Sugih Manek Charter (837 Śaka, 915-09-13)

Tyassanti Kusumo Dewanti and Arlo Griffiths

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Edition

〈Face A: Front〉 〈A1〉 □ O □ Avighnam astu □

1. Āryā

śivam astu sarvva-jagataḥ para-hita-niratāḥ bhavantu〈A2〉 bhūta-gaṇāḥ
doṣāḥ prayāntu nāśaṁ sarvvatra sukhī bhavatu lokaḥ (□ O □ Avighnam astu □)

〈A3〉 svasti śaka-varṣātīta 837 Asuji-māsa, tithi dvitīya śukla-pakṣa, ma, po, bu, vāra〈A4〉 (Ă)gniya-deśa, citrā-nakṣatra, vedhṛti-yoga, tvaṣṭā-devatā,

Irikā divaśani (A)nugraha śrī (ma)〈A5〉hārāja śrī dakṣottama-bāhubajra-pratipakṣa-kṣaya, I rakai kanuruhan· dyaḥ mumpuṁ sumusuk· I〈A6〉kanaṁ vanva I limus· vatək ka-nuruhan· gavai mā 1 mvaṁ Anaknya I tampuran· paṅguhan· tapak· su 18 mā 〈〈8〉〉〈A7〉 , Iṁ satahun·-satahun·, sīmāniṁ dharmma rakryān· prāsāda kabikvan· I sugiḥ manek·, paknānya pacaru〈A8〉(A) I bhaṭāra pratidina, mvaṁ taḍaha saṁ (ka)r(m)manya, sakvaiḥnira Umyāpāra kapūjān· bhaṭāra, maṅas(ə)A(ka)〈A9〉[n·] [ca. 13×] rakryān· I sugiḥ manek· mvaṁ Ikaṁ I limus·, tan· katamāna de saṁ〈A10〉 ¡māna!〈mānak〉

katrīṇi, paṅkur·, tavān·, (ti)rip·<,> tiruAn·, maṁhuri, mvaṁ sovāra saṁ maṅilala drabya haji, kriṁ, paṅuraṁ,<A11> paḍam apvī, manimpiki, halu varak·, pamaṇikan·, maṇiga, lva, malandaṁ, pakalaṅkaṁ, tapa haji, Er haji(, maṁru)[mve]<A12> juru guśali, juru dagaṁ, juru nambi, juru huñjamān·, juru kutak·, juru jalir·, juru juḍi, Uṇḍahagi, limus galuḥ(,)<A13> paṅaruhan·, vatu tajaṁ, taji, paṇḍai, mapayuṅan·, kḍi, valyan·, paranakan·, vidu maṅiduṁ, juru paḍahi,<A14> sinaguha, taṅkil·, salvit·, varahan·, sambal·, sumbul·, vatak· ri jro, siṅgaḥ pamṛṣi, hulun· haji, ma<A15>halimān·, Ḷbə-Ḷb·, Ityaivamādi saprakāra_niṁ maṅilala dṛbya haji, miśra parāmiśra kabaiḥ ta<A16>n· ta(mā) Iri(k)aiṁ kabikvan· I sugiḥ manek· mvaṁ Ikaṁ I limus·, samaṅkana sukhaduḥkhanya, mayaṁ tan· tka riṁ vvaḥ<,><A17> ḍaṇḍa-kuḍaṇḍa<,> bhaṇḍihalādi, salvir·niṁ vipati, mati katibā, māti kalbu, Inalapni glap·, valū rumambatt iṁ natar·<,><A18> (ra)ḥ kasavur·, vaṅkai kābunan·, Ityaivamādi, tumama I bhaṭāra Ataḥ Ikana kabaiḥ, samaṅkana Ikanaṁ masambya<A19>vahāra hana Irikiṁ kuśala rakryān· hiṁh[i]ṅana kvaihanya, paṇḍai más·, paṇḍe vsi, paṇḍai tambaga, paṇḍai gaṅsa, tluṁ U<A20>bubvan· Iṁ sasīma, macadar· tluṁ pacadaran·, maṅaraḥ tluṁ lumpaṁ, maṅulaṁ tluṁ tuhān·, kboAnya prāṇa 20 Iṁ satuhān·<A21> sap(i) <prāṇa 40>, vḍus· prāṇa 80<,> Aṇḍaḥ savantayan·, maguluṅan· tluṁ pasaṁ<,> Ikanaṁ samaṅkana tan· knā I parammasan·, yāpvan· dval·<A22> pinikul kady aṅgāniṁ mabasana(,) masayaṁ(,) makacapuri, kapas·, vuṅkuḍu, tambaga, gaṅsa, timaḥ, vsi, vras·, paḍat·, lṅa, gu<A23>la, bsar·, lavai, kasumba, sapra(kāra)niṁ dval pinikul· kalima bantal· Iṁ satuhān·<,> pikul-pikulananya tluṁ tuhān· Iṁ sasī<A24>ma, Ikana(ṁ) samaṅkana tan· knā de saṁ (ma)ṅilala drabya haji, saparānanya sadeśanya, ndān· makmitana ya tulis· maṅkai lvi<A25>ranya, yāpvan· lviḥ kvaiḥnya saṁkā (I)rīkā paṁhīṁhīṁ Iriya knāna Ikanaṁ sakalviḥnya de saṁ maṅilala sodhāra haji tan·<A26> Adhikāna, kunaṁ Ikanaṁ mañambul·, maṅapus·, mañavriṁ, mapahaṅan·, maṁlākha, maṅubar·, manahab manuk·, mamisaṇḍuṁ, maṅa<A27>(nam)·, manarub·, manūlaṁ vuṅkudu, maṁdyun·, maṁluruṁ, maṁhapū Ityaivamādi, kapva ya tribhāgān·, sadūmān· Umarā I bhaṭāra,<A28> sadūmān· I saṁ makmitan· dharmma, sadūmān· I saṁ maṅilala drabya haji, maṅkana Ikanaṁ Ăjñ¡a!<ā> haji paṁhīṁ Irikanaṁ masambyavahāra<A29> hana ṅ(k)āna, Irikanaṁ g(r)itan(ya)<,> maṅasəAkan· rakryān· pagə-pagəḥ I mahārāja śrī dakṣottama-bāhubajra-pratipakṣakṣaya mā su (1)<A30> (mā) [1×] vḍihan· ragi yu 1 I rakryān· bini haji parameśvarī mā su 1 mā 4 ken· vlaḥ 1 I rakryān· momah-uma<ḥ> gurum baṅi pūtta(ra)<B1> (ma)s· mā 10 vḍihan· ragi yu 1, rake hujuṁ d(yaḥ) mriḥ mas· mā 10 vḍihan· ragi yu 1, rake tagaran·<B2> dyaḥ bagal· mas· mā 10 vḍihan· ragi yu 1, saṁ juru makabaihan· I kanuruhan· juru kan¡a!<ā>yak(ā)[n·]<B3> [2+] [1×]riṁ maṁraṁkpi saṁ ra gagar·, juru lampuran· rakai siñjalan· Ataṇḍa pu (Aḍo), juru vadvā rare saṁ brat·<,> [juru]<B4>[niṁ ka]lula saṁ ra baṇir·, juru maṁrakət· kāliḥ saṁ tavi, saṁ labdha, Amasaṅakan· (saṁ ra vava,) kapva vinaiḥ pasək·-[pa]<B5>[sək·] mas· mā 2 vḍihan·

