Charter of Talan (941 and 1058 Śaka)

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Edition

〈Faces Ab: Front and proper left〉 〈Ab1〉 〈Face A〉 // ⦿ // Oṁ // ⦿ // svasti śaka-varṣātīta 1058, śravaṇa-māsa, tithi Ekādaśī kr̥ṣṇa-pakṣa, tu, va, ca, vāra, pra(ṁ)bakat·, grahacāra da〈Face b〉 kṣiṇastha, punarvvaśū-nakṣatra〈Ab2〉 〈Face A〉 Aditi-devatā, siddhi-yoga, vava-karaṇa, kuvera-parvveśa, vāyavya-maṇḍala, Irikā divasani Ājñā śrī mahārāja, śrī-varmmeśvara-madