Taji Gunung (Sañjaya 194, 910-12-21)

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Identifier: DHARMA_INSIDENKTajiGunung

Repository: Nusantara Epigraphy (tfc-nusantara-epigraphy)

File path: xml/DHARMA_INSIDENKTajiGunung.xml

Languages: Old Javanese [Kawi], Sanskrit [Kawi]

Commit: 2026-11-09 08:51 (6580fa0), last modified 2026-09-19 07:35 (11cdae1)

Edition

〈Face A: Front〉 〈01〉 Oṁ̃

〈1.1〉 □ Oṁ̃ namaś śivāya namo buddhāya □□□ svasthā śrī sañjaya-varsā〈tīta〉 19(4) posya〈1.2〉-māsa tithi triꞖtīya kṛṣṇa-pakṣa tu U (ś)u vāra

Irikā mūlapra(tha)manikai banuAni taji gu〈1.3〉nuṁ sinusuk ṣ(ī)mā dai rakryan· mahā-man·tri muAṁ rakryan· gurum (va)ṅi muAṁ samg(ə)t·〈1.4〉 luA Anuṁ Ayam· təhas· ṅūni An· sinīmma Ikai banuA pu ḍapit· Ana〈1.5〉k· banuA I paṇḍamuAn· vatak· vadi-hati Anuṁ juru-juru I sira saṁ hadyan· mira-mi〈1.6〉raḥ Ataḥ vatak· vadihati muAṁ saṁ hadyan· halar·ran· pu dhanada Anak· banuA〈1.7〉 I paṇḍamuAn· vatak· vadiꞖhati makalambi haji paṅuraṁnira ry āyām· təhas·〈1.8〉 saṁ hadyan· buAṅən· Anak· banuA I gunuṅan· vatak ta(ṁ)killan· saṁ Ilu Uma〈1.9〉yutti saṁ hyaṅ· buṁkal· sīma susuk· kulumpaṁ ṅūꞖni muvaḥ samgat· makudur· (bra)da Ana〈1.10〉k· banuA I vaduṁ poḥ vatak· makudur· Anuṁ sira juru-juru I sira (saṁ hadya)n· (da)〈1.11〉vaha Anak· banuA I ra təguḥ vatak· khaməhas· maAṁ dyaḥ maṇḍyāṅin· Anak·〈1.12〉 banuA I kahaṅat·tan· vatak· khaməhas· Ataḥ paṅuraṁ I saməgat·〈1.13〉 makudur· saṁ Umilu Umuyutti saṁ

hyaṁ buṅkal· s¡i!〈ī〉ma susuk· kulumpaṁ dyaḥ raṇḍə〈1.14〉 Anak· banuA I liṅai vatak· makudur· vuṅkal· tpat· ṅūni duvə(g)·nikai〈1.15〉 banuA An· sin¡i!〈ī〉ma pu saranna Anak· banuA Iṅ ulu kabikuAn· ri taṁkillan· va〈1.16〉{tak·}tak taṁkillan· Ataḥ

yāpuAn· hana drohaka Umulaḥh-ulaḥha Ikai〈1.17〉 s¡i!〈ī〉ma paṅanugraha rakryan· I sira {piṅi}piṁhay· vahuta I vuṅkal· tpat· maka〈1.18〉beḥhan· dlāhaniṁ dlāha I vka vet· saṁ piṁhay· vuAra tan· tam·muA pha{ṁ}〈1.19〉l·lani kadadin· vuAṁ [1×] ṅunivaiḥ vka-vetnikāṁ Umulaḥh-ulaḥ Ikaiṁ saṁ〈1.20〉 h(yaṁ) 〈buṅkal·〉 s(ī)ma susu(k kulu)mpaṁ (Ā)pan· huvus· sapattha saṁ vahuta hyaṁ m(u)Aṁ saṁ ma〈1.21〉ka(la)mbi haji (IꞱri)Ʇka maṅka(na) (duvəg·) (saṁ) hyaṁ vuṅkal· sīma susuk· kulumpaṁ〈1.22〉 śinivi rikaṁ rāt· ṅūni śrī sañjaya naꞱranāttha haji balituṁ Aśrī yovanna mū〈1.23〉(vaḥ)ju-runi kanayakan· I sira pu givaṁ Anak· banuA I poḥ vatak· pagar·〈1.24〉 (vs)i mūvaḥ juruni lam·puran· pu jaya Anak· banuA I galagaḥ (vata)k· khin(o)〈1.25〉 mūvaḥ juru vaduA raray· saṁ bulibak· Anak· banuA I guva vatak· khīno〈1.26〉 mūvaḥ piṁhay· mā-nak· saṁ hadyan· Ayuḥ Anak· banuA I trirava mūvaḥ paru〈1.27〉jar·nira pu l(ī)kaṁ mūvaḥ piṁhay· I jro turus· saṁ 〈ha〉dyan· mali mūvaḥ saṁ hadya〈1.28〉n· galuṁ Anak· banuA I trirava mūvaḥ I trirava pu madhya m(ū)vaḥ piṁhay· I (jr)o〈1.29〉 turus· saṁ hadyan· lvaḥ vatu Anak· banuA I vuAtan·n əmmas· parujar·ni〈1.30〉ra pu rinu mū-vaḥ rāma kabayan· I savaṁṅan· pu kura mūvaḥ pu bura(v)un· mūvaḥ〈1.31〉 pu Antiṁ parujar· rāmanta I savaṁṅan· si basinəḥ mūvaḥ magala(ḥ) I (sa)va(ṁ)ṅan· si〈1.32〉 bala〈〈va〉〉mūvaḥ vahuta I savaṁṅan· si kja mūvaḥ bīnkas· I savaṁṅan· pu〈Face B: Back〉 〈2.1〉 puñjaṁ mūvaḥ vahuta I jruk· śrī pu danta mūvaḥ {I jruk· śrī} pu bajra mūvaḥ pu sakti gusti I jru〈2.2〉k· śrī, vinkas· pu tiriṁ rāma maratā I jruk· śrī pu kevala mūvaḥ parujar· rāmanta pu〈2.3〉 Am·loḥ mūvaḥ piluṅgaḥ pu mala mūvaḥ pu codya Anak· banuA I bakal· mūvaḥ〈2.4〉 pu Asiki vatak· khino mūvaḥ tuha paḍahi pu dreṅo Anak· banuA I hulu〈2.5〉 vanuA mūvaḥ Aravanas·ta Anak· banuA I bhavantan· maṅla pu kinaṁ Anak· banu〈2.6〉A I vuattan· śr¡i!〈ī〉 s¡i!〈ī〉ma A〈〈ṅa〉〉sə I ḍihyaṁ mūvaḥ pu tiṇḍi Anak·banuA I hijo sī-〈2.7〉ma Aṅasə I (ta)lun· Atari si kutil·jajamāna pu n¡a!〈ā〉tha Anak· banuA I mu〈2.8〉ṅgu vatak· taṅkillan· mūvaḥ (pu) sukha Anak· banuA I tumurun· mūvaḥ saṁ ha〈2.9〉 dyan· bisañja paḍamm apuy· saṁ hadyan· dumma Anak· banuA I parahita Ataḥ va〈2.10〉tak· halu mūvaḥ saṁ hadyan· mahintu I susuḥhan· pu siga mūvaḥ kaki Udiḥ pr̥〈2.11〉(tta)ya I vuṅkal· tpat· saṁ saraṅgaṁ Ana〈k〉 banuA I layaṁ vatak· layaṁ mūvaḥ pr̥ttaya〈2.12〉 maḍaṁkappi saṁ hijo mūvaḥ kalaṁ I hulu vanuA pu bhūmi mūvaḥ pu tolai〈2.13〉 Anak· banuA I bakal· mūvaḥ I pigi pu galinī I sukun· pu susū kalaṁ I〈2.14〉 ruṇḍuṅan· pu lima I vuattan·n əmas· pu sagu I tamvak· haji pu Asti I kahu〈2.15〉rippan· pu dhara I ramvi pu tirip· I tugu pu bahas· vatu viriṁ pu gara I tlaṁ moliḥ pu〈2.16〉 cr̥ñcaṁ I bhavantan· dyaḥ gun·dyaṁ kalaṁ I seser· pu dhara binkas· I seser·〈2.17〉 pu sita vinəkas· ruḍuṁṅan· pu subhā vinkas· I hurantan· pu Isuk· I salam-baya〈2.18〉n· pu vagay· I sibun·nan· pu Aṁkan· juruni Alivat· pu rati I susuḥha〈2.19〉n·

mūva(ḥ) pu Ele Anak· banuA I vuAttan· śrī Ujar samgat· luA〈2.20〉 sakveḥniṁ maṅilala drabya haji kabaiḥ tapa haji kadut· maṅūri parana〈2.21〉kkan· hiñjamman· kḍi valyan· tuha paḍahi paṇḍay· Aravanasta kutak· ka〈2.22〉p(ū)r· Etyevam·mādi saprakāra saṁ maṅilala drabya haji kabaiḥ tan· tu〈2.23〉mamā Irikaiṁ banuA I taji gunuṁ muAṁ r¡a!〈ā〉manta kabaiḥ Āpan· sampun· ya Ina〈2.24〉nugrahān· dai rakryan· mahāman·trī muAṁ rakryan· momaḥh-umaḥ guru〈〈m·〉〉 ba〈2.25〉(ṅ)i mu(Aṁ) samgat· luA kunaṁ yāpuĀn· Asiṁ sira maṅilala drabya haji ma〈2.26〉[ca. 3×] muAṁ ramannātaya Irikai sapavkas· samgat· luA Irikaṁ ta kḍammvatannā〈2.27〉 ma saṁ ma ṅilala drabya haji syaṁṅantā ḍramma maṅavai(ta)nna rovaṁṅantā mana〈2.28〉mvaḥ I rakryan· kāliḥ muAṁ samgat· luA Āpan· maṁkana pavkasnira ri kitta ḍram·〈2.29〉ma r(i) taji gunuṁ makabai⊔ḥhan· □□□〈3.1〉 || tuha v(ə)Ḷḥ pu san·dyā, memen· rakryan· maṅigal· ri susukkan· sīma I taji gunuṁ si Aṁkus·〈3.2〉 si ryyak· prabayan· si kasuk· si maṅakap· si manikap· si vija si maṅatar· si maṅagul·〈3.3〉 kalima pu galuḥ gus〈t〉i pu lyān·〈3.4〉(ta) binkas· pu (c)ara vu(ra)k· vari ga pu kaco vadva rarai pu (ra) Isuk·〈4.1〉 // pīṇḍani byāyanta Irikeṁ susukkan· sīma vuAluṁ kati ma〈4.2〉hisa 2 pāja 2 vḍus· 1 citralekha saṁ rudra Anak· banu〈4.3〉A I vuAttan· śr¡i!〈ī〉 pasaji ri sira pirak· dha 1 mā 4 bras sapāja〈4.4〉 paranakkan· I vuAttan· saṁ vulu ṣayaṁ〈5.1〉 paṅasəAnnikanaṁ sīma denira I ḍihyaṁ masăks(i) (d)e〈5.2〉nira ta māva maryya I ḍ(i)h(yaṁ) sa [ca. 2×] (mu)la [ca. 4×]〈5.3〉 si[ca. 1×]mi kovā [ca. 2×] vḍihan· [ca. 5×]

Apparatus

〈1.1〉 śrī sañjaya-varsā〈tīta〉 ◇ *śrī sañjaya-varsā* Br Na • From the presence of *tarung* to signify a long *ā* in *varṣā* and from the fact that the word *sañjayavarṣa* is normally followed by *atīta*,becoming *sañjayavarṣātīta* through *sandhi*, we infer that the two last syllables of *atīta* have been involuntarily omitted. 〈1.3〉 ṣ(ī)mā ◇ *ṣīma* Br Na. 〈1.4〉 sinīmma ◇ *sinimma* Br Na. 〈1.5〉 banuA Na ◇ *vanuA* Br. 〈1.5〉 Anuṁ ◇ *Ana* Br; *An[u]* Na. 〈1.5〉 mira-miraḥ ◇ *si raraḥ* Br; *si ra miraḥ* Na. 〈1.6〉 pu dhanada Na ◇ *pu ḍanada* Br. 〈1.7〉 paṅuraṁnira ry āyām təhas Na ◇ *paṅuraṁ miraryāyām təhas* Br • . This reading is peculiar because the use of ligature *ya* below *ra* is unusual. To have a combination of *rya*, normally it would have a *layar* on top of *ya*. 〈1.8〉 ta〈ṁ〉killan· ◇ *taṁkillan* Br Na • The *anusvāra* seems to have been forgotten here by the scribe. The expected spelling with *anusvāra* is found below (1.15 and 1.16). 〈1.8〉 Umayutti ◇ *Um[u]yutti* Br Na • Corr. Umuyutti. 〈1.9〉 ṅū ni ◇ *dū_ni* Br Na. 〈1.9〉 muvaḥ ◇ *savah* Br Na. 〈1.10〉 vaduṁ poḥ Na ◇ *vaju poḥ* Br • This toponym occurs in Mantyasih I (1r14), Mantyasih III (2r2) and Wanua Tengah III (2v16) 〈1.11〉 davaha Na ◇ *dava ...* Br. 〈1.11〉 maAṁ dyaḥ maṇḍyāṅin· ◇ *saṁ Adyaḥ aṇḍyāṅin·* Br; *(saṁ) Adyaḥ maṇḍyāṅin·* Na • Corr muAṁ dyaḥ maṇḍyāṅin· 〈1.12〉 paṅuraṁ ◇ *bara (...)* Br; *(...) bara* Na • Note 47 Nakada (1991: 10): One character

