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Edition

〈Page 1r〉 〈1r1〉 □ svasti śaka-varṣātīta 829 baiśākha-māsa tithi caturthi kr̥ṣṇa-pakṣa mavulu, vagai soma-vāra〈,〉 Uttarāṣādha-nakṣatra, (ś)ukla-(yo)〈1r2〉ga tatkāla Anugraha śrī mahārāja rakai vatu kura dyaḥ baⱡlitu(ṁ) śrī dharmmodaya-mahāsambhu tumurun· I rakryān· mapatiḥ I (h)[i]〈1r3〉no pu dakṣottama-bāhu-bajra-pratipakṣ¿ā?〈a〉-kṣaya kumon· samgat· lamva pu layaṁ Anak vaⱡnuA I patapāⱡn· tutuganniṁ taṇḍa〈1r4〉 su(musu)ka Ikanaṁ vanuA I saṁsaṁ vatak· lamva, gavai ku 2 dravya-hajinya mas· su 6 mas· kavahutān· su 2 (A)vur· hinavu-ha〈1r5〉vu

samvandhānya kinon· sumusuka Ikanaṁ vanuA vuAra kuṭī I hujuṁ ga(l)uḥ vatak· la(m)va (ya ta) pinuliḥ samgat· lamva pinahayunira *jina〈1r6〉ryyakan·nira vihāra ya samvandhānyar· Inanūgrahān· kinon· sumusuka Ikanāṁ vanuA I saṁsaṁ s¡i!〈ī〉mā pun·punnananikanaṁ vihāra gavai〈1r7〉nira,

kunaṁ parṇnaḥhanyan· sīmā tan· katamāna de saṁ mānak· paṅkur· ta(vā)n· tirip·, (mu)Aṁ soAraniṁ maṅilala drabya haji, kriṁ pa(ḍa)〈1r8〉m· pamaṇikan·, maṇiga lva malañjaṁ maṁhuri makalaṅkaṁ tapa haji Air haji tuha gośali tuha dagaṁ

tuhān ⟨n⟩amvi t(u)hān· hañjama⟨1r9⟩(n·) Uṇḍahagi manimpiki paṇḍai vṣi, valya(n·) paranakan· vidu maṁiduṁ t(u)ha paḍahi varahan· sambal· sumvul· vatak· I dalam· si⟨1r10⟩ṅgaḥ pamṛṣi hulun· haji Ityaivamādi tan· tumamā Iri(kanaṁ) vanuA, parṇ-naḥni (pa)rmmasanya tumamā I bhaṭāra I vihāra I h(u)juṅ galuḥ⟨1r11⟩ deyanya mavaiḥ mannaṅahana Iṁ parmasan·, Iṁ kataṇḍan·, samaṅkana suka-du(ḥ)khanya, ma(ya)ṁ (ta)n· (pa?)vuAḥ ḍaṇḍa-ku⟨ḍa⟩ṇḍa (bha)ṇḍihālādi tuma⟨1r12⟩mā I (bha)ṭāra Ataḥ Ikana,

Ājñ¡a!⟨ā⟩ haji, kinonnakan· I(ka)naṁ masamvyavahā(ra) hana(ṁ) ṅk(ā)na hīṁ-hīṁṅana kvaiḥhanya paṇḍai mas·, paṇḍai v(s)i, (ta)⟨1r13⟩mvaga (ga)ṅ(ś)a, tluṁ Ububan·, Iṁ sasīma, macadar· 4 maṅaraḥ lumpaṁ 3 maṅulaṁ tluṁ tuhān· Iṁ sasīma, kboAnya 20 Iṁ sat(u)hān·, sa(pi)⟨1r14⟩ [40 vḍu]s· ⊔ 80 Aṇḍaḥ vantayan· 1 parahu (A)bhaṭāra 1 mas(u)ṁhara 3 tan· patuṇḍāna, maguluṅan· tlu(ṁ) pasaṁ samaṅkana tan·⟨Page 1v⟩ ⟨1v1⟩ (k)nā(na) [I pa]rmasan· yāpuAn· (pi)nikul· (da)gaṅanya kady aṅgāniṁ mabasana masayaṁ makacapuri kapas· vuṅkuḍu tā[mbra] gaṅsa {sobuban· I satuhā⟨1v2⟩n·,} garam· paḍa¿k?⟨t⟩· lṅa gula, saprakāraniṁ duAl· pinikul· kalima bantal· I satuhān· pikul-pikula⊔nanya, tluṁ tuhān· Iṁ sasī⟨1v3⟩ma Ikanaṁ samaṅkana tan· knāna de saṁ maṅilala drabya haji, yāpuAn· lviḥ kvaiḥnya saṁkā Irikānaṁ paṁhīṁ-hīṁ Iriya knāna Ikana sakalviḥ⟨1v4⟩nya de saṁ maṅilala sodhāra haji,

kunaṁ Ikanaṁ mañamvul·, mañavriṁ maṅap(u)s·, maṁlākha, Uṇḍahagi⟨,⟩ mamu(b)u(t)·⟨,⟩ maṅubar·, manahab· manuk·⟨1v5⟩ (ma)misaṇḍuṁ⟨,⟩ maṅanamm-anam·, mamukat· vuṅkuḍu manaru⊔b· maṁdyūn· maṅgula maṁhapū, Ityaivamādi kapuA ya tribhāgān· sadūman· Umarā⟨1v6⟩ (I) bhaṭāra sadūman· Umarā I saṁ maṅi-lala drabya haji sadūman· Umarā I sa(ṁ) makmitan· sīma, maṅkana Ājñ¡a!⟨ā⟩ haji paṁhiṁ-(hiṁ) Iri¿h?⟨k⟩āṁ ma¿p?⟨s⟩amvyavahā⟨1v7⟩ra hana ṅkāna

maṅas¿i?⟨ə⟩Akan· samgat· lamva pasamvaḥ I śrī mahārāja vḍihan· piliḥ ma⊔gə:ṁ yu 1 vḍihan· ¿jagā?⟨kalyāga⟩ yu 1 mas· (s)u 1 mā 4 rakryān· mapati⟨ḥ⟩⟨1v8⟩ (I) hin¡au! Inaṁs¿i?⟨ə⟩An· vḍihan· kalyāga yu 1 mas· su ¿dha?⟨1⟩ ¿v?⟨r⟩akryān· I halu pu vīravīkrama Inaṁs¿i?⟨ə⟩An· vḍihan· ¿t?⟨k⟩alyāga yu 1 mas· su 1 r¿i?⟨a⟩kryā⟨1v9⟩n· vka ¿v?⟨p⟩u (ku)tak· Ina⟨ṁ⟩səAn· ¿g?⟨v⟩ḍihan· kalyāga yu 1 mas· su 1 rakryān· sirikān· pu vāriga Inaṁs¿i?⟨ə⟩An· vḍihan· kalyā¿kh?⟨g⟩a yu 1 mas· su 1 samga⟨1v10⟩t· tiruAn· pu śiv¡a!⟨ā⟩stra Inas¿i?⟨ə⟩An· vḍihan· ¿kalāy·?⟨kalyāga⟩ yu 1 mas· su 1 rakai pagar vsi pu yayak· In¿i?⟨aṁ⟩səAn· vḍihan yu 1 mas· mā 8 samgat·⟨1v11⟩ mamrati pu Ut-tara I¿rasisa?⟨naṁsəA⟩n· vḍ¿a?⟨i⟩han· yu 1 mas· mā 8 samgat· va¿dh?⟨d⟩ihati pu ḍapit· makudur· pu sāmvrida paṅkur· pu rañjan· tavān· pu pañjaluAn· kapu⟨1v12⟩A vineḥ pasak·-pa¿p?⟨s⟩ak· vḍihan· yu 1 mas· mā 8 s¿e?⟨o⟩vaṁ-sovaṁ samgat· juru I (k)adaṅayan· samga⊔t· (va)limv¿a?⟨i⟩ṅan· pu bh¡i!⟨ī⟩ma I¿nasisa?⟨naṁsəA⟩n· vḍiha⟨1v13⟩n· kalyāga yu 1 mas· mā 8 t(u)hān· I va¿v?⟨d⟩ihati saṁ (v)inuṅkuvan· pu

(A)dhik¡a!〈ā〉ra vinaiḥ vḍihan· yu 1 〈mas·〉 mā 4 I makudur· saṁ mira-mira〈ḥ〉, vinaiḥ vḍiha〈1v14〉n· yu 1 mas· mā 6 pataṁ(hne) valimviṅan· (tanuvu)k· UAṅi kapuA vinaiḥ vḍihan· yu 1 mas· m¡a!〈ā〉 3 vuhutaknam· ma(rvlaṁ) vahuta [1×]〈1v15〉 (vḍi)nuA hujuṁ ma⊔sipādhan· kapuA vinaiḥ vḍihan· yu 1 ¿h?〈m〉as· mā 2 soAṁ-sovaṁ (A/pu/Ḷ)vaṁ dyaḥ (U/da)dis· Anak vanuA I kilipan· vinaiḥ vḍihan· (y)u

Apparatus

〈1r1〉 Uttarāṣāḍha- D ◇ *Uttarāpāḍha-* vN • There seems to be a trace of the small mark that distinguishes *ṣa* from *pa*; the last *akṣara* seems to be the same as the *dha* in *dharmmodaya* in the next line.

〈1r2〉 rakai D ◇ *raka I* vN. — 〈1r2〉 mahāsambhu D ◇ *mahāsambu* vN.

〈1r3〉 pratipakṣākṣaya ◇ *pratipakṣakṣaya* vN D • The *tarung* on *kṣ* is clearly visible.

〈1r4〉 mas· su 6 D ◇ *mas· su 7* vN. — 〈1r4〉 (A)vur· hinavu-ha〈1r5〉vu ◇ *suvur· hinavu-ha〈Line〉vu* vN • The expression *avur(nya) inavu-avu* is found in several other inscriptions, e.g. Samalagi (1v4).

〈1r6〉 Inanūgrahān· ◇ *Inanugrahān·* vN. — 〈1r6〉 Ikanāṁ ◇ *Ikanaṁ* vN.

〈1r7〉 ta(vā)n· ◇ *tatun·* vN • Van Naerssen suggests correcting *tatun·* to *tavan·*. We think it is possible simply to read *tavān·*. Cf. the difference of the *akṣara* in question from *tu* in *tuha* diagonally below in the next line.

〈1r10〉 pamṛṣi ◇ *pamṛmi* vN.

〈1r11〉 mannaṅa hana Iṁ ◇ *mannaṅa hanaṅ taṁ* vN • Van Naerssen suggests as possible alternative reading *mannaṅa hana Iṁ*. We think it is indeed possible to read *Iṁ* instead of *ṅtaṁ*. — 〈1r11〉 (pa?)vuAḥ ◇ *mavuAḥ* vN • The problematic *akṣara* is nearly illegible, but may equally well be read *ma* as *pa*, so grammar must decide which reading to prefer.

〈1r13〉 sa(pi)〈1r14〉 [40 vḍu]s· ⊔ 80 Aṇḍaḥ vantayan· 1 ◇ *sapa〈Line〉[1+]0 [ca. 3+]80 Aṇḍaḥ vantayan· 1* vN • We supply the lost characters by comparison with Telang (2r7) and Wukajana I (1v5). Van Naerssen had already indicated in his edition that the same characters could be supplied from Linggasuntan, where we read in A22 *kbo 30 sapi 40 vḍus· 80 Aṇḍaḥ savantayan·*.

〈1r14〉 parahu (A)bhaṭāra ◇ *parahu [1*] bhaṭāra* vN • The reading is rather clear in the corresponding passage of Wukajana I (1v5).

〈1v1〉 (k)nā(na) [I pa]rmasan· ◇ *knā[na I para]masan·* vN. — 〈1v1〉 Irikānaṁ ◇ *Inikānaṁ* vN.

〈1v4〉 Uṇḍahagi mamu(b)u(t)· ◇ *daṇḍahanira mamuṁus·* vN • Our reading is supported by the parallel in Wukajana I (1v9).

〈1v6〉 makmitan· sīma ◇ *makmit· sīma* vN. — 〈1v6〉 Iri¿h?〈k〉āṁ ◇ *Irihāḥ* vN • The descender of *sadūman* at the end of line 5 has forced the scribe to separate the *anusvāra* from the *hā*, thus leading to its misinterpretation as *visarga* by van Naerssen.

〈1v7〉 mā 4 ◇ *māra* vN.

〈1v8〉 hin¡au! ◇ *hino* vN.

〈1v9〉 vāriga ◇ *variga* vN.

〈1v10〉 yayak· vN • It might be possible to read *ḍayak·*. Either way, the name is unknown elsewhere. In other inscriptions of this period, we tend to find that the *rakai pagar vsi* is called *pu* Vīra(vikrama).

〈1v11〉 ḍapit· ◇ *dhapit·* vN. — 〈1v11〉 sāmvrida ◇ *samvṛda* vN. — 〈1v11〉 pañjaluAn· ◇ *pa(r)jaluAn·* vN.

〈1v12〉 pasak-pa¿p?〈s〉ak· ◇ *pasak·-pasak·* vN. — 〈1v12〉 s¿e?〈o〉vaṁ-sovaṁ ◇ *savaṁ-sovaṁ* vN. — 〈1v12〉 (k)adaṅayan· ◇ *tadaṅayan·* vN. — 〈1v12〉 (k)adaṅayan· ◇ *tadaṅayan·* vN. — 〈1v12〉 bh¡i!〈ī〉ma ◇ *śima* vN.

〈1v13〉 mā 4 ◇ *mā 5* vN.

〈1v14〉 mā 6 ◇ *mā (5)* vN. — 〈1v14〉 pataṁ(hne) ◇ *sataṁya I* vN • The meaning is obscure and the reading *hne* rather uncertain, also because its shape would be a bit eccentric if *hne* is intended, but van Naerssen's *ya I* seems even more difficult. — 〈1v14〉 (tanuvu)k· UAṅi ◇ *(tanuvuk· daAṅi)* vN • The intended reading for the first word, all first three (akṣara)s of which are eccentric in shape, is obscure. — 〈1v14〉 vuhutaknam· ma(rvlaṁ) ◇ *(vu)huta (kn)am· ma(rvla)* vN • The meaning is totally obscure. — 〈1v14〉 vahuta [1×]〈1v15〉 (vḍi)nuA vN • It seems difficult to image that the gap at the end of line 14 was occupied by (Ana), but if it was, then the intended reading would have been (Anag vanuA).

〈1v15〉 ma␣sipādhan· ◇ *masi(b· dh)an·* vN. — 〈1v15〉 (A/pu/Ṛ)vaṁ dyaḥ (U/da)dis· ◇ *(saṁ va)dya (dadis·)* vN.

Translation

〈1r1–5〉 Hail! Elapsed Śaka year 829, month of Vaiśākha, fourth *tithi* of the waning fortnight, Mavulu, Vagai, Monday, lunar mansion Uttarāṣāḍha, conjunction Śukla: that was the time of the grant of the Great King, Lord of Vatu Kura, *dyah* Balituṅ, Śrī Dharmodayamahāśambhu, which descended to the *rakryān* Minister of Hino, *pu* Dakṣottamabāhuvajrapratipakṣakṣaya, ordering the officiant of Lamva, (called) *pu* Layaṅ, native of the village Patapān, *tutuganniṅ taṇḍa*, to demarcate the village of Saṅsaṅ, district of Lamva, 〈whose〉 corvée is 2 *kupaṅ*; whose royal tax is 6 *suvarṇa* of gold; 〈whose〉 gold for the Vahutas is 2 *suvarṇa*; 〈whose〉 *avur* is scattered.

〈1r5–7〉 The occasion that he was ordered to demarcate the village: there was a *kuṭī* at Hujuṅ Galuh, district of Lamva. It was restored by the officiant of Lamva. It was embellished by him. It was made into (*jinaryakan*) a monastery by him. That was the occasion that he was given a grant 〈and〉 ordered to demarcate the village of Saṅsaṅ to become a *sīma* 〈and〉 a domain of the monastery he had established.

〈1r7–12〉 As for its position when it would become a *sīma*: it would be entered neither by the dignitaries Paṅkur, Tavān 〈and〉 Tirip, nor by any of the collectors of royal tax. The *kriṅ*, the *paḍam*, the *pamaṇikan*, the *maṇiga*, the *lva*, the *malañjaṅ*, the *maṅhuri*, the *makalaṅkaṅ*, the *tapa haji*, the *air haji*, the overseer of smiths, the overseer of merchants, the overseer of Namvi, the overseer of Hañjaman, 〈and〉 carpenters, the *manimpiki*, the iron smiths, the healers (*valyan*), the *paranakan*, the singing actors, the chief drummer, the *varahan*, the *sambal sumvul*, the courtiers, the *siṅgah*, the *pamṛṣi*, the royal servants, and so forth: they will not enter into the village. The position of its *parmasan* is to enter into 〈the resources of〉 the Lord (i.e., the Buddha) of the monastery at Hujuṅ Galuh. Its (i.e., the village's) future course of action is to allow giving half of the *parmasan* to the group of officers. Likewise its "vicissitudes of life" — blossom that does not bear fruit, *ḍaṇḍa-kuḍaṇḍa*, *bhaṇḍihala*, etc. — they will enter only into 〈the resources of〉 the Lord.

〈1r12–1v4〉 The king's order: An order was given regarding the traders present there that their numbers should be limited.

- gold smiths, iron smiths, copper 〈smiths〉, bronze 〈smiths〉: three bellows in the whole *sīma*
- *cadar* workers 4, *arah* workers 3 pounding blocks
- cattle buyers three tradesmen in the whole *sīma* 〈and〉 20 head of water buffalo per tradesman, 40 of cattle, 80 of sheep, 1 coop of ducks

- 1 boat with a deity (? *abhaṭāra*), with 3 masts, that may not have *tuṇḍān*
- wagoners: three yokes

Up to those limits they shall not be subjected to *parmasan*.

〈1v1–4〉 If their wares are borne by shoulder pole, for instance cloth vendors, tinkers, *kacapuri* makers, 〈vendors of〉 cotton, *vuṅkuḍu*, copper, bronze [...], block salt, sesame oil, sugar — all kinds of wares that are borne by shoulder pole: altogether their load carried by shoulder pole shall be five bundles per tradesman, 〈and〉 three tradesmen in the whole *sīma*. Up to those limits they shall not be subjected 〈to any impost〉 by the collectors of royal revenue. If their number is higher than the limit 〈set〉 upon them, the excess shall be subjected 〈to impost〉 by the collectors of all royal levies.

〈1v4–7〉 As for those who paint black, who make *camvriṅ*, who twist ropes (?), who dye, carpenters, turners, *ubar* makers, bird catchers, 〈bird〉 snarers, wickerworkers, those who tie *vuṅkuḍu*, shed makers, potters, sugar makers, lime makers, etc.: all of them (i.e., the impost they pay?) will be divided in three. One share will accrue to the Beity (of the monastery), one share will accrue to the collectors of royal revenue, one share will accrue to the custodian of the *sīma*. Thus was the king's order limiting the traders present there.

〈1v7–15〉 The officiant of Lamva offered to the Great King as token of obedience 1 *yugala* of *pilih magāṅ* cloth, 1 *yugala* of *kalyāga* cloth, 1 *suvarṇa*, 4 *māṣa* of gold. The *rakryān* Minister of Hino was offered 1 *yugala* of *kalyāga* cloth, 1 *suvarṇa* of gold. The *rakryān* of Halu, *pu* Vīravīkrama, was offered 1 *yugala* of *kalyāga* cloth, 1 *suvarṇa* of gold. The *rakryān* of Vka, *pu* Kutak, was offered 1 *yugala* of *kalyāga* cloth, 1 *suvarṇa* of gold. The *rakryān* of Sirikan, *pu* Variga, was offered 1 *yugala* of *kalyāga* cloth, 1 *suvarṇa* of gold. The officiant of Tiruan, *pu* Śivāstra, was offered 1 *yugala* of *kalyāga* cloth, 1 *suvarṇa* of gold. The *raka* of Pagar Vsi, *pu* Yayak, was offered 1 *yugala* of cloth, 8 *māṣa* of gold. The officiant of Mamrati, *pu* Uttara, was offered 1 *yugala* of cloth, 8 *māṣa* of gold. The officiants of Vadihati, *pu* Ḍapit, of Makudur, *pu* Samvṛddha; the Paṅkur, *pu* Rañjan, the Tavān, *pu* Pañjaluan — 〈to them〉 were given as tribute 1 *yugala* of cloth, 8 *māṣa* of gold, per person. The officiant foreman of Kadaṅayan 〈also serving as〉 the officiant of Valimviṅan, *pu* Bhīma, was offered 1 *yugala* of *kalyāga* cloth, 8 *māṣa* of gold. The foreman of Vadihati 〈also serving as〉 the *vinuṅkuvan*, *pu* Adhikāra, was given 1 *yugala* of cloth, 4 *māṣa* of gold. 〈The headman〉 of Mira-mirah was given 1 *yugala* of cloth, 6 *māṣa* of gold. *patanhne valimviṅan tanuvuk· uaṅi* all were given 1 *yugala* of cloth, 3 *māṣa* of gold. *vuhutaknam marvlaṅ vahuta ... vḍinua hujuṅ masipādhan* all were given 1 *yugala* of cloth, 2 *māṣa* of gold, per person. The *(a/pu)vaṅ dyah* (U/Da)dis, native of the village of Kilipan, was given 〈1〉 *yugala*

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First edited, without diacritical marks but with Dutch translation, by F. H. van Naerssen (1935); republished, with proper diacritical marks and historical study, though without translation, by the same scholar (1937); the first four lines edited by L.-Ch. Damais (1955); the whole text republished with a translation into English, both based on van Naerssen's work, by H. Bh. Sarkar (1971–1972) . Re-edited here by Arlo Griffiths from photographs of the plate.

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