ragi hlai 1 sovaṁ-sovaṁ, saṁ mapatiḥ Iṁ pakaraṇān· makabaihan·, patiḥ pamgat· saṁ (ha)〈B6〉(j)u, maṁhambən· saṁ hiraṇya, patiḥ kavaṅyan·, saṁ pārtha, pinakāsthavira I pakaraṇān· saṁ parujar· vuṅkal kiluṁ, juru banva〈B7〉 (sa)[ṁ] (k)ya, saṁ saṅgamaṁ, gusti saṁ rumput·, maṇiga saṁ loka, panulisan· saṁ prak¡a!〈ā〉si(ta), Apkan· saṁ kbak·, juru bva[toḥ saṁ]〈B8〉 [ca]nd(ra) kapva vinaiḥ mā 1 vḍihan· hlai 1 sovaṁ-sovaṁ, vahuta panbahan· si vujil·, vuṅkal· raya si kucup· pakambaṅa[n·]〈B9〉 si laka, parujar patiḥ si lampuran·, si [ca. 2×]n·, [si] [ca. 2×]r maṁhamb(ə)n· [saṁ gu](ruv)rati, parujar kavaṅyan· si rundhā, paru[jar patiḥ] si〈B10〉 [ca. 3×], kapva vinaiḥ mā 1 vḍihan· hlai 1 sovaṁ, patiḥ I hujuṁ saṁ jarā, maṁhambən· saṁ balusyak· patiḥ mānak· saṁ (g/t)a [1+] [ka]〈B11〉pva vinaiḥ pasək· mā 1 vḍihan· hlai 1 sovaṁ, patiḥ I vaharu maṁharap babak· [ḍa] pu bahija〈,〉 maṁhamb(ə)n· saṁ bharata, pa(ti)ḥ〈B12〉 mānak· saṁ havaṁ, kapva vinaiḥ pa_sək· mā 1 vḍihan· hlai 1 sovaṁ, rāma tpi siriṁ I kalaṁliṅun· ḍa pu hyaṁ tambir·, I bu@reason=”descender”〈B13〉 kalaṅan· saṁ dili, saṁ gnuk·, I vuraṇḍuṅan· saṁ vintaṁ, I [ta]mpuran· saṁ paman·, vinaiḥ mā 1 vḍihan· hlai 1 sovaṁ〈,〉 rāma〈B14〉 I limus· vinkas· saṁ hitam·(,) rāma maratā si talaṇḍaṁ(,) kala(ṁ) pañjuruAn· I limus· saṁ bandi, (k)ula(pa)ti I limus· sa(ṁ) balan·〈B15〉 [vi]naiḥ mā 1 vḍihan· hlai 1 sovaṁ-s(o)vaṁ, n(ā)han· kvaiḥnira tla_s· saṁsipta vinaiḥ pagə-pagəḥ mvaṁ vḍihan· mvaṁ vinaiḥ manaḍaha I think this means @reason=”descender” space for the pasangan ja above it. and perhaps the suku!〈B16〉 [ca. 1×] kamvaṁ m〈v〉a〈ṁ〉 parabantən· saha dhūpadīpākṣatādi, pinratiṣṭa ta saṁ hyaṁ təAs· tlas· kṛtasaṁskāra Inuyut· rumuhun· śa(kta) sira〈B17〉 tanamman· cihnānyan· mapatiḥ kasīmānikaiṁ I limus· mvaṁ I tampuran· sīmā punpunana bhaṭāra Iṁ pr(ā)sāda I sugiḥ manaik· (ku)〈B18〉[śa]la rakryān· kanuruhan· dyaḥ mumpuṁ〈,〉 tinuṅga(l) ta Ikanaṁ savaḥ Iṁ tampuran· Ikaṁ samaparṇnaha I saṁ karmmanya〈,〉 pratyaika savaḥ kā〈B19〉cāryyan· tapak· mā 12 kapaṅajyanan tapak· mā 4 kade〈va〉karmmān tapak· mā 4(,) kakulapatyan tapak· su 1 Anapu I〈B20〉 [ca. 2×] tapak· mā 6 Anapu Iṁ pañcuran tapak· mā 8 ku (1/9) kavarigān tapak· mā (4) Atamān tapak· mā 2 kasusurajyan tapa <choice><unclear>...</unclear><unclear>...</unclear></choice>〈B21〉 k· mā 7 variganya tapak· mā 2 ku 2 mahāpiṇḍa tapak· su 3 mā 14 Ikanaṁ maparṇnaḥ I saṁ karmmanya, śeṣa tapak·〈B22〉 su 3 mā (1/4) ya tika maparṇnaha devasva〈,〉 cārva I bhaṭāra pratidina, mvaṁ Āyabyaya sakaparipūrṇnākna bhaṭāra tambak· <choice><unclear>...</unclear><unclear>...</unclear></choice>〈B23〉 (U)maḥ duruṁ parubuṅan· pasajyan· prakāra, kunaṁ Asiṁ Umulah-ulaḥ Ikaiṁ sīma I limus· mvaṁ I tampuran· ṅuniveḥ I〈B24〉 sugiḥ manaik·, I dlāhaniṁ dlāha jaḥ tasmāt· kabvat·-karmmāknanya, ś¡i!〈ī〉rṇna bhasmībhāvā ya〈,〉 salvirniṁ sarvvopadrava tmu〈B25〉nya, riṁ Ihātra parātra, Īndaḥ ta kita bhaṭāra I śrī baprakeśvara brahmā viṣṇu mahādeva ravi śaśī kṣiti jala pava(na)〈B26〉 hutāśana, yajamānākāśa kālamṛtyu gaṇa bhūta sandhyādvaya Ahorātri yama baruṇa kuvaira bāsava yakṣa〈B27〉 rākṣasa piśāca rāma devatā, pretāsura garuḍa kinnara gandharvva vidyādhara devaputra nand(ī)śvara

mahākāla [nā]ga(r)[ā]〈B28〉ja vināyaka lor kidul· kulvan· vetan·, dik-vidik· I sor· I ruhur, sakvaiḥ ta devata prasiddha maṁrakṣa (ka)〈B29〉 ḍatvan· śrī mahārāja Iṁ bhūmi matarām· Umasuk· I śarīraniṁ vaṁ kabaiḥ tan· kavnaṁ tinahənan·, yan· hana vvaṁ [A]〈B30〉nyāya Umulah-ulaha Ikaiṁ sīma I sugiḥ manaik· I limus· I tampuran·, ṅunivaiḥ An· lbura ya, patyanantā [ya ka]〈B31〉(muṁ hyaṁ deyan ta)t patīya, taruṁ riṁ adəgan· tampyala I viriṅan· Uvahi I təṅənan· kaḍavuḥ təhə(r·) [tutuḥ tu](ṇḍunya)〈B32〉 [paṅan·] [da]gi(ṁ)[nya], ḍuḍuk· hatinya sibittakan· vtaṁnya duḍulakan· pahuṁnya, vətvākan· ḍalama(nya)〈c1〉 patukanni(ṁ) Ulā biṣa〈c2〉 [pa]ṅanann(iṁ) moṁ pulirak(na)〈c3〉[niṁ de](vamanyuḥ) yan· pa〈c4〉[ra] (riṁ) tgal· Alapanniṁ glap·〈c5〉 (tan) pahudan· sumpala(nniṁ)〈c6〉 rākṣasa, sisihanniṁ vvil·〈c7〉 si pamuṅvan· [5×]〈c8〉 kuśika gargga metri kuruṣ[ya]〈c9〉 [pā]tañja(la) suv(u)k(·) (lor·)〈c10〉 kidu[l](·) kulva[n]· vetan·〈c11〉 I (so)r· I ruhur· sala〈c12〉m[b]itak(ə)n· I hyaṁ ka[baiḥ]〈c13〉 [tibā]kan· Iṁ sāmu[dra ka]〈c14〉 lamma[ka]n· riṁ ḍavu[han·]〈c15〉 (Alapan·) saṁ hyaṁ dala(m· Air)〈c16〉 [du](du)tann(iṁ) tuviran· səṁ[ha]〈c17〉 (pa)nniṁ vuhaya, ya ta matya〈c18〉na Ikaṁ vaṁ Anyāya Upa〈c19〉dravā ya I[ṁ] devata ta〈c20〉tan· tmuAṁ sāma [bhra]ṣṭā〈c21〉 liputanniṁ phī{ṁ}ra muli[ha]〈c22〉 Iṁka narakā tibā riṁ mahā〈c23〉r[o]rava, klān d[e] saṁ ya〈c24〉mabala, palun de saṁ ki(ṅ)[ka]〈c25〉 rā piṁpitu Atayan· bi〈c26〉mbān· pāpa Ata ya saṁsā〈c27〉ra saj¡i!〈ī〉vakāla, salvir·〈d1〉 [niṁ duḥkha paṅguhanya sa]〈d2〉 [rūpa](n)[iṁ] lara hidəpan·〈d3〉 nya sakelikniṁ janma da〈d4〉dyananya, mav(ū)ka tan·〈d5〉 t(ə)muA sāma, vkassa〈d6〉[ka]n· havu [k]e[ri]r·〈d7〉 maṅkana tmahananika〈d8〉ṅ vaṁ Anyāya Umula(h)-[u]〈d9〉laḥ Ikaiṁ s(ī)ma ṅuni〈d10〉vaiḥ An· lbura ya (||)〈d11〉 || Oṁ namaḥ śiv(ā)ya ||

Apparatus

〈A1〉 para-hita-niratāḥ ◇ *parahita iratāḥ* Br; *parahitanira tāḥ* Na. 〈A1〉 bhavantu (2) bhūta- Br ◇ *bhavantu, (2) bhūta-* Na • No punctuation sign is expected after *bhavantu* and indeed none is engraved. 〈A2〉 nāśaṁ Na ◇ *nāśa* Br. 〈A4〉 (Ă)gniya- ◇ *(A)gneya-* Br Na • The form *agniya* occurs in Poh Dulur 1v5. 〈A4〉 tvaṣṭā Na ◇ *tvaṣṭā* Br. 〈A5〉 dyaḥ mumpuṁ Na ◇ *mumpuṁ* Br. 〈A6〉 paṅguhan· Na ◇ *maṅguhan* Br. 〈A6〉 tapak· su 18 mā /8\ ◇ *tapak· su 10 mā* Br Na • The 8 quantifying *mā* is found in an unexpected position, inserted below and a bit to the left of *mā*. 〈A7〉 , Iṁ satahun·-satahun· ◇ *I satahun·-satahun* Br; *[1] Iṁ satahun·-satahun·* Na. 〈A7〉 sīmāniṁ Na ◇ *sīmāni Br* Br. 〈A7〉 pacaru I bhaṭāra ◇ *pa(ma) {1 akṣ. illegible} I bhaṭāra* Br; *pa {3 akṣ. illegible} I bhaṭāra* Na • Cf. Landa 1r4 *paknānya pabiśuvā muAṁ pacaru A〈ṁ〉kan parvvaṇ¡i!〈ī〉* 〈A8〉 I bhaṭāra pratidina, mvaṁ taḍaha ◇ *I bhaṭāra pratidina mvaṁ taḍaha* Br; *I bhaṭāra pratidina kopāpagusanya mvaṁ taḍaha Na.* Na. 〈A8〉 taḍaha Br ◇ *tuḍaha* Na. 〈A8〉 saṁ (ka)r(m)manya ◇ *saṅka sdaṅnya* Br Na • See further occurrences of *saṅ karma* in this inscription and in Timbanan Wungkal (A23)

mapatiḥ katag(i)ḥhakna saṁ karmmanya ka(baiḥ) 〈A8〉 maṅas(ə)A[ka](9)[n·] ◇ *saṅasisa* Br Na. 〈A10〉 māna〈k〉 katrīṇi Br Na • We supply 〈k〉 because the word needs to be understood as *mānak*, as we see in the Telang I 825 Ś (2r3), Poh 827 Ś (2r1): *saṁ mānak katiga*, Barahasrama 837 Ś (1v5) and Paradah I 865 Ś (A19). Here we also get a good example of *katrīṇi* and *katiga* which is synonymous, meaning a trio, or three together. 〈A10〉 paṅkur· Br ◇ *paṁkur* Na. 〈A11〉 paḍam apvī ◇ *pamṛṣi* Br; *pamarṣi* Na. 〈A11〉 Er haji(, maṁru)[mve] ◇ *Air haji* Br; *Airhaji, {3 akṣ. illegible}* Na • This restoration is supported by other parallels found in this corpus. Cf. Timbanan Wungkal (line 11) *tapa haji, Er haji, maṁrumve* and Tihang (1v7) *tapa haji, Air haji, maṁguñjai, maṁrumvai.* 〈A13〉 tajaṁ ◇ *tajəm·* Br Na. 〈A13〉 paṇḍai ◇ *paṇḍe* Br Na. 〈A14〉 sinaguha ◇ *sinagiha* Br Na. 〈A14〉 varahan· ◇ *burahan* Br; *burəhun* Na • This function appears in Tihang (1v7) and Timbanan Wungkal (A12) 〈A15〉 parāmiśra Na ◇ *paramiśra* Br. 〈A17〉 salvir·niṁ vipati Na ◇ *salvirāniṁ vipati* Br. 〈A18〉 kābunan· Na ◇ *kābunnan* Br. 〈A19〉 hiṁ(hi)ṅana ◇ *hiṅana* Br Na. 〈A19〉 kvaihanya ◇ *kvehanya* Br Na. 〈A19〉 paṇḍai tambaga, paṇḍai gaṅsa ◇ *paṇḍe tambaga paṇḍe gaṅsa* Br Na. 〈A19〉 tluṁ Br ◇ *vlaṁ-vlaṁ* Na. 〈A20〉 Ububvan· ◇ *vavvan·* Br Na. 〈A20〉 Iṁ sasīma Na ◇ *I sasīma* Br. 〈A20〉 kboAnya prāṇa 20 ◇ *kboAnya prāṇa 4* Br Na. 〈A21〉 sap(i) 〈prāṇa 40〉, vḍus· prāṇa 80 ◇ *[.....] vḍus· prāṇa 8* Br; *[...ḥ] vḍus· prāṇa 8* Na • Our restitution is based on the fixed pattern of quantification of types of livestock in the Old Javanese epigraphic record. 〈A21〉 maguluṅan· Na ◇ *magulaṅan·* Br. 〈A21〉 dval· Na ◇ *dvala* Br. 〈A22〉 pinikul kady aṅgāniṁ ◇ *pinikulan· saṅgāniṁ* Br; *pinikulan· baṅga* Na. 〈A22〉 mabasana Na ◇ *mabasaḥ* Br. 〈A22〉 masayaṁ Na ◇ *[.....sa.....]* Br. 〈A22〉 lṅa, gula ◇ *lbagula* Br Na. 〈A23〉 bsar· ◇ *b...r* Br; *bār* Na. 〈A23〉 lavai ◇ *labeḥ* Br Na • This word is attested in a list found in the Airlangga corpus. See Turun Hyang (A35) [*Asayaṁ,*] *Aṅavari, makacapuri, maṅuñjal·, Adval· kapas·* {10-11 akṣ. illegible} *timaḥ, vuyuḥ, brās·,* {2-3 akṣ. lost} (b) {3-4 akṣ. lost} *bsār·, lave, pucaṁ, səR̥*[*ḥ,*] {4-5 akṣ. lost} and Bimalasrama (9r1) *tamara, maṅuñjal· kapas·, vuṅkuḍu, bsār·, tāmbra, gaṅśa, timaḥ, vuyaḥ, pja, gula, lave, pucaṁ, səR̥ḥ, kasumbha,* 〈A23〉 sapra(kāra)niṁ Br ◇ *saprakaraniṁ* Na. 〈A24〉 Ikana(ṁ) samaṅkana tan knā de saṁ (ma)ṅilala drabya haji ◇ *{7 akṣ. illegible} tan knā de saṁ (ma)ṅilala drabya haji* Br Na. 〈A24〉 maṅkai lwiranya ◇ *maṅailvinan* Br; *maṅgalban* Na. 〈A25〉 yāpvan· Na ◇ *yapvan·* Br. 〈A25〉 lviḥ Br ◇ *lvā* Na. 〈A25〉 (I)rīkā paṁhīṁhīṁ ◇ *Irika paṁhīṁhiṁ* Br; *Irikā paṁhəṁ-həṁ* Na. 〈A25〉 sodhāra haji Na ◇ *sobara haji* Br. 〈A26〉 Adhikāna Na ◇ *ahikana* Br. 〈A26〉 maṅubar· ◇ *maṅuvar·* Br Na. 〈A26〉 maṅa(nam) ◇ *maṅa* Br; *maṅgalā* Na. 〈A27〉 manūlaṁ vuṅkudu Na ◇ *manula vuṅkudu* Br. 〈A27〉 Umarā ◇ *marā* Br; *[...]marā* Na. 〈A28〉 sadūmān· I saṁ makmitan· dharmma Na ◇ *sadūmān· saṁ makmitan· dharmma* Br. 〈A28〉 masambyavahāra ◇ *sambyavahāra* Br Na. 〈A29〉 g(r)itan(ya)〈,〉 ◇ om Br; *[de...]* Na. 〈A30〉 mā4 Br ◇ *mā2* Na. 〈A30〉 vlaḥ ◇ *blaḥ* Br Na. 〈B1〉 ḍ(ya)[ḥ] mriḥ ◇ *ḍa mri* Br; *ḍanamriḥ* Na. 〈B2〉 I kanuruhan· Br ◇ *Iṁ kanuruhan·* Na. 〈B2〉 saṁ juru makabaihan· Na ◇ *saṁ juru makabehan·* Br. 〈B2〉