(?) immediately before the letter *ba* is a small circular line. 〈1.14〉 vuṅkal· ◇ *buṅkal·* Br Na. 〈1.15〉 Iṅ ulu Na ◇ *I ṅulu* Br. 〈1.17〉 I sira {piṅi}piṁhay ◇ *I sigaḍiri* Br Na • Our new reading is based on our understanding of the intended meaning of the text. The previous editions' reading *sigaḍiri* seems hard to fit in the context where the *sīma* is the favor of the Lords to the *piṁhay*s and *vahuta*s. Besides, the combination of "*I sira*" occurs frequently in the text, namely in lines 1.5, 1.10, and 1.23. Given the clear reading of *si* and a space that can accommodate as many as four *akṣara*s, we suspect that the engraver had erroneously written *sira piṁhay* as *sira piṅi*, upon which he canceled *piṅi* and again wrote *piṁhay*, so that the syllables *piṅi* should be treated as superfluous. 〈1.17〉 vuṅkal· Br ◇ *buṅkal·* Na. 〈1.18〉 dlāhaniṁ dlāha ◇ *dlāhani dlāha* Br Na. 〈1.18〉 vuAra Na ◇ *buAra* Br • corr. vahuta. The scribe seems to have mistakenly written *vuAra* instead of *vahuta*, which in the previous line (1.17) comes after *piṁhay*. Indeed, the expected translation requires us to have *vahuta* instead of *vuara*. 〈1.18〉 pha{ṁ}l·lani ◇ *phallani* Br Na. 〈1.19〉 kadadin· vuAṁ ◇ *jarin guna* Br; *jarin guA[--]* Na. 〈1.19〉 ṅunivaiḥ ◇ *ṅimiveḥ* Br; *ṅuniveḥ* Na. 〈1.20〉 saṁ h(yaṁ) 〈buṅkal·〉 s(ī)ma ◇ *saṁ hyaṁ sīma* Br Na • This insertion is based on the complete phrase of *saṅ hyaṅ buṅkal sīma susuk kulumpaṅ* that is repeatedly getting mentioned in this inscription. Cf. 1.9, 1.13, 1.21. Because the two first mentions are written with *bu* and only the last has *vu* for the word stone (*buṅkal)*, this restitution conforms to that. 〈1.21〉 (I ri)ka maṅka(na) ◇ *(I ri)ka maṅka(na)* Na; *jarin maṅkana* Br. 〈1.21〉 (duvəg·) ◇ *(...)* Br; *juru-juru* Na • In none of the visual documentation available to us, this part of the stone can be read with any certainty. The previous reading by Nakada, *juru-juru*, seems doubtful to us because it does not fit in the context. We at first focused our search for a suitable word on terms expressing the ritual action called *uyut* or meaning "in front of" or "facing". Given the space that suffices for about 3–4 *akṣara*s, we try to advance two possibilites of reading, which both of them yield their own advantage and disadvantage. The first option is to read *huvus* as in 1.20. It results us two consecutives sentences which both start with *huvus*. Here, *huvus* stands as the auxiliary when combined with *śinivi* that comes after. However, it would nuance the text as if the stone was worshipped in the past (*śinivi*), whereas the subjects who were worshipped refer to Sanjaya and Balitung. The second option is to have *duvəg*, which also occurs earlier in 1.14. The meaning would be a bit puzzling and less make sense but it is the least bad since it causes no syntax problem in the sentence. 〈1.21〉 saṁ hyaṁ vuṅkal· sīma Br ◇ *saṁ hyaṁ buṅkal·sīmau* Na. 〈1.22〉 rikaṁ rāt· Na ◇ *ri tarab* Br • Krom 1931: 191 cited the reading as *ri tarub*, and attached a historical argument to it. He argued that *ri tarub* alludes to the site of the former camp (or tent) of King Sanjaya. 〈1.22〉 haji balituṁ Aśrī ◇ *haji bali tuA śrī* Br; *haji balituṁ Aśri* Na. 〈1.22〉 yovanna ◇ *lovanna* Br Na • Sarkar (vol. II 1971–72: 133 n.61), who still retained Brandes' reading, commented: "The significance of the following two words (śrī lovanna) is also not

