

Foundation of a Dam Called Śilāmaṇi-kunḍala (1272 Śaka)

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<1> // svast[i] śaka-va[r]ṣ;[a!<ā>t[il<i>]ta, 1272, m[a!<ā>[r]gaś[i]ra-māsa, tithi pañ-
cadaś(i), śukla-pakṣ(ā), <2> ma, va, Ā<m>, vāra, pahaṁ,

Irikā divaśanika sampu<r>(ṇna)nikana(m) ravuhan śil[a!<ā>ma(ṇ)i<3>-(ku)ṇḍala de
rakryan dāmuriṇ, saṁ matirṇbun raṅgaḥ [supva?<sapu>, makamaṅgal(ā) ra kakiṇ
amūrvva<4>bumi, maparivāra raṅgaḥ avar-avar, (muva)<ḥ> saṁ apaṇji pupon

ma<m>(ka)na saṁ(ā)jñā<5> p[a!<ā>duka ba(ṭāre) matahun śr[il<i>] baṭāra vijayarā-
ja[a!<ā>nantavikramottuṅga<6>deva, jagadḍitahetu, magavaya sukani para sām̐ya
sakahavat luraḥ<7> vetan i daha, ma{ma}ṇka(n)ābilāsa pāduka baṭāre matahun
a(ma)<8>ṇun k[il<i>](r)tṭyanurāgātmaka kaś[a?<u>kaniṁ rāt, raṅga sapu karo viku
pakṣa samp[ul<ū>rṇna<9>ni ravuhan || *sidḍir astu* ||

(A)mānuṣa kadarśan[il<i>]yanikanam yaśa ra<10>vuhan atītadurgga mahāḥp, tlas
maparip[ul<ū>rṇna de rasika raṇ<g>a sapu tu<11>hu vidagḍa tiṅkahiṇ ula(h), ndatan

sah añaran· pupon rasika pa<12>ñji pinuji-puji s;ja!<ā>ḷv?<dh>u śakti guṇav;ja!<ā>n·
vnaṁ gumavaya, I saṁ prabu tama<13>n· paḷ-paḷh inutusnira narapati ||

yaśātīśaya śobitāhaḷ<14>p a;ḷsusaṁ?<suṁ pa>ramasukaniṁ janāśiṁ umulat·, si<ra>
ra(kv)a tika(rṁ) rakṣa ni<15>tya pamul(i)ḷ kali maravuhan arḍḍaparṇṇa mapagəḷ ||

mavāṣ rakṣa<16>ti śevadharmma ri <<nar;ja!<ā>>>ḍipa haṇu-haṇṇun (d)e panon· saṁ
ḷu?<a>hulun<17> ndatan (p)avkasan·, huvus makañaran· kəta śil;ja!<ā>maṇi-kunḍala
pra<18>k;ja!<ā>śita

Apparatus

<2> Ā ◇ Ā SC. — <2> pahāṁ ◇ *pahām* SC. — <2> divaśanika sampu<r>(ṇna)nikana(rṁ)
◇ *divaśa (ni) kasampurnnanikanan* SC. — <2> śil;ja!<ā>ma(ṇ)i<3>-(ku)ṇḍala ◇ *śilamat
i kuśmala* SC • Here and in line 17, the correct reading is quite clearly with ṇ and ṇḍ
instead of t and śm.

<3> matinbun· ◇ *martabun*· SC. — <3> raṅgaḷ ḷsupva?<sapu> ◇ *raṅga sapu* SC • The
correction to *sapu* seems to be imposed by the reoccurrence of the same person in
lines 8 and 10. Whether the spelling of the first element as *raṅgaḷ* or *raṅga* is preferable
is to determine. — <3> ra kakiṁ amūrvva<4>bumi ◇ *rakaki ṇamurvva bumi* SC.

<4> (muva)<ḷ> ◇ (*ju/mu*)[1*] SC. — <4> saṇ(ā)jñā ◇ *saṇ ājñā* SC • Whatever the precise
spelling, the word intended here is Zoetmulder 1982, p. 1677 *sañjñā* (*sañjñā*, *sajñā*,
sañajñā) (Skt. *sañjñā*) “name, appellation, title”.

<7> ma{ma}ṇka(n)ābilāsa ◇ *ḷma?<sa>maṇkana bilāsa* SC.

<8> kas;ja?<u>kaniṁ rāt· ◇ *kas;ja?<u>kanirāt*· SC. — <8> samp;ul<ū>rṇṇa ◇ *sampurnna*
SC.

<9> (A)mānuṣa kadarśaṇ;il<i>yanikanan SC • The A is objectively very unclear, but
there is little doubt that it must be read because of the meaning expected in the
context and the existence of a literary parallel, in *kakavin Kṛṣṇāyana* 27.2a *amānuṣa
kadarśaniyanira karaṇanikaṁ umulat paḍāñucap*.

<10> maparip;ul<ū>rṇṇa ◇ *maparipurnna* SC.