kanayak(ā)[n·] ◇ *kanayakan·* Br; *kanayakān·* Na. 〈B3〉 rakai siñjalan· ◇ *ra....ri Uñjalan·* Br; *ramo ri [U]ñjalan·* Na • This name is also found in Jeru-jeru B19 and Gulung-gulung B28. 〈B3〉 [juru](4)[niṁ ka]lula ◇ *[.....]lula* Br Na • This restitution is based on the estimated space, about 3 *akṣara*s, that apparently suits with the function attested elsewhere in this corpus, viz. in Tulang Er (1v3) *juruniṁ kalula saṁ nāgara*, and in an inscription of Wawa's reign, viz. Sangguran (B4) *juru kalula pu vali*. 〈B4〉 Amasaṅakan· (saṁ ra vava,) ◇ *Amasaṅakan· ranovava* Br; *Amusuṅakan i ranovara* Na. 〈B4〉 juru maṁrakət· Na ◇ *juru maṁrakit·* Br. 〈B4〉 pasək·-[pasək·] ◇ *pasəka* Br; *pasək-[.....]* Na. 〈B5〉 Iṁ pakaraṇān· ◇ *I pakaraṇān·* Br Na. 〈B5〉 makabaihan· Na ◇ *makabehan·* Na. 〈B5〉 patiḥ pamgat· ◇ *patiḥ pamvat·* Br Na. 〈B6〉 juru banva (sa)[ṁ] (k)ya ◇ *juru vanva (1 akṣ. unread)lya* Br Na. 〈B6〉 vuṅkal· kiluṁ ◇ *buṅkal· kiluṁ* Br Na • Cf. Kanuruhan (line 10) *saṁ hadyan· vuṅkal kiluṁ*. 〈B6〉 pinakāsthavīra ◇ *pinakāsthavira* Br; *pinakāṣthavira* Na. 〈B7〉 saṁ saṅgamaṁ ◇ *saṁ saṅgama* Br Na. 〈B7〉 maṇiga • corr. variga. This correction is based on the common order in the gift list, where *variga* is normally preceded by *gusti*: cf. Tlu Ron (19), Turyan (A35). But sometimes the list has some others function placed between *gusti* and *variga*: cf. Wanua Tengah III (2v9), where the *marhyaṅ* and *parujar* intervene. In fact, *maṇiga* is frequently found in this corpus, but always in a different context, namely amongst the *maṅilala drabya haji*. Cf. Timbanan Wungkal (10), Tihang (1v6), Barahasrama (1v5) and in this inscription (A11). Hence in this context we find it rather out of place. 〈B7〉 juru bva[toḥ saṁ] [ca]nd(ra) ◇ *juru bva(ca. 4 akṣ. unread)nta* Br Na • A parallel is found in Turyan (B2–3) ... *Apkan· saṁ kba(k)· juru bvatoḥ saṁ candra* and Kanuruhan (A14): *Apkan· saṁ vulakan, juru bvatoh si milaṁ*. 〈B7〉 panulisan· ◇ *manulisan·* Br Na. 〈B7〉 saṁ prak¡a!〈ā〉si(ta) ◇ *saṁ prakasika* Br Na • We get the prima facie reading of *prakasika* as well, but some parallels shed light on the expected word: *prakasita*. Cf. Kanuruhan (line 12) *maṁhambin· saṁ prakasita*, Gulung-gulung (c5) *patiḥ pamgat· saṁ prakasita*, Turyan (A33) *vinkas· saṁ prakasita,* (A42) *saṁ mapatiḥ I kanuruhan· maṁhambin· saṁ prakasita*. The long vowel on the *ka* is expected as the correct spelling would be *prākaśika*. 〈B7〉 Apkan· ◇ *Amkan·* Br Na. 〈B8〉 si vujil· ◇ *si bujil* Br Na. 〈B8〉 pakambaṅa[n·] Na ◇ *pakambaṅa* Br. 〈B9〉 maṁhamb(ə)n· Br ◇ *vahumbin·* Na. 〈B9〉 [saṁ gu](ruv)rati ◇ *[...]brati* Br; *juru brati* Na • Our reading takes into account the fact that *saṁ* is normally found after *maṁhambən/maṁhambin*. The reading of the name is rather hypothetical, though the element *vrati* seems fairly secure and *ru* is also a plausible reading. 〈B9〉 parujar kavaṅyan· Br ◇ *parujar kavaṁyan·* Na. 〈B9〉 si rundhā Na ◇ *si rundā* Br. 〈B9〉 paru[jar patiḥ] si ◇ *parujar [.....]* Br; *paru[jar patiḥ] [...]* Na. 〈B10〉 patiḥ I hujuṁ saṁ jarā ◇ *patiḥ I hujuṁ saṁ jara* Br; *patiḥ Iṁ hujuṁ saṁ jarā* Na. 〈B10〉 saṁ balusyak· ◇ *saṁ balupyak·* Br Na • The name *balusyak* is also found in some East Javanese inscriptions, Sangguran (B12–13), Gulung-gulung (B21) and Jeru-jeru (B11). 〈B11〉 saṁ bharata ◇ *saṁ karata* Br; *saṁ kurataḥ* Na. 〈B12〉 kalaṁliṅun· Na ◇ *kalaṁliṅan·* Br. 〈B13〉 I vuraṇḍuṅan· ◇ *Ibu*

raṇḍuṅan· Br Na. 〈B14〉 saṁ bandi ◇ *sam baṇḍi* Br Na. 〈B14〉 (k)ula(pa)ti Na ◇ *kulasaṁi* Br. 〈B15〉 hlai 1 sovaṁ Br ◇ *hle 1 sovaṁ* Na. 〈B15〉 kvaiḥnira Br ◇ *kveḥnira* Na. 〈B15〉 vinaiḥ pagə-pagəḥ Na ◇ *vinaiḥ pagəḥ-pagəḥ* Br. 〈B16〉 kamvaṁ m〈v〉a〈ṁ〉 parabantən· ◇ *kambaṁ maparabantin·* Br; *kambaṁ maparabantən·* Na • Cf. Kubu-kubu (4r2) *pinintan· kambaṅ mvaṁ* (4r3) *paravantan·*. 〈B16〉 śa(kta) sira Na ◇ *śa tka sira* Br • Brandes also left another alternative reading for it in the note: *satkapira.* Our prima facie reading shows *śa(kta) sira*, which actually can not yield any plausible meaning to us. Thus we tend to take it as *saṅkā ri[kaṁ/kanaṁ ka]tanamman.* Cf. Tattvajñāna: *vvətvaknekaṅ vāyu rumuhun saṅkeṅ tutuk*, Ramayana (08.142d): *niyatāku mātya rumuhun sake sira.* 〈B17〉 mapatiḥ Br Na • Corr. *mapagəḥ.* Cf. Kwak I: *nahan· cihnanyan· sampun· mapagəḥ Ikanaṁ tgal· I kvak·,* Mantyasih I (2r21): *nahan· cihnanyan· mapagəḥ Ikanaṁ vanuA I mantyāsiḥ muAṁ Iṁ kuniṁ kagunturan·,* Mantyasih III (2v10) *nahan· cihnanyan· sampun· mapagəḥ Ikanaṁ vanuA I mantyāsiḥ muAṁ Ikanaṁ vanuA I kuniṁ kagunturan·,* Rukam (2r21) *nāhan· cihnanyan· sampun mapagəḥ suddha parisuddha Ikanaṁ vanuA I rukam·,* Jeru-jeru (d23) *cihnanyan tlas mapa(gəḥ) kasīmān nikāṁ sīma.* 〈B17〉 kasīmānikaiṁ Br ◇ *kaśimān ikaiṁ* Na. 〈B17〉 I tampuran· ◇ *Iṁ tampuran·* Br Na. 〈B17〉 sīmā punpunana Na ◇ *simā pun-punana* Br. 〈B17〉 Iṁ pr(ā)sāda ◇ *I prāsāda* Br Na. 〈B17〉 I sugiḥ manaik· Na ◇ *I sugiḥ manek·* Br. 〈B17〉 (ku)[śa]la ◇ *ka(....)la* Br Na • Cf. A19: *kuśala rakryān·.* 〈B18〉 tinuṅga(l) ta ◇ *tinu(...) ta* Br; *tinuk(up)ta* Na • The *akṣara* just before *ta* is obscure. It looks like *ga* rather than *la*, but for this moment we cannot make more plausible reading to render a significant meaning in this context, thus we opt to read *tinuṅga(l) ta.* 〈B19〉 kācāryyan· tapak· mā 12 ◇ *kāvāryyan· tapak· mā 1* Br Na. 〈B19〉 kapaṅajyanan tapak· mā 4 ... kavarigān tapak· mā (4) • Brandes seems to have skipped the whole stretch of text between *kapaṅajyanan* and *kavarigān* that covers almost an entire line. Consequently, his line numbering is off by one from here onward. 〈B19〉 kapaṅajyanan tapak· mā 4 kade〈va〉karmmān tapak· mā 4 ◇ *kapaṅajyanan tapak· (.....) de karmmān tapak· mā 4.* Na • The context leads us to expect a word with a *ka-...-an* circumfix. Yet the reading *ka-dekarmmān* cannot be correct as such. In other inscriptions, we sometimes find the term *devakarma*, which in turn sometimes stands close to the word *Anapu* that also occurs here. Cf. Landa (1r7) *savaha saṁ devakarmma blaḥ 1 gavayanira manamvaḥ-hyaṅa manapuA I dalam...* and Watukura I A (2v1) *maraha I saṅkarmannya, mamūjā, Upakalpa, devakarmma, Anapū, devadāsa*. On these grounds, we assume omission of the *akṣara va*. 〈B19〉 kakulapatyan tapak· su 1 ◇ *kakulapartyan tapak· su 1.* Na • Passage omitted in Brandes. 〈B20〉 Anapu Iṁ pañcuran tapak· mā 8 ◇ *Arupa I pañcun tapak· mā 2.* Na • Passage omitted in Brandes. 〈B22〉 devasva〈,〉 cārva ◇ *de basvacārva* Br; *de basvacārvva* Na • The comma is supplied to obtain a sense from the whole sentence, whichwould involbe a series of purposes: to benefit the property of God (*devasva*) and to serve for daily offering (*cārva*) to the deity. 〈B22〉 Āyabyaya ◇ *Āsābyaya* Br Na • Parallels of it