clear Can it signify: Lord of the Saltish (Sea)?". 〈1.23〉 mūvaḥ Na ◇ *mūah* Br. 〈1.23〉 juruni kana(ya)kan· ◇ *ṅunikana ha-an* Br; *juru nikana ha(...)en·* Na. 〈1.23〉 Anak· banuA I poḥ Na ◇ *Anak· vanuA I poḥ* Br. 〈1.23〉 vatak· pagar· vsi Na ◇ *vatak· pal ...* Br. 〈1.25〉 juru vaduA raray· Na ◇ *juru banuA raray·* Br. 〈1.25〉 vatak· khīno Na ◇ *vatak· khino* Br. 〈1.26〉 Anak· banuA I trirava Na ◇ *Anak· banna I trirava* Br. 〈1.27〉 parujarnira Na ◇ *parujarniru* Br. 〈1.27〉 pu l(ī)kaṁ ◇ *pu laka* Br; *pu ləka* Na. 〈1.27〉 saṁ 〈ha〉dyan· mali ◇ *saṁ dyan· mali* Br Na • The insertion of 〈ha〉 is supported by the abundant mentions of *saṅ hadyan* in this inscription. Cf. 1.5, 1.6, 1.8, 1.26, 1.29, 2.9, 2.10. 〈1.28〉 galuṁ Na ◇ *kalaṁ* Br. 〈1.29〉 vuAtan·n əmmas· ◇ *vuAtanimmas·* Br; *vuAtan· n(i) mmas·* Na. 〈1.31〉 si basinəḥ Na ◇ *si basini* Br. 〈1.32〉 si bala〈〈va〉〉 ◇ *si bala* Br Na. 〈1.32〉 si kja Na ◇ *si ca* Br. 〈2.1〉 I jruk· śrī Br ◇ *I jruk· śrī〈ṁ〉* Na • To other occurrences of this toponym (2.2), Nakada adopts that insertion of *anusvāra.* Note 135 Nakada (1991: 12, translated): A *cecak*-like dot is engraved in the upper right corner of *ulu*. 〈2.1〉 puñjaṁ ◇ *vuñjaṁ* Br Na. 〈2.2〉 I jruk· śrī Br ◇ *I jruk· śrī〈ṁ〉* Na • For details, see app. 2.1 〈2.3〉 pu Am·loḥ Na ◇ *pu Am·boḥ* Br. 〈2.3〉 pu codya ◇ *pu vodya* Br Na. 〈2.4〉 banuA I bakal· ◇ *banuA I baṁkal·* Br; *banuA I baṅkal·* Na • This toponym recurs in 2.13 in the form *bakal,* which is why we adopt the same reading here. It also figures elsewhere as a proper name.. In a recently discovered inscription coming from East Java, under the patronage of Sindok — Prasasti Masahar —, what may have been intended as the same toponym is attested in B14–15: *pinakamaṅgalyaniṁ manusuk· śīma ḍaṅ upāddhyāya I bkal· Arthahetoḥ māravijaya* (Ismail Lutfi and Andi Muhammad said in https://id.wikipedia.org/wiki/Prasasti_Gemekan; Griffiths, (forthcoming). 〈2.5〉 bhavantan· maṅla ◇ *bavantan· maṅlu* Br; *savantan· maṅla* Na. 〈2.6〉 mūvaḥ pu tiṇḍi ◇ *muvaḥ patiṇḍiḥ* Br; *mūvaḥ patiṇḍi* Na. 〈2.7〉 jajamāna Br ◇ *jajahana* Na • This word seems to correspond to Sanskrit *yajamāna*. 〈2.7〉 muṁgu Na ◇ *muṁga* Br. 〈2.8〉 (pu) sukha ◇ *sa sukha* Br; *sa(ṁ) sukha* Na • Here the difficulty to read what the text intends to say lies in the first *akṣara.* It can be understood as either *sa* or *pa* with a longer downward extension on its left vertical, as if it has a *suku* in the wrong place. To render it as *sasukha* is not a good solution since this passage concerns a function which is normally followed by an honorific and name. We have considered the possibility of reading *sa* and supplying an *anusvāra*. Indeed, we find that the sequence *saṁ sukha* occurs in other inscriptions, but *sukha* is then normally part of the expression *sukha paṁgil*, as in Wuatan Tija (2r3–4) *samgat pinapan samgat savyan samgat sukha paṁgil*,Poh (1v8–9) *rakai halaran· pu tloḍuṁ, samagat· dalinan· saṁ sukha paṁgil*. Only in Turyan (A42) does *saṁ sukha* stand independently. However, the surrounding names in the Turyan context also have the structure *saṁ X*, while in the present context, the structure *pu* + proper name is predominant. On these grounds, we prefer to assume that *pu* was intended but realized with an eccentric shape. 〈2.10〉 vatak· halu Na ◇ *vatak· talu* Br. 〈2.12〉 vuṅkal· tpat· Br ◇ *buṅkal· tpat·* Na.

〈2.12〉 maḍaṁkappi ◇ *vayaṁ kappi* Br; *vayaṁkappi* Na • Note by Damais (1970: 375): “Il ne peut s’agir que d’une mauvaise lecture ou d’une erreur pour *ma(ṅ)ḍaṅkappi*.” Edhie Wurjantoro (2018: 126), for his part, notes: “Kata *vayaṅkappi* seharusnya *maṅraṅkappi*.” We prefer the first of the offered emendations, as it is orthographically closer to the engraved text. While Edhie Wurjantoro was right that the intended word must be a form of the base that is recorded as *raṅkəp* or *raṅkap* in OJED, spelling variations *ḍ/r* are quite common in early Old Javanese. 〈2.12〉 pu bhūmi Na ◇ *pabhumi* Br. 〈2.12〉 pu tolai ◇ *pu tole* Br; *pu talai* Na. 〈2.13〉 pigi Na ◇ *sigi* Br • Damais also records this word as *pigi* (Damais 1970: 536) 〈2.13〉 pu galinī ◇ *pu galini* Br; *pu golini* Na. 〈2.14〉 vuAttan·n əmas· ◇ *vuAttan· ni mas·* Br Na. 〈2.14〉 tamvak· Na ◇ *tambak·* Br. 〈2.15〉 viriṁ Na ◇ *viri* Br. 〈2.15〉 pu gara ◇ *pu garu* Br Na. 〈2.15〉 tlaṁ Na ◇ *tla* Br. 〈2.16〉 bhavantan· ◇ *gavantan·* Br Na. 〈2.17〉 vinəkas· ◇ *binəkas·* Br Na. 〈2.17〉 ruḍuṁṅan· ◇ *ruḍuṅan·* Br Na. 〈2.17〉 vinkas· Br ◇ *binkas·* Na. 〈2.18〉 Alivat· Na ◇ *halivat·* Br. 〈2.19〉 mūva(ḥ) ◇ *mūla* Br Na. 〈2.19〉 Ele Na ◇ *Ile* Br. 〈2.19〉 Ujar ◇ *raja* Br; *[... ...]* Na. 〈2.19〉 samgat· luA ◇ *sampag· luA* Br; *sam[...] luA* Na • Sarkar, who still adopted Brandes’ reading found it difficult to understand the word. He thus left this comment in the translation (vol. II 1971–72 n. 75): “Or: (1) Raja Sa(ng) Məpag (of) Lua, (2) Rajasa Məpag (of) Lua, (3) Raja (of) Sampag Lua etc. Any of these may also be intended.” 〈2.20〉 maṅūri ◇ *paṅuraṁ* Br Na. 〈2.21〉 paranakkan· Br ◇ *paranakkān·* Na. 〈2.22〉 Etyevam·mādi Na ◇ *Ittevammādi* Br • Corr. Ityevamādi. 〈2.24〉 muAṁ Na ◇ *muAty(?)* Br. 〈2.24〉 rakryan· momaḥh-umaḥ ◇ *rakryan· momaḥhomaḥ* Br; *rakyan· momaḥ-humaḥ* Na. 〈2.24〉 guru〈〈m·〉〉 ba(ṅ)i ◇ *gurubaṅi* Br; *guruṁ baṅi* Na. 〈2.26〉 muAṁ ramannātaya ◇ *muAṁ cimannāta ya* Br; *... śimannāta ya* Na • In CIJ II, which is derived from Brandes’ reading, Sarkar rendered the segment as *muAṁ śimannāta ya* and added a footnote (p. 133, n. 48): “*ci* appears to be a printing mistake for *śi*”. Later, this version was applied by Edhie Wurjantoro (2018: 126) who also added a note (p. 126, n. 26): “Kata *śimannāta* seharusnya *śimânta* (agar dijadikan *śīma* olehmu)”. 〈2.26〉 kḍammvatannā(ma) ◇ *tḍāmmatannā* Br Na • An alternative reading *tḍarammakannā* is noted by Brandes. Edhie Wurjantoro also added a note on this word: “Kata *tdāmmatannā* seharusnya *dharmma-nta ya*”(2018: 126, n. 29). 〈2.27〉 syaṁṅantā ◇ *syaṅanta* Br Na. 〈2.27〉 ḍramma ◇ *ḍ(..)mma* Br; *ḍ(r)amma* Na • Corr. dharmma. 〈2.28〉 rovaṁṅantā manamvaḥ ◇ *rovaṁṅantāmanambah* Br; *rovaṁṅantā manambaḥ* Na. 〈2.28〉 ḍramma • Corr. dharmma. 〈3.1〉 san·dyā Br ◇ *san·vyā* Na. 〈3.2〉 vija Na ◇ *viju* Br. 〈3.2〉 maṅatar· ◇ *matar·* Br. 〈3.2〉 maṅagul· Br ◇ *maṅugul·* Na. 〈3.4〉 galuḥ ◇ *galaḥ* Br. 〈3.4〉 gus〈t〉i pu lyān·(ta) ◇ *gaḍiṁ lu* Br; *gusiṁ palyān·(ta)* Na. 〈4.1〉 pīṇḍani Br ◇ *k[i] pīṇḍani* Na. 〈4.1〉 Irikeṁ ◇ *Irikāṁ* Br Na. 〈4.1〉 vuAluṁ ◇ *vuAlaṁ* Br Na. 〈4.2〉 pāja 2 Na ◇ *pāja 4* Br. 〈4.3〉 Almost the whole line is omitted in Brandes, who only reads • *A I* [omitted text] *pāja.* 〈4.3〉 sapāja ◇ *[....]paja* Br; *sapātha* Na. 〈4.4〉 ṣayaṁ ◇ *payaṁ* Br Na. 〈5.1〉 paṅasəAnnikanaṁ Rouffaer 1918 ◇ *paṅasəAnnikanaṁ* Na

• Brandes seems to have skipped these lines (5.1) because he found them too heavily weathered 〈5.1〉 denira I ḍihyaṁ Na ◇ *de ni— I dihyaṁ* Rouffaer 1918. 〈5.1〉 masăks(i) ◇ *pasajya* Rouffaer 1918; *pasaṁnya* Na. 〈5.1〉 (d)enira ta māva maryya I ḍ(i)h(yaṁ) sa [ca. 2×] (mu)la [ca. 4×] ◇ *— ni po ma 5 ... sang hyang i dihyang sa — — sajya— —* Rouffaer 1918; *nira ta mā l [ca. 12 akṣ. illegible]* Na. 〈5.3〉 si[ca. 1×]mi kovā [ca. 2×] vḍihan· [ca. 5×] ◇ *sī ra — po — —— —ha śu — ——* Rouffaer 1918; *sira [-]i [k]ovā [-- -] vḍiḥhan mā [-- l] //□//* Na.

Translation

〈1.1〉 *Om*!Homage to Śiva! Homage to the Buddha!

〈1.1–1.8〉 May [the world] be prosperous! Elapsed Śrī Sañjaya year 194, month of Poṣya, third *tithi* of the waning fortnight, Tuṅlai, Umanis, Friday. That was the initial beginning of the village of Taji Gunuṅ, which was demarcated to become a *sīma* by the Lord chief minister and the Lord of Gurum Vaṅi and the official of Lua. The one who was formerly *ayam təas*, when the village was made into a *sīma*, was *pu* Ḍapit, native of Paṇḍamuan, district Vadihati. The ones who were chiefs for them (the Lords) were:

- the honorable one exclusively (*atah*) of *mirah-mirah*, district Vadihati
- and the honorable (of) Halaran, *pu* Dhanada, native of Paṇḍamuan, district Vadihati,
- The *makalambi haji* was his *paṅuraṅ* at Ayam Təas, the honorable one of Buaṅən, native of Gunuṅan, district Taṅkilan.

(1.8–1.12) The one who also formerly participated in performing *uyut* on the holy *sīma* stone [and] the *kulumpaṅ* demarcator was the official ofMakudur [called] Brada, native of Vaduṅ Poh, district Makudur. The ones who were chiefs for him were the honorable one of Davaha, native of Ra Təguh, district Haməas and *dyah* Maṇḍyāṅin, native of Kahaṅatan, district Haməas exclusively.

(1.12–1.16) The *paṅuraṅ* of the official ofMakudur was the one who participated in performing *uyut* on the holy *sīma* stone [and] the *kulumpaṅ* demarcator: *dyah* Raṇḍə, native of Liṅai, district Makudur. The [official of] Vuṅkal Tpat, formerly at the time (when) the village was made into a *sīma*, was *pu* Sarana, native of the village upstream of the monastery of Taṅkilan, district Taṅkilan exclusively.

(1.16–1.22) If in the future's future there is any wrong-doer disturbing this *sīma*, which is the favor of the Lords to the *piṅhay*s [and] *vahuta*s of Vuṅkal Tpat [and] to the descendants of the *piṅhay*s [and *vahuta*s], may they not obtain the fruits of human

birth. All the less so the descendants of those who disturb the holy *sīma* stone [and] the *kulumpaṅ* demarcator, because the curse of the *vahuta hyaṅ* and the *makalambi haji* on such ones is finished. At the time of the holy *sīma* stone [and] the *kulumpaṅ* demarcator, formerly, Śrī Sañjaya, the Lord of men [and] King Balituṅ, endowed with fortune and youth, were venerated in the world.