<11> sah añaran ◇ *sah añāran* SC • It is not clear why van Stein Callenfels felt the need
to emend to *añāran* (following Poerbatjaraka), while he correctly read *sa hañaran*.

<12> s;ja!<ā>ḷv?<dh>u ◇ *sadhu* SC • We do not find here the *dh* shape that is clearly
engraved in line 16 (*śevadharmma*).

<14> aꝚsusarī?<surī pa>ramasukanikaṃ SC • This passage is difficult. I accept the emendation that van Stein Callenfels also made following following a suggestion from Poerbatjaraka. — <14> Ꝛsi<ra> ra(kv)a?<sira rakva> SC • I concur with the correction proposed by van Stein Callenfels.

<15> arddaparṇna ◇ arddapaḷ SC. — <15> mavāṣ rakṣa<16>ti ◇ mavipraksati SC.

<16> <<narꝚa!<ā>>>ḍipa • The interlinear insertion is marked by a *kākapāda*. — <16> haṇu-haṇiun (d)e ◇ haṇuhaṇune SC. — <16> saṇ Ꝛuhulun?<ahulun> SC • Or emend *saṇhulun?*

<17> makaṇaran ◇ makaṇāran SC. — <17> śilꝚa!<ā>maṇi-kuṇḍala ◇ śīlamat i kuśmala SC.

Translation

<1–2> Hail! Elapsed Śaka year 1272, month of Mārgaśira, fifteenth *tithi* of the waxing fortnight, Mavulu (of the 6-day cycle), Vagai (of the 5-day cycle), Tuesday, <the *vuku* being> Pahaṇ (i.e., 14 December 1350 CE).¹

<2–4> That was the time of the completion of the dam (called) Śīlāmaṇikuṇḍala (“ear-pendant with stones for jewels”) by the Lord of Dəmuṇ, saṇ Matinbun, Raṅgah Sapu, with the blessing of (*makamaṅgala*) the old man of Amūrvabhūmi,² having as attendants the Raṅgah Avar-avar and the one with the byname Pupon.³

<4–9> Such was the designation of His Majesty the Lord of Matahun, Śrī Bhaṭāra Vijayarājasānantavikramottuṅgadeva, the cause of welfare of the world, (namely) that he would bring about the happiness of the *sāmya* coming under the territory of the chiefs to the east of Daha. Such was the desire of His Majesty the Lord of Matahun, whose nature is to have affection for <the Goddess> Fame, who causes the happiness of the world, “<namely that> Raṅgah Sapu with the priests should be bent on the completion of the dam. May it be accomplished!”

<9–13> Superhuman was the beauty of this pious work <in the form of> a dam of an extremely rare fittingness. It had been perfected thanks to said Raṅgah Sapu. Truly

¹The text states Mārgaśira but the HIC diagram shows Pauṣa. This is due to intercalation, as explained by Eade & Gislén 2000.

²The title Amūrvabhūmi is almost exclusively associated with Ken Angrok, based on the *Pararaton*. It never seems to be applied to any other monarch. However, it is hard to believe that Angrok’s grandchildren could still be alive in 1350 CE, so it seems that *kaki* is used in the more general sense of “venerable, elder”.

³Or is it possible that Pupon was the byname of Raṅgah Avar-Avar, so that Raṅgah Sapu had only one attendant? The fact that the text does not mention Raṅgah Avar-Avar again which it does mention Raṅgah Sapu and Pupon again in lines 10–11 may suggest this.

skilful was his manner of acting. But no less (*ndatan sah*) was the aforementioned one named Pupon as byname, praised as good, strong, virtuous and able to act on behalf of the king, unfailing when tasked by the king.

<13–15> The work was supremely splendid and fitting, yielding the highest pleasure of whichever person saw it, [...] (*sirakṣati karakṣa*) a permanent means of restoring the dammed river Ardhaparṇa to its constancy.

<15–18> Clearly they observe (? *rakṣati*) the duty of service to the ruler. The condition of his Majesty's (or: my, *sañhulun*) eyes is eager without end. It was widely known by the name Śilamamaṇi-kunḍala.

Commentary

Damais (Damais 1955, p. 83, n. 1), commented: “On notera l'orthographe très javanisée de ce document.” One aspect of such javanised spelling is the absence of distinction between *ḍ* and *ḍh* in *pasangan* position, all cases here transliterated as *ḍ* (e.g., *sidḍir*). The text is, moreover, carelessly engraved with a number of evident errors that require correction and a surprising inconsistency of shapes of certain *akṣaras*, e.g., that of *ṇ* in *guṇavan* l. 12 compared to *sampurṇa* in l. 8. There is also a recurrent problem of interpretation, whether a given *akṣara* comprises a *tarung* or whether the vertical stroke in question forms part of the consonant sign itself.

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First edited by van Stein Callenfels (1919), with translation into Dutch. The Indonesian translation by M. Yamin (1962) was based on the Dutch scholar's edition. This new digital edition by Arlo Griffiths from an estampage and an orthophoto.

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