are found in Turyan (A8): *ya saṅkananiṅ āyabyaya Ikaṁ tgal kulvan* and Cunggrang (A10): *saṅkānani Āyabyaya ri kapūjān bhaṭāra riṅ prasāda* and Tuhanyaru (IVa3–4): *ya tâmijilakĕn āyabyaya niṅ sakalajanma satata bhakti*. 〈B23〉 (U)maḥ duruṁ ◇ *(...)maḥ nuruṁ* Br Na • Cf. Bila I (2v2) *kunaṅ yanikāṅ I vīla juga atagən pisaniṅu yan tumuruna, tan palakvana pabhakta, tkapniṅ cakṣu maṅadgi, anəhər tan alapana umaḥ duruṅ,* Buwahan (5v5) *makādiṅ kbo sapi celeṅ vḍus tkeṅ umaḥ duruṅ, parlak savah.* 〈B25〉 Īndaḥ Na ◇ *Indaḥ* Br. 〈B25〉 pava(na) Br ◇ *{3 akṣ. illegible}* Na. 〈B26〉 yajamānākāśa Na ◇ *yajamāṇākāśa* Na. 〈B26〉 sandhyādvaya ◇ *sandyādvaya* Br Na. 〈B26〉 Ahorātri ◇ *Ahorātrī* Br Na. 〈B26〉 kuvaira ◇ *kuvera* Br Na. 〈B27〉 vidyādhara Br ◇ *vindyādhara* Na. 〈B27〉 nand(ī)śvara Br ◇ *mand(ī)śvara* Na. 〈B27〉 mahākāla Br ◇ *makākāla* Na. 〈B28〉 sakvaiḥta ◇ *sakveḥta* Br Na. 〈B28〉 maṁrakṣa Na ◇ *maṁrakṣaṁ* Br. 〈B29〉 vvaṁ [A]nyāya ◇ *vvaṁ nya ya* Br Na. 〈B30〉 ṅunivaiḥ Na ◇ *ṅuniveḥ* Br. 〈B31〉 patyanantā [ya ka](muṁ hyaṁ deyan ta)t patīya ◇ *patyanantā (....) me patīya* Br; *patyāntā [...] patīya* Na • This restitution is based on the parallels we find in Sindok corpus. Cf. Alasantan (4r4), Muncang (d12), Kampak (C10) 〈B31〉 tampyala I virinan· Na ◇ *tampy(....) I viriṅan·* Br • Usually we get *viraṅan* instead of *viriṅan,* but here the presence of *ulu* is clear and although *viriṅan* seems unusual, it does occur also in Turyan B26. 〈B32〉 duḍulakan· pahuṁnya ◇ *ḍudulaka pahaṁnya* Br; *[d]uḍulakan· pahuṁnya* Na. 〈B32〉 vətvākən· ḍalamanya ◇ *vətvākən· ḍalammanya* Br; *vət [.....]* Na. 〈c1〉 Ulā biṣa ◇ *Ulā bīṣa* Br Na. 〈c3〉 pulirak(na)[niṁ de](vamanyuḥ) ◇ *pulirakna[....]* Br Na. 〈c5〉 sumpala(nniṁ) rākṣasa Na ◇ *sampalanniṁ rākṣasa* Br. 〈c7〉 si pamuṅvan· {5 akṣ. illegible} ◇ *sapavuṅvan·* Br; *s[..]v[..]ṅvan· [.. ..]m[..]* Na. 〈c8〉 gargga Br ◇ *garga* Na. 〈c16〉 [du](du)tanniṁ ◇ *ḍuḍutan niṁ* Br Na. 〈c20〉 tatan· tmuAṁ sāma ◇ *tatan· tmuA sāma* Br; *tatan· tmu Asāma* Na. 〈c20〉 [bhra]ṣṭā ◇ *graṣṭhā* Br Na. 〈c21〉 phī〈〈ṁ〉〉ra ◇ *dhīra* Br Na. 〈c22〉 Iṁka narakā ◇ *Iṁkanarakā* Br; *Iṁ kanarakā* Na • corr. Ika narakā. The word should be understood as a noun instead of a verb, *kanarakā. Ika naraka* also figures in Alasantan (4r8). 〈c26〉 pāpa Ata ya ◇ *bapa Ataya* Br; *(bā)pa Atayu* Na. 〈c27〉 saj¡i!〈ī〉vakāla Br ◇ *saji vakālu* Na. 〈d1〉 [niṁ duḥkha paṅguhanya sa-] • Neither Brandes nor Nakada read this line which is lost due to the damage on the stone. 〈d4〉 mavūka Br ◇ *mav[...]ka* Na. 〈d5〉 tan· t(ə)muA Br ◇ *tan· [.. .. ...]* Na. 〈d5〉 vkassa[ka]n ◇ *vkasakan* Br; *vkarasakan* Na.

Translation

(A1–A7) May there be no hindrance!

May there be prosperity for all people! May the hosts of beings be intent upon the benefit of others! May faults come to perish! May the world be blissful in every respect!

Hail! Elapsed Śaka year 837, month of Asuji, second *tithi* of the waxing fortnight,

Mavulu, Pon, Wednesday, the direction south-east, the lunar mansion Citrā, the conjunction Vaidhṛti, the deity Tvaṣṭā. That was the time of the grant of the Great King Śrī Dakṣottama-bāhubajra-pratipakṣa-ksaya to the Lord of Kanuruhan, *dyah* Mumpuṅ, to demarcate the village of Limus, district Kanuruhan, [whose] corvée (*gavai*)is 1 *māṣa*, and its subordinate (*anaknya*)at Tampuran [whose] income (*paṅguhan*) is 18 *suvarṇa* and 8 *māṣa* of *tapak* for each year, so that it would become the *sīma* of the foundationof the Lord, (namely) the monastery temple (*prāsāda kabikvan*)at Sugih Manek.

(A7–A16) Its purpose was for the daily offering to the Deity and for the nourishment of all the priests who are occupied with the worship of the Deity, who offer ... the foundation (*dharma* or *kuśala*) of the Lordat Sugih Manek and the one at Limus, should not be entered by the three high dignitaries — the p*aṅkur*, the *tavān*, the *tirip* — [nor by] the *tiruan*, the *maṅhuri*, nor by all the collectors of royal revenue. The *kriṅ*, the *paṅuraṅ*, the *paḍam apvī*, the *manimpiki*, the *halu varak*, the *pamaṇikan*, the *maṇiga*, the *lva*, the *malandaṅ*, the *pakalaṅkaṅ*, the *tapa haji*, the *er haji*, the *maṅrumve*, the overseer of the smithies, the overseer of traders, the overseer of *nambi*s, the overseer of *huñjaman*s, the overseer of *kutak*s, the overseer of public women (*juru jalir*), the overseer of gambling (*juru juḍi*), the carpenter, the Limus Galuh, the *paṅaruhan*, the *vatu tajam*, the *taji*, the smiths, the *mapayuṅan*, the eunuchs, the healers, the *paranakan*, the singing actors, the overseer of drummers, the *sinaguha*, the *taṅkil*, the *salvit*, the *varahan*, the *sambal*, the *sumbul*, the courtiers, the Siṅgah, the Pamṛṣi, the King's servants, the Mahouts, the *ləbə-ləb*, and so forth — all sorts of collectors of royal tax [on] various kinds of professions shall not enter the monastery at Sugih Manek and the one at Limus.

(A16–A18) Likewise its 'pain and relief' — the areca flower that does not come to fruition, *ḍaṇḍa-kuḍaṇḍa, bhaṇḍihala*, etc., all sorts of misfortune: to die from being crushed, to die from drowning, to be caught by thunderclap, gourd creeping along the yard, splattered blood, bedewed corpse, and so forth. All of them benefit only to the Deity.

(A18–A26) Likewise those who trade while present in this meritorious work (*kuśala*) of the Lord, their number should be limited:

• the goldsmiths, the ironsmiths, the coppersmiths: three bellows in the whole *sīma*,

• the *cadar* (cloth) makers: three *cadar* looms (*pacadaran*),

• the *arah* workers: three pounding blocks,

• the cattle buyers: three of them [and] 20 head of water buffalo per person, 40 head of cattle per person, 80 head of sheep, one coop of ducks

• the wagoners: three yokes

Up to those limits, they shall not be subjected to *parəmasan* (tax).

If the wares are borne by the shoulder pole — such as [is done by] cloth vendors, vendors of copper utensils, *kacapuri* makers, [as well as by vendors of] cotton, noni (*vuṅkuḍu*), copper, bell-metal, tin, iron, unhusked rice, packed (salt? cotton?), oil, sugar, silky filaments (*bəsar*), thread, safflower, all kinds of wares that are borne by shoulder pole shall all be five bundles per trader, [and] their shoulder pole loads shall be [limited to] three traders in the whole *sīma.* Up to those limits, they shall not be subjected to the collectors of royal revenues, whatever be their destinations [and] whatever be their locale. But they must keep the present document in their custody. If [their trade] is more than the limit [imposed] on them, they will be subjected (to payment) by the collectors of all royal levies (*sa-uddhāra haji*) proportionally to the excess [but taxation of the excess] should not be disproportional (*tan adhikāna*).

(A26–A29) As for those who paint black, who twist ropes, who make *cavriṅ,* who dye with *pahaṅan*, who dye with *lākha*, who dye with *ubar*, bird catchers, [birds] snarers, wicker workers, shed makers, those who tie *vuṅkuḍu,* potters, castor-oil pressers, lime makers, and so forth: all of them (i.e., the impost they pay?) will be divided in three. One share will accrue to [the resources of] the Deity, one share [will accrue] to the custodian(s) of the foundation, [while] one share [will accrue] to the collectors of royal revenue. Thus was the King's decree limiting those who trade, while being present there, from their carts.

(A29–B2) The Lords offered confirmatory gifts

• to the Great King, Śrī Dakṣottama-Bāhubajra-Pratipaḳsaksaya: 1 *suvarṇa* [and] ... *māṣa* of gold; 1 *yugala* of *vḍihan ragi*;

• to the Lady the Royal Spouse [and] Queen: 1 *suvarṇa* [and]4 *māṣa* of gold; 1 piece of *ken*;

• to the Lordof Momah-umah, the Gurum Baṅi (called) *pu* Uttara: 10 *māṣa* of gold, 1 *yugala* of *vḍihan ragi*;

• [to] the Lord of Hujuṅ (called) *dyah* Mrih: 10 *māṣa* of gold; 1 *yugala* of *vḍihan ragi*;

• [to] the Lord of Tagaran (called) *dyah* Bagal: 10 *māṣa* of gold, 1 *yugala* of *vḍihan ragi*.