(1.23–2.1) And the chief of the *nāyaka*s for them was *pu* Givaṅ, native of Poh, district Pagar Vsi. And the chief of *lampuran* was *pu* Jaya, native of Galagah, district Hino. And the chief of young troops was *saṅ* Bulibak, native of Guva, district Hino. And the minister with subordinates (*piṅhay mānak*) was the honorable (of) Ayuh, native of Trirava. And his herald was *pu* Līkaṅ. And the *piṅhay* of Jro Turus were the honorable (of) Mali and the honorable (of) Galuṅ, natives of Trirava. And [the *piṅhay*s] of Trirava was *pu* Madhya. And the *piṅhay* of Jro Turus was the honorable (of) Lvah Vatu, native of Vuatan Mas, his herald was *pu* Rinu. And the elder headmen of Savaṅan were *pu* Kura and *pu* Buravun and *pu* Antiṅ. The herald of the elders of Savaṅan was *si* Basinəḥ. And the *magalah* of Savaṅan was *si* Balava and the *vahuta* of Savaṅan was *si* Kja and the *bīnkas* of Savaṅan was *pu* Puñjaṅ and the *vahuta*s of Jruk Śri were *pu* Danta and *pu* Bajra and *pu* Sakti. The *gusti* of Jruk Śri were: the *vinkas* was *pu* Tiriṅ, the retired headman of Jruk Śri was *pu* Kevala. And the herald of the headmen was *pu* Amloh. And the *piluṅgah*(s) were *pu* Mala and *pu* Codya, natives of Bakal and *pu* Asiki, district Hino

(2.4–2.9) And the chief drummer was *pu* Dreṅo, native of the upstream village. And the lute player (*aravanasta)* was a native of Bhavantan. The *maṅla* were *pu* Kinaṅ, native ofVuatan Śri, the *sīma* (village) of the Dihyaṅ and *pu* Tiṇḍi, native of Hijo, the *sīma* (village) of the Talun. The *atari* was *si* Kutil. The offerer (*jajamāna*) were *pu* Nātha, native of Muṅgu, district Taṅkilan and *pu* Sukha, native of Tumurun and the honorable (of) Bisañja.

(2.9–2.17)The *paḍam apuy* were the honorable (of) Duma, native of Parahita exclusively, district Halu and the honorable (of) Mahintu of Susuhan (who was) *pu* Siga and the elder of Udih. The *p ṛttaya* of Vuṅkal Tpat was *saṅ* Saraṅggaṅ, native of Layaṅ, district Layaṅ. And the *p ṛttaya* of Maḍaṅkapi was *saṅ* Hijo. And the *kalaṅ* of the upstream village were *pu* Bhūmi and *pu* Tolai, natives of Bakal. And [the *kalaṅ*] of Pigi was *pu* Galini, [the *kalaṅ*] of Sukun was *pu* Susū. The *kalaṅ* of Ruṇḍuṅan was *pu* Lima, [the *kalaṅ*] of Vuatan Mas was *pu* Sagu, [the *kalaṅ*] of Tamvak Haji was *pu* Asti, [the *kalaṅ*] of Kahuripan was *pu* Dhara, [the *kalaṅ*] of Ramvi was *pu* Tirip, [the *kalaṅ*] of Tugu was *pu* Bahas, [the *kalaṅ*] of Vatu Viriṅ was *pu* Gara, [the *kalaṅ*] of Tlaṅ Molih was *pu* C ṛñcaṅ, [the *kalaṅ*] of Bhavantan was *dyah* Gundyaṅ, [the *kalaṅ*] of Seser was *pu* Dhara.

(2.17–2.19) The *binkas* of Seser was *pu* Sita, the *vinəkas* of Ruḍuṅan was *pu* Subha, the

vinkas of Hurantan was *pu* Isuk, [the *vinkas*] of Salambayan was *pu* Vagay, [the *vinkas*] of Sibunan was *pu* Aṅkan, his chief of *alivat* were *pu* Rati [native] of Susuhan and *pu* Ele, native of Vuatan Śri.

(2.19–2.26) Said the official of Lua: All the collectors of royal revenue: the *tapa haji*, the *kadut*, the *maṅūri*, the *paranakan*, the *hiñjəman*, the eunuchs, the healers, the chief drummers, the smiths, the lute players, the *kutak*, the *kapūr* and so forth, all sort of the collectors of royal revenue and all the elder shall not enter the village of Taji Gunung because it has already been granted by the Lord chief minister and the Lord of Momah-umah, the Gurum Baṅi and the official of Lua. Further, when those collectors of royal revenue ... and the elders (went off) after the instruction of the official of Lua. That is the ...

(2.27–2.29) The collectors of royal revenue were invited to go from the foundation. They proceeded to the east, their companions paid respects to both the Lords and the official of Lua. For that was all the result of them to us, the foundation at Taji Gunung.

(3.1–3.4) The head of young men (called) *pu* Sandyā, the performer(s) of the Lord who danced at the *sīma* demarcation at Taji Gunung (called) *si* Aṅkus[,] *si* Ryak Prabayan, *si* Kasuk, *si* Maṅakap, *si* Manikap, *si* Vija, *si* Maṅatar, *si* Maṅagul. The *kalima* (called) *pu* Galuh; the *gusti* (called) *pu* Lyanta; the *binkas* (called) *pu* Cara Vurak; the *variga* (called) *pu* Kaco; the [member] of young troop (called) *pu* Ra Isuk

(4.1–4.4) Its total cost of the *sīma* demarcation is 8 kati, 2 buffaloes, 2 *pāja,* 1 goat. The scribe, *saṅ* Rudra, native of Vuatan Śri. The offering for him is 1 *dhāraṇa,* 4 *māṣa* of silver, one *pāja* of unhusked rice. The *paranakan* of Vuatan (called) *saṅ* Vulu Sayaṅ.

(5.1–5.3) The *sīma* of those in Ḍihyaṅ give [the gift(s) for the demarcation ceremony], to witness the submission of Ḍihyaṅ ....

