādrinanda paṅadəg* ***śrī jaṅgaleṅ jīvana****, mvaṅ śrī pañjalunātha riṅ daha təvəkniṅ yāvabhūmy āpalih, śrī airlaṅga sirāṅdani ry asihirān pānak ri saṅ rva prabhu*. "And so this is the tale of the tamarind-tree, known through a reliable tradition: Formerly, in Śāka 'ages-mountains-Nanda' (974, i.e. in 1052 CE), the reign of the ruler of Jaṅgala in Jīvana and the ruler of Pañjalu in Daha, was the time when the land of Java was divided into two – King Airlaṅga brought it about out of love as he had the two kings as children." See Titi Surti Nastiti *et al.* [2023] 2022, p. 66.

təgəl), the overseer of ⟨cock-⟩cages, the Ələbləb, the Kutak, the Kukap, the Sinagiha, the Taṅkil, the Salyut, the Avir, the Avə̄, the Təpuṅ Kavuṅ, the Suṅsuṅ Paṅhuraṅ, the Sikəpan, the Tirvan, the Maṅhuri, the Taṅhiran, the Lūdan, the Tūtan, the Alaṅan, the horse-groom, the mahout, the quail-herd, the Padavut Paṅpaṅ, the Pakikis, the Pavəlit, the Donan, the Vuran, all types of (*sapariskarani*)[2] royal servants. They do not set foot in the holy *sīma* at Saṅa.

⟨2r2–2r4⟩ Moreover the men inside (i.e., the courtiers) — the dwarves, the cripples, the albinos, the liliputs, the Pujut, the Kəmir, the Boṇḍan: they do not set foot in the holy *sīma* at Saṅa.

⟨2r4–2v3⟩ Moreover shall be given as privilege to all brethren at Saṅa: the raising of children; to be allowed to brandish a white parasol; to play the *curiṅ* accompanied by *kaṅsi*; to (have bells) tinkle by day and by night; to have ivory bamboo as bench; to use gold-boreh; to make offerings of (the type) *vataṅ*, *siddhayuga*, *aṅgī*, *buntər*, *śānti*, *kukuvaka*; to wear cloth: *nāgapuṣpa* or *navagraha*, ivory bench, *tuvuh vatu*, *hurip anak*, flower on the Pəṅ, *tutuñjuṅ*, stem of *varyaṅ* — all kinds of dress; to be allowed to play *gəṇḍiṅ* in childish manner; to lead pigs; to fasten a loincloth with a cord; to lean on a bow; to shoulder a trough while wearing *banantən*; to have the (children's) hair cut above a pavilion;[3] throughout the raising of children, they have no attachment.

⟨2v3–2v4⟩ Thus was the wish-granting of the ruler of Jaṅgala to all brethren at Saṅa, an independent *sīma* that is *adəg riṅgit*.

⟨2v4–2v5⟩ Moreover, all commoners serving as witnesses, from the whole conscription of Javū:

- at Kəbaṅ Avu, the head of commoners (named) Gagak Amuṅ Ari, was given as gifts: 1 *māṣa*, 1 sheet of cloth;
- at Lamoṅan, the head of commoners (named) Kuda Rimoṅ, was given as gifts: ...

Bibliography

Unpublished. Edited by Arlo Griffiths from autopsy and photographs.

[2] It seems that *sapariskarani* or *sapariṣkārani* is sometimes used as synonym for *saprakārani*.

[3] See Boechari 2012: 42. An alternative interpretation is "to keep scissors" — see translation of Sarvadharma.