(B2–B5) All the *juru*s at Kanuruhan: the *juru* of Kanāyakān (called) ...riṅ joining *saṅ ra* Gagar; the *juru* of Lampuran, (i.e.) the Lord of Siñjalan [and] standard-bearer(called) *pu* Aḍo; the *juru* of junior troops (called) *saṅ* Brat; the *juru* of servants (called) *saṅ ra* Banir; the two *juru*s of Maṅrakət(called) *saṅ* Tavi [and] *saṅ* Labdha; the *amasaṅakan* (called) *saṅ ra* Vava — all were given as gifts 2 *māṣa* of gold [and] 1 sheet of *vḍihan ragi* per person.

(B5–B8) All the *mapatih*sin the Court: the *patih pamgat* (called) *saṅ* Haju; the *maṅhambən* (called) *saṅ* Hiraṇya; the *patih kavaṅyan* (called) *saṅ* Pārtha; those who serve as seniors (*pinakasthavira*) in the Court; the herald of Vuṅkal Kiluṅ; the *juru banva*s (called) *saṅ* Kya [and] *saṅ* Saṅgamaṅ; the *gusti* (called) *saṅ* Rumput; the *variga* (called) *saṅ* Loka; the *panulisan* (called) *saṅ* Prakāśita; the *apəkan* (called) *saṅ* Kbak; the *juru bvatoh* (called) *saṅ* Candra — all were given 1 *māṣa* [of gold and] 1 sheet of *vḍihan* per person.

(B8–B10) The *vahuta* of Panbahan (called) *si* Vujil; the [one of] Vuṅkal Raya (called) *si* Kucup; the [one of] Pakambaṅan (called) *si* Laka; the *parujar patih*s(called) *si* Lampuran, *si* ...n [and] *si* ...r; the *maṅhambən* (called) *saṅ* Guruvrati; the *parujar kavaṅyan* (called) *si* Rundhā; the *parujar patih* (called) *si* ... — all were given 1 *māṣa* [of gold and] 1 sheet of *vḍihan* each.

(B10–B11) The *patih* of Hujuṅ (called) *saṅ* Jarā; the *maṅhambən* (called) *saṅ* Balusyak; the *patih mānak* (called) *saṅ* ... —all were given as gifts 1 *māṣa* [of gold and] 1 sheet of *vḍihan* each.

(B11–B12) The *patih* of Vaharu: the *maṅharap babak* (called) *ḍa pu* Bahija; the *maṅhambən* (called) *saṅ* Bharata; the *patih mānak* (called) *saṅ* Havaṅ — all were given as gifts 1 *māṣa* [of gold and] 1 sheet of *vḍihan* each.

(B12–B13) The neighboring headmen: at Kalaṅliṅun (the one called) *ḍa pu hyaṅ* Tambir; at Bukalaṅan (the ones called) *saṅ* Dili [and] *saṅ* Gnuk; at Vuraṇḍuṅan (the one called) *saṅ* Vintaṅ; at Tampuran (the one called) *saṅ* Paman — [all] were given 1 *māṣa* [of gold and] 1 sheet of *vḍihan* each.

(B14–B15) The headmen of Limus: the *vinkas* (called) *saṅ* Hitam; the retired headman (called) *si* Talaṇḍaṅ; the *kalaṅ pañjuruan* of Limus (called) *saṅ* Bandi; the *kulapati* of Limus (called) *saṅ* Balan — [all] were given 1 *māṣa* [of gold and] 1 sheet of *vḍihan* per person.

(B15–16) Such have been summed up the numbers of those who have been given confirmatory gifts with *vḍihan* and have been invited to eat .... the flowers and offerings (*parabantən*), together with the incense(s), lamp(s), unhusked grains, etc. The ‘holy heart’ (stone) was erected, after the consecration and invocation had been carried out prior to it being planted as the mark of the irrevocability of the demarcation at Limus and at Tampuran, to be a *sīma* domain of the Deity in the temple at Sugih Manek, the meritorious work of the Lordof Kanuruhan (called) *dyah* Mumpuṅ.

(B18–B21) The paddy fields at Tampuran that benefited the personnel were shared (?). The specification of the paddy fields:

[those] of the *ācarya*: 12 *māṣa* of *tapak*

[those] of the *paṅajyan*: 4 *māṣa* of *tapak*

[those] of the *devakarma*: 4 *māṣa* of *tapak*

[those] of the *kulapati*: 1 *suvarṇa* of *tapak*

[those of] the sweeper in the ...: 6 *māṣa* of *tapak*

[those of] the sweeper in the bathing place: 8 *māṣa* [and] 9 *kupaṅ* of *tapak*

[those] of the *variga*: 4 *māṣa* of *tapak*

[those of] the park inspector (*atamān*): 2 *māṣa* of *tapak*

[those] of the *susuraji* (?): 7 *māṣa* of *tapak*

[those of] their *variga*: 2 *māṣa* [and] 2 *kupaṅ* of *tapak*

The grand total: 3 *suvarṇa* [and] 14 *māṣa* of *tapak.* Those are the ones that benefited the personnel.

(B21) The rest, (viz.) 3 *suvarṇa* [and]2 *māṣa* of *tapak*,it shall benefit the property of God, for the purpose of daily offering to the Deity. And the 'income and expenditure' (*āyabyaya*) are for complete perfecting of the Deity, of the dikes, of the houses, of the rice granaries, gathering places, offering places, and suchlike.

(B23) Further, whoever disturbs the *sīma* at Limus, and the one at Tampuran, all the more so [the one] at Sugih Manek, until the future's future — watch out (*jah*)! He will therefore suffer the result of his actions, will come to ruin, will be completely annihilated! He will encounter every kind of misfortune, in this life [and] in the afterlife.

Pay heed, you deities at the illustrious Baprakeśvara, Brahmā, Viṣṇu, Mahādeva, sun, moon, earth, water, wind, fire, sacrificer, sky, Kāla and Mṛtyu, Gaṇas, demons, the two junctures, day and night, Yama, Baruṇa, Kuvera, Bāsava, Yakṣas, Rākṣasas, Piśācas, the fathers of deities (?), Pretas, Asuras, Garuḍas, Kinnaras, Gandharvas, Vidyādharas, the god's sons, (viz.) Nandīśvara, Mahākala, the King of Nāgas, Vināyaka, north, south, west, east, the main and intermediate quarters of space, below and above, all you famous deities who protect the kingdom of the Great King in the land of Mataram, who irresistibly enter into everyone's body — If there is a bad man who disturbs the *sīma*sat Sugih Manek, at Limus, at Tampuran, all the more so if he dissolves them, he must be killed by you! When you are going to kill [him], your approach shall be to clash with the opponent, striking at the [left] side [and] again at the right side, [and] be dropped down, then cut off his snout, eat his flesh, tear out his *hati*, rip out his belly, bend his *pahuṅ*, draw out his intestines!

(c1–7) (May he) be bitten by a poisonous snake, eaten by a tiger, twisted by the God(s) of fury (*devamanyuḥ*), when going to the *tgal*, (may he) be struck by thunderclap in the absence of rain, touched by the *rākṣasa*(s), swept aside by demon (called) *si* Pamuṅvan. .....

(c8–d10) Kuśika, Garga, Metri, Kuruṣya, Patañjala, the guardian of north, south, west, east, of the under-world, of the upper-world. Hook him to all the Gods, drop him into the ocean, drown him in the reservoir, may he be taken by the deity in the water, may he be pulled by the sea monster, may he be caught by the crocodile. They should kill the improper person! May he suffer misfortune among the deities, not experiencing any tranquility, (be) lost — engulfed in *phīra,* (be) sent to hell, (be) falling to the great Rauravahell, (be) cooked by *saṅ* Yamabala, (be) beaten by *saṅ* Kiṅkara seven times, *atayan bimbān*, (be) totally miserable, entirely suffering in their whole life. All types of (d1) misery will be obtained by him, all forms of pain will be experienced by him, all hatred in life will be manifested on him. (May he) be decayed, not experiencing tranquility, (and) be left behind with the blowing ashes. Such are the results of the unrighteous person who disturbs the freehold, especially destroying it! Oṁ, salutation to Śiva!

Commentary

A1. The stanza in *āryā* meter which stands at the beginning of this inscription, just before the Old Javanese content, is found in only one other inscription that also comes from the vicinity of Malang, the Minto stone or Sangguran charter, that was issued under the reign of King Wawa. This noteworthy co-occurrence has been highlighted by Kern (1915).

Kern 1915: 223–24.

A5. It is surprising to have a sentence structure where a favor *(anugraha*) is followed by a verb form (*sumusuk*)without irrealis. For this reason, one might wonder as to the subject of *sumusuk*. Who did demarcate the land? Is it the King himself? Or should we assume that the demarcator would be the grantee, i.e. *dyah* Mumpung, despite the absence of an irrealis form? For this moment, we tentatively stick to the common pattern, whereby the King does not demarcate the land himself.

A6. The term *gavai* is registered in OJED to denote the following meanings: “work, task, occupation; work, product; feast, celebration; use, purpose”. Yet here we opt for the translation “corvée” to specify something that should be rendered by a village to the higher authorities. The same technical term also appears several times in other

corpora (Balitung, Wawa, Sindok) and elsewhere in the present one. Cf. Samalagi (1v3): *gavainya mā 1 savahnya lamvi[t]*, Panggumulan I (1v3): *gavai mā 4 savah kanayakān· tampah 7*, Dalinan (1r4): *gavai mā 6 sava(ḥ) [ka]hadyanan· tampah 8,* Kinewu (line 6): *lamvit· 6 tampaḥ 3 kaṭik 28 gavai 8*, Hujung Galuh (1r4): *gavai ku 2 dravya-hajinya mas· su 6 mas· kavahutān· su 2*, Sugih Manek (A6): *vanva I limus· vatək kanuruhan· gavai mā 1*, Sangguran (A6): *va(nu)A I saṁguran· vatək· vaharu, gavai ma 2....han*, Cunggrang II (1r4): *vatək· bavaṁ Ataganiṁ vahuta vuṅkal·, gavai ku 2*, Linggasuntan (A5): *vatak hujuṁ gavay mā 2 kaṭik 2*. More discussion on this matter is provided in Barrett Jones (1984: 132–135), where it is shown that *gavai* had technical meanings in at least three different contexts. First, it could designate a measurement of resources on which tax is levied. Second, it might be a kind of tax. In rather different contexts, *gavai* can furthermore denote an offering or ritual performed for a deity (Barrett Jones 1984: 134).

A6. The expression *anaknya* in connexion to a village (*vanua*) also figures in Poh (1v2–3): *kumonnakan· Ikanaṁ vanuA I poḥ muAṁṅ anaknya vanuA ri rumasan·, riṁ nyū, kapva vatak· kinivaṁ, śuśukan· paṅguhanya mamulus· mas· su 4 tan ya vadvāyun·* and in Kandangan (1r5–6) *tatkālanikanaṁ vanuA I kaṇḍaṅan· muAṁ Anaknya ri vanuA I Er hijo vata〈k·〉 vuṅkal· tpat· śīmāni parhyaṅan*. Under the entry *anak* in OJED, none of the indicated meanings seems to be suitable in these contexts. Clearly it cannot be rendered as equivalent to *anak vanua*, meaning "native(s)" or "inhabitant(s)", since the sentences seem to consist exclusively in series of toponyms. However, the idea of *anak* as expressing something dependent or derivative is observable from other entries in OJED. The compound term *gunuṅ anak* means "small mountain", *anakniṅ sañjata* means "missile or arrow", *anak-anakan* signifies "pupil" and *paṅanak* "profit on a loan" or "interest" — which in the late twelfth century is replaced by a Sanskrit word *putra* (Wisseman Christie 2009: 52). Based on those instances, we are inclined to interpret *vanua X muaṅ anaknya vanua Y* as expressing village Y's dependency on village X. It could mean a subordinate village or land holdings belonging to the main *vanua*.

A6. Here *paṅguhan tapak* is tentatively rendered as income or profit from land measured in *tapak.* Cf.Linggasuntan (A5): *vatak hujuṅ gavay mā 2 kaṭik 2 paṅguhan tapak mas su 3*. However, we are quite aware that in Balinese epigraphy context, a term called *patapak* appears as a certain tax or levy. Cf. copperplate inscriptions of Pura Batur Buleleng (IIb.4): *tan kna papanjut mvaṅ patapak* of Pura Kehen (IIIb.1): *tan kna patapak sandūṅ bənta pamor*, of Pura Pamrajan Raja Purana Klungkung (Ib.6): *lawan tan kna patapak*, (IIa.5): *atəhər tan kna patapak sanduṅ bənta*. According to Barrett Jones, due to the fact that a sum of money follows this term, it may refer to the tax paid (Barrett Jones 1984: 144).

A7. The toponym Sugih Manek exclusively figures in this charter. As for the name of

the foundation, *dharma rakryān prāsāda kabikvan I sugih manek*, we understand it as the foundation of the Lord in form of a monastery temple, at Sugih Manek.

A13. The term *mapayuṅan*, whose meaning is not evident,is rarely found in other instances of this list. However, one other instance is in another inscription found in Malang, viz. Linggasuntan (A13): *... vli pañjut·, palamak·, pakaluṁkuṁ, Urutan·, dampulan·, tpuṁ kavuṁ, suṁsuṁ paṅuraṁ, pasuk alas·, mapayuṅan·, sipat vilut·.*

A15. The understudied term *miśra* is said to come from the Sanskrit which means "interest" or "interest on interest" by Kern (1917: 47). He linked it to the Javanese terms "*misra, mingsra, misri*", meaning profit and suggested that it might be understood as "usurer". Stutterheim (1925: 247), for his part, considered *miśra* to mean something like "chief", as in other contexts figure combinations such as *miśra hino* and *miśra aṅinaṅin*. Wisseman Christie (1993: 203) took it as a category comprising semi-professional, part-time producers who belonged to farming households. As for Boechari (2012: 166), he chose to understand *miśra* as a term which categorizes the home industries. Nevertheless, further study to elucidate this word is still needed.

A18. The expression *raḥ kasavur* found in the *sukha-duhkha* list is sometimes followed with *riṁ havan* (Pamotan A10), *iṁ natar* (Gandhakuti 3r5, Adulengen 4r3, Baru e1, Waharu IV 4v1), and *iṁ dalan* (Jeru-jeru A14, Demak A27, Paradah I A24, Hering C24, Anjuk Ladang A23, Alasantan 1r15, Muncang A24, Kaladi 2v6, Kusambyan B17, Cane C10, Munggut B15, Pandaan B14), to express the meaning "blood spattered on the road/yard". In this list, *raḥ kasavur* stands alone and in several Sindok inscriptions coming from the Malang area, it is also followed by nothing. Cf. Turyan A16 and Cunggrang I A21. The fact that what comes after *raḥ kasavur* is varied and sometimes it is followed by nothing as well suggest that the reader was supposed mentally to imagine the phrases *riṁ havan, iṁ natar* and *iṁ dalan* to be there. In this case, it is presumed that the reader was expected to take this expression together with *iṁ natar* that precedes. Thus, no need to propose anything in this list nor think that the scribe was unintentionally skipping some elements.

A22. The word *kacapuri* was recently discussed by Jákl (2017: 20), who quoted a passage from the Bhomāntaka 27.7 (Teeuw and Robson 2005) that mentions together two Old Javanese words denoting glass, *kaca* and *gəḍah.* In this context, the word *kaca* merges with *puri*,making exactly the same word as the one we encounter here, *kacapuri*. Jákl points out that the translation offered by Teeuw and Robson, "glass palace", differs from the one tentatively proposed by Zoetmulder (1982: 760), viz. "enclosed wall or fence". Stutterheim (1925: 276), in his edition of Cunggrang II (*tinulad*), translates this

word as "betel box makers" (*beteldoosmakers*), but with a question mark. The meaning of this word is still rather unclear, so we leave it untranslated.

The complete Dutch version: "*Vgl. jav. kětjapoeri: pagĕr sadjroning beteng. Mal. hoofdgebouw (palais) doch tevens: kapiteel met versierselen en lofwerk, beteldoos; jav. tjĕpoeri = kětjapoeri en ook: onderste deel van een graf. K.I. van lopaklopak: gouden of zilveren sirihdoos van den vorst. Dit laatste zal wel gemeend zijn. Zie nog Groneman, Garĕbĕgs: 22, 82.*"

A22. The tree called *vuṅkuḍu,* notably its root,is one of the important sources of red dyestuff in Java and most likely corresponds to the Mengkudu or Pace fruit (Morinda citrifolia L.). Until today, this plant is still actively used for manufacturing dye. A rich discussion on *vuṅkuḍu* in textile can be found in Wisseman Christie 1982 and 1993.

A22. In this kind of list, *paḍat* is often found to be placed after *garam* or *uyah*: cf. Ayam Teas III (1v2), Linggasuntan (A25), Alasantan (2r5). Sometimes, it also seems to have a connection with *kapas*: cf. Telang I (2r9) *kapas paḍat*. Therefore, when it stands alone, as in our text, it may refer to either salt (*garam*/*vuyah*) or cotton (*kapas*). Stutterheim (1925: 276) attempts to link this item to salt, particularly block salt, although he also states that no suitable meaning could be found. Not so far from Stutterheim's proposition, Barrett Jones (1984: 51) identifies this item as a "lumps of salt". Another possibility is to think of *paḍat* as a unique commodity, even though it is still rather obscure what kind of commodity might then be intended here.

A23. Wisseman Christie (1993: 188) discusses the term *bsar* as a specific term for silk in the context of Javanese markets. This indigenous term, however, only appears in inscriptions, while in the *kakavin* literature, the Sanskrit term *sūtra* is used more frequently. It is interesting to note that some Chinese accounts reported silk cloth being produced in Java (Wheatley 1959: 97–98, Hirth and Rockhill 1966: 78, Wong 1979: 8, Groeneveldt 1960:16).

A23. We choose to translate the word *kalima* in the expression *kalima bantal* as "all the five bundles". Barrett Jones (1984: 38), however, translates this expression as "five pikul loads" and seems to see no problem in grammatical terms. So far, the discussion on how to take the prefix *ka-* is provided by Zoetmulder (1992: 97) in the section titled "Awalan *ka-* untuk katabilangan". He indicates several meanings, i.e.: *semua atau bersama-sama*, and *menyatakan tingkat.* The word *kalima* is among the given examples. Here I quote directly the passage: *makamantu saṅ Pāṇḍava kalima*, meaning "Kelima Pandawa diambilnya menantu" in Indonesian or "He took the five Pandavas together as sons-in-law" in English. Apart from this grammatical problem, we never get further information of what the set of these five *bantal*s consist of and this expression is still obscure to us. The same confusion has been brought up by Stutterheim (1925: 276). His

comment is as follows: "No doubt also a certain unit along the lines of those mentioned in the livestock. We cannot guess its true nature. In the princely countries, besides the usual meanings, bantal is also understood to mean a kind of carrying yoke, such as that on which the tandu is carried (Announcement of Mr. Jayadipura, Jogja)."

The complete Dutch version: "*Ongetwijfeld eveneens een bepaalde eenheid in den trant van die, welke bij de levende have zijn genoemd. Den waren aard ervan kunnen wij niet gissen. In de vorstenlanden wordt onder bantal, behalve de gewone beteekenissen, nog verstaan een soort draagjuk, zooals die, waarop de tandoe wordt gedragen (Mededeeling van den heer Djajadipoera, Djogja).*"

A24. Our provisional investigation on the expression *ndān· makmitana ya tulis· mańkai lviranya* shows that it also occurs in three other inscriptions coming from Malang region: Muncang (A40), Turyan (A21), Alasantan (2r6). Further inquiries are certainly needed to see whether this clause is a local specificity or not.

A27. Wisseman Christie translates *mańhapū* as 'lime burner' (Wisseman Christie 1993: 186, 203, 208), instead of 'lime maker' that has been proposed by Zoetmulder. An explanation for that choice of translation might lie in the fact that to get the lime (called *kapur tohor* or *gamping prongkal* in Indonesian) one has to burn the unrefined lime (CaCO3) first. The lime works for locking the natural color applied onto the cloth.

A29. The word *gritan*, thatis not listed particularly in OJED under the entry *grit* or *gərit*, figures frequently elsewhere in Airlangga corpus. Cf. Cane (Cd17), Sima Anglayang charter (13r1, 13r6, 13v1, 13v4, 13v7, 14r4, 14r7, 14v3, 14v5), Anjatan (3r10) and Bularut (C3). Wisseman Christie (1998: 376–78) has proposed to render it as 'vehicle' or 'cart'. This idea has been taken up by Titi Surti Nastiti, Eko Bastiawan and Arlo Griffiths (forthcoming), with some further comments. They notice that in the Sima Anglayang charter, *gritan* seems to be used as a synonym of word *giliṅan*, signifying 'wagon, carriage, cart'. They also argue that since *grit* means 'a creaking, grinding or squeaking sound', it is quite plausible that a term designating a '(squeaking) cart' could have been derived from it.

B1. The toponym *tagaran* is found several times in the Sima Anglayang charter, a reissued document from Majapahit-period originally produced during Airlangga's reign. However, it raises a question because several authentic charters, i.e. Linggasuntan, Jeru-jeru, Muncang and Turyan (all from the Sindok period and having Malang as their provenance), mention a toponym Tugaran, instead of Tagaran, and even the Sima Anglayang charter also includes cases of *tugaran*. Titi Surti Nastiti, Eko Bastiawan and Arlo Griffiths (forthcoming) comment as follows: "It seems possible that this toponym Tugaran was an equivalent of the name Tagaran found several times further on in

this charter. Compare especially the association of Tagaran with Vaharu, Hujuṅ and Kanuruhan in 8v5 and 16v2, while the Sangguran charter (B9–10) lists *patih I kanuruhan, patih I hujuṅ, patih vaharu* and *patih I tugaran* in one sentence". The textual evidence might lead us to think that Tagaran is another spelling of the intended one, Tugaran, but given the fact that as early in 837 Saka, Sugih Manek already attests the toponym Tagaran, the evidence seems to point toward another possibility, viz. that Tugaran and Tagaran were used interchangeably in the 10th and 11th centuries.

B6. We opt to translate *sthavira* as a senior in the court, and not a (Buddhist) elder as Zoetmulder states in OJED, because in some other passages that apparently are not yet included there, this term is rather used in a general sense (i.e unpublished Purvadhigama text, 1v3) than exclusively in Buddhist context.

B6. The function of *maṅhambən,* that also figures in B10 and B11 is still unknown to us. Zoetmulder, however, put this word under the entry *hambən* which he translates as "to bind (with a girdle)" or "bind up". In other corpora we tend to find it is written as *maṅhambin*, cf. in the Balitung corpus: Kubu-kubu (1v4, 3r3); in the Sindok corpus: Muncang (B31, B37), Turyan (A31, A42), Jeru-jeru (B11, B13, B21) and Kanuruhan (B12).

B6. *patih kavaṅyan, saṅ pā ṛtha* also figures in an inscription coming from Sindok period, cf. Kanuruhan (11): *momah-umaḥ saṁ kavaṅyan· pārtha*

B7. The function *juru bvatoḥ* — elsewhere in this corpus, spelled as *juru botoḥ* (Piling-piling II B10) — is presumed to be related with gambling activities, as this term is found under the word *toh* in OJED, meaning stake, gambling, wager, competition, combat.

B10. The same functions and names are found in Jeru-jeru (B11): *patiḥ pamgat saṁ jarā, maṅhambin saṁ balusyak·.*

B16. In Zoetmulder (1982), there is no entry *parabantĕn* under the word *bantĕn*. Here, our translation of *parabantən* relies on the definition given in Hardjadibrata (Hardjadibrata 2003: 598) — *parawanten*: offerings (mainly) consisting of food. Along with this kind of offering, four other items also get mentioned, namely *kamvaṅ* (flowers), *dhūpa* (incense), *dīpa* (lamp) and *akṣata* (unhusked grains). They might constitute the five items for worship (*pañcopacāra*). In Lintakan (3r16), another list of *pañcopacāra* is given, with a slightly different elements, namely *gləpuṅ putiḥ kuniṅ* (white and yellow powder), *kamvaṅ gandha* (fragrant flowers), *dhūpa* (incense), *dipa* (lamp) and *jnu* (boreh).

B19. This land measurement unit, *tapak*, seems to be used commonly in East Javanese inscriptions and during a limited period of time (10th century). It is found in Dinoyo II (A2–3): *saṁ (hi)vi(l)· (r)i hujuṁ manu(suk·) sīma vatak· hiliran ri ḍaṁ hyaṁ guru caṇḍik· savaḥ tapa(k· sapuluḥ mas·)*, (A8): *mavaih savaḥ susukkan· tapak· salapan·*, Kubu-kubu

(1v3–4): *manampil· talaṁ rvaṅ tapak· I samuḍuṁ tka ri kubu-kubu pataṁ tapak·*, Gulung-gulung (A3–4): *savah I guluṅ-guluṁ tapak su 7*, Jeru-jeru (A3): *tapak mā su 3 paknanya dharmmakṣetra*, Demak (A19): *aśuji tapak ku 2*. Barrett Jones already integrated this term under the chapter "Land Measurements and Prices" and pointed out the literal meaning of *tapak* or *tampak* as a "tread" or "trace" or "print", but she did not give further analysis on it (Barrett Jones 1984: 144). To us, it might similarly operate like the other measurement unit, i.e. *hasta* (literal meaning: hand) and the modern unit "feet", where the name of the unit is inspired by the something related to the human body. The only puzzle left is to understand how this land measurement unit is converted or valued with other measurement unit related to monetary system. As has been addressed by Barrett Jones, the phrasing of this measurement unit is quite odd, because it is sometimes followed by another measurement unit.

B20. *Atamān* might refer to a person in charge of a park (taman). This word occurs in another form: *matamān* in Humanding (1v3), which also stands right after *variga*: *si sḍək·, variga 2 si maddhya, si plī, matamān· si manū, mapkan· si kavit·, makajar· si vji, tuhālas· si kuḍu, hulu vras· 2.* The same thought is uttered by Boechari (2012: 189): "*Matamān* tentunya berurusan dengan pertamanan."

B22 We tried to understand the expression *sakaparipūrṇnākna bhaṭāra* as "for complete perfecting of the Deity", even though it still somehow does not satisfy us. Who is the *bhaṭāra*? And what is He doing? Boechari in his posthumous publication alludes briefly the same thought, although he was thinking on translating *bhaṭāra* explicitly as the deified spirit, "Di sini kami mengalami kesulitan dalam menafsirkan ungkapan *sakaparipūrṇnākna bhaṭāra*. Kalau *bhaṭāra* di sini harus diartikan 'arwah yang telah diperdewakan', maka apa maksud ungkapan 'segala sesuatu untuk penyempurnaan' arwah itu? Apakah ini menunjukkan adanya beberapa tahap dalam upacara pelepasan arwah dari keduniaan ini, sampai ia sempurna bersatu dengan dewanya?" (Boechari 2012: 278, n. 7)

c14. The word *davuhan* in this imprecation list is translated as "reservoir" instead of "dam" because it makes more sense to have people drown into a reservoir rather than a dam which is a concrete wall designed to control the water flow. Van der Meer in her book Sawah Cultivation in Ancient Java also translates this term as reservoir, diversion dam or other means of water conservation on a large scale (van der Meer 1979: 22).

Bibliography

In view of the fact that the fifth section was read by Kern and Nakada, both of them yielding rather different readings, for this part I use the siglum K, which stands for Kern.

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