Commentary

1.4 *samgət* Lua is also attested in Gilikan I (A5) and Panggumulan II (line 11). In Panggumulan I (2v7), it only writes *lua* and in Poh (2r14), it appears as *saṅ ra* Lua. In other contexts, Lua serves as a toponym. Cf. Poh (1v19) Panggumulan I (2v8), Bhatari (1v13), Rukam (1v16) and Lintakan (2r4). In the first four charters, it has *ra* in front of *lua,* hence *vatak ra lua.*

1.4 *pu* Ḍapit as a native of Pandamuan village, Vadihati district figures several times in the Balitung corpus. Cf. Kayu Ara Hiwang (A9), Rongkab (1r7), and Turu Mangambil (A6). Whether it still has any connection with the Vadihati district or not, this personage

also seems to hold the function of Vadihati, as in Ayam Teas I (1r6), Ayam Teas II (1r4), Rongkab (1r7), Samalagi (1v10), Panggumulan I (1v11), Telang I (1r8), Telang II (1r3), Poh (1v9), Mantyasih I (1r12), Hujung Galuh (1v11), Turu Mangambil (A6), Kaladi (8v6) and Barahasrama (1v6).Exceptional notes for this figure: 1) in Kasugihan 829 (1v3), the district is attested differently: *vatak ayam təas* and apparently his function accords to it, hence *saṅ pamgat ayam təas*; 2) in Kaladi (8v6), he is addressed as *dyah ḍampit*, but still hold the function *vadihati*; 3) in Lintakan, *pu* Ḍapit goes with a Mamrati function.

It is actually written as *ḍaṅpit*, but Damais (1970: 364) left a footnote as follows: "forme secondaire de *« ḍapit »* qui est la forme usuelle. On voit, par cet exemple de 823 Saka, quels phénomènes de nasalisation interne sont anciens."Other spelling variants of this name are *dhapit* (Hujung Galuh 1v11) and *ḍampit* (Turu Mangambil A6 and Kaladi 8v6).

1.6 *pu* Dhanada as *saṅ halaran* is also attested in the Balitung corpus, namely in Rongkab (1r6 and 1v9), Poh (1v12), Mantyasih I (1r13), Mantyasih III (2r2), Kasugihan (1v4). In all of those occurrences, he is attested as the native of Pandamuan village (the spelling is varied: *paṅramvan* in Poh 1v12, *paṅḍamuan* in Mantyasih I 1v13, *paramuan* in Mantyasih III 2r2). The district is also not always *vadihati;* some charters have *ayam təas* instead. Cf. Mantyasih I (1r13), Mantyasih III (2r2) and Kasugihan (1v4–5).

1.8 The combination of toponym *gunuṅan* and *taṅkilan* figures as well in Panggumulan I (1v16) and Poh (1v14). In Panggumulan, the suffix *-an* is dropped, hence only *taṅkil.* From other inscriptions coming around this period, different villages figure under the district *taṅkilan*, namely *sḍəḥ* (Rongkab 1r7), *vulakan* (Kiringan 1r8) and *muṅgu* from this inscription (B7–8). In Poh (2r2), however, this toponym serves as a *vanua*, under the district *mamrati.*

In the *Répertoire onomastique*, it is still registered under the old reading version by Brandes, hence *muṅga* (Damais 1970: 887). A footnote, however, is left by Damais: "peut-être faut-il lire *« muṅgu »,* toponyme attesté par ailleurs."

1.10 The toponym *vaduṅ poh* also occurs in Mantyasih I (1r14) and Mantyasih III (2r2). The district (*vatak*), however, is different. Both figure *paṅkur poh*, while our charter has *makudur*. Damais (1970: 677) read it as *vaju poh* and added this note: "*On pourrait être tenté de considérer ce terme comme un erreur pour « vaduṅ poh » mais le « vatak » est différent et il s'agit donc bien d'un autre toponyme.*"

English translation: "One could be tempted to consider this term as an error for "*vaduṅ poh*" but the "*vatak*" is different and it is therefore another toponym."

1.10 Besides *vaduṅ poh* and *liṅai* (A14), the villages under the *vatak makudur* are as follows*: mantyasih* (Kayu Ara Hiwang C10, Panggumulan I 1v14, Poh 1v13), *puluṅ* (Lintakan 1r12).

1.11 The district of Haməas (another spelling: *hamyas*) isalso found in Mulak I 1r3–1r4, Kwak I 1r9–1r10, Kwak II 1r2–1r3, Poh 1v12–1v13, Mantyasih I 1v13–1v14, Mantyasih II 1r2–1r3. Under this district, there are several villages: *tāl varani* (Mulak I 1r3–4, Kwak I 1r10, Kwak II 1r3), *kahaṅatan* (Poh 1v13, Taji Gunung A12), *kataṅguhan* (Mantyasih I 1r14), *katguhan* (Mantyasih III 2r3), *ra təguh* (Taji Gunung A11). The last three mentioned villages may refer to the same place as indicated by the word *təguh* that forms the toponyms.

1.11 *mandyāṅgin* as a personage is attested in Poh (1v13), with an exact origin (village Kahaṅatan, district Hamyas) but bearing a different honorific title: *saṅ*. As a toponym, it appears in Kinewu (A15: *rake maṇḍyāṅin*), and Piling-Piling B (A8: *rāmanta I maṇḍyaṅin*).

1.14 The toponym *vuṅkal tpat* — that recurs in A17, B13 — appears as both *vatak* and *vanua* in Kandangan (A5–6: *vanua I Er hijo vata⟨k·⟩ vuṅkal· tpat·*, B5: *rāma vanuA I vuṅkal· tpat·*, B11–12: *...vanuA I vuṅkal· tpat*).

1.15 The translation for *pu saranna Anak· banuA Iṅ ulu kabikuAn· ri taṁkillan·* is given as "pu Sarana, native of the village upstream of the monastery of Taṅkilan". Here, we encounter an instance of an unnamed village which is specified by its geographical situation in relation to a named monastery (*kabikuan*). This manner of using religious institutions to specify a place also occurs in several inscriptions. Cf. Palepangan (1v12), Poh (2v11) both of these charters using a named *vihāra* to specify the villages. According to Griffiths in his article on Buddhist monasteries (forthcoming), this tendency might indicate that the religious foundations had a great social importance at that time.

1.17 Instead of *rakryan I sira ⟨⟨piṅi⟩⟩*, previous scholars read *rakryan I sigaḍiri*. The apparent toponym Sigaḍiri does not figure in any Old Javanese source. Rouffaer (1918: 155–57) attempted to analyze this personage, *rakryan I sigadiri,* by linking this charter with another charter bearing the same Sanjaya era, namely the Timbanan Wungkal stone. He took the Lord of Sigadiri as the protagonist of Taji Gunung, as shown in A17 (*sṛi!⟨ī⟩ma paṅanugraha rakryan· I sigaḍiri*), King Daksa as the protagonist of Timbanan Wungkal (A5), and then ventured to conclude that both refer to the same person. Our interpretation, however, goes in a different direction. In view of the fact that *sigaḍiri* would be attested uniquely in this inscription while the combination *I sira* figures frequently in this text (and in other inscriptions), we focus on the *sīma* being a favor of the Lords (*rakryan*) to the *piṅhay*s and *vahuta*s, as seen in the next phrase which mentions the descendant of the concerned officials. Therefore, we expect a sequence which can hark back to the benefactor and the grantee rather than a reading of an unfamiliar name that comes in abruptly and distorts the coherence of the text.

The complete Dutch version of this passage is as follows: "*Maar waar in beide oorkonden*

de Rijkbestierder + Rakryan Goeroenwangi (d.i. «Heere Geurige Wildernis» ; in de 2e oorkonde, zooals boven reeds bleek, eerst verhaspeld tot «Gurumwangi» , en daarna tot «Gurubangi») een rol spelen, bij de eerste in de schaduw van Z. M. Vorst Daksha, bij de tweede als protagonisten voor «den Heere te Sigadiri» — wie deze dan ook geweest moge zijn —; waar in beide de nimmer meer gebruikte Sandjaja-jaartelling voorop staat; waar in beide Śiwa + het Boeddhisme gehuldigd worden; daar durf ik de sluitrede opstellen: Vorst Daksha der eerste moet dezelfde zijn als de Opperheer van den «Heere te Sigadiri» der tweede."(Rouffaer 1918: 157).

1.19 The expression *tan təmua phalani kadadin vuaṅ* also figures in one inscription from the Balitung period, Watu Ridang (1v7): *tan təmva phalaniṅ dadi vvaṅ.* Other variants of *tan təmua phalani* also occur in Dalinan (4v5): *tan tamuA phalaniṅ dadi kady aṅgānnikanaṅ hayam pgat tan baluy* and Wurandungan from the Sindok period (6v): *tan katkana phalaniṁ dadi janma*.

1.23 Apart from the village of *poh*,district *pagar vsi* comprises other villages such as: *juruṅan* (Jurungan 1v2, Lintakan 1r12), *kalaṅkyaṅ* (Kayu Ara Hiwang A17) — which elsewhere is written as *pakalaṅkyaṅan* (Panggumulan 2v1, Lintakan 3r8) —, *vatu-vatu* (Kasugihan 1r2), *limo* (Wuru Tunggal 1v3) and *kahuripan* (Lintakan 2r3).

1.24 *hino* as a toponym of district (*vatak*) appears several times in the Kayuwangi and Balitung corpora, along with the villages (*vanua*). Here are the villages covered under this district: *śri maṅgala* (Sri Manggala I B1: *hana sīma I śrī maṅgala vatak hino*), *śru ayun* (Kayu Ara Hiwang A18), *siṅha* (Panggumulan I 2v2), *suru* (Panggumulan I 3r5), *kinavuhan* (Panggumulan I 3r6), *varak-varak* (Poh 2r3), *marumvi* (Poh 2r4), *tarum bajaṅ* (Poh 2r7), *galagah* (Taji Gunung A24), *guva* (Taji Gunung A25) and *taṅga* (Wuru Tunggal 1v2).

In the edition provided by Bosch (OV 1925: 41–45), his reading of the *vatak* is actually *ho*, but followed by a suggestion "*hino?*"

1.26 The half Sanskrit toponym *trirava* does not figure elsewhere. It might imply a fully Javanese notion of *rava təlu* or *rava tiga*, similar to the case of the toponym *tiga ron* and *tlu ron* in the Tiga Ron charter.

1.29 The toponym *vuatan əmas* (another spelling variant is *vvatan mās*)figures in inscriptions coming from the Balitung (Ramwi 1v8) and Airlangga periods, and under the latter's reign it is one of the places where the *kraton* is said to be situated. Cf. Cane (Cd 24–25), Munggut (Left main part no. 3), Kusambyan (c48), Terep I (2r3) and Terep II (2r3).

2.1 *pu* Puñjaṅ as a *vinkas* is attested in Plered (4r4). In Samalagi (1v10), Panggumulan A (1v11), Telang I (1v7), Dalinan (2r2), Kubu-kubu (5v2), Poh (1v9), Rukam (1v7), Mantyasih

I (1r11), Wanua Tengah III he was the Lord of *palar hyaṅ.* In Kubu-kubu his name is rendered as *puñjuṅ*, while in Mantyasih I as *puñjəṁ*.

2.5 The toponym *bhavantan*, that reoccurs in B17,might be the *krama* form of the word *bhavana* (see Damais 1970: 655). It is uniquely found in this charter.

2.6 Another mention of *vanua I hijo* is found in Poh (2v14–15), where it is a part of *vatak vulakan*.

2.17 The toponym *hurantan* does not figure elsewhere. Damais assumes that it is a *krama* form of the base word *aran* (Damais 1970: 86).

2.21 Kern in VG vol. VII proposes to understand the word *paranakan* as a class of persons born of a mixture of races or castes (Kern 1917: 47). While Zoetmulder in OJED (1982) suggests to refer this term to the Balinese *kang anak*, meaning disciple of a priest (see van der Tuuk 1897: 27). For the moment, the meaning of this word is still unknown to us and so it will be left untranslated. One thing is for sure, this word is often found among the list of *maṅilala dravya haji*. It is placed after *manimpiki.*

4.2 The word *pāja* that recurs in 4.3 in the form *sāpaja* is not registered in any Old Javanese dictionary. In view of its function which seems to represent a certain unit of commodity, it might be cognate with another similar word denoting a unit for measuring unhusked rice, i.e. *pāda* or *pada*. Cf. Haliwangbang (1v2): *saragi pagaṅanan· 1 kampil· 1 vəAs· pada 1,* Mamali (1v2): *mas· mā 4 vəAs· pada 5*, Kwak I (1v8): *vḍihan yu 4 bras pāda 1*, Kwak II (1r5): *raṅga yu 2 vras pada 1*, Taragal (1v2): *saragi Inuman· 1 kampil· 1 vəAs· pada 1*, Taji (3r2): *mas· mā 4 vəAs· pada 1*, Poh (1v11): *mas· su 14 kbo 1 vḍus· 1 pada 1*. In fact, in an edition of Rukam issued by Titi Surti Nastiti *et al.* (1982: 23–28, 36–40), this term actually figures in 2r5: *1 kumol· 1 bras· paja 1*, but a note is left for it (p. 27 n. 17): "Penulis prasasti terlanjur menulis garis horizontal di tengah, sehingga *da* menjadi *ja*." Consequently in the translation, the word *paja* is rendered as *pada.*

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The sigla Br and Na refer to Brandes' and Nakada's editions, respectively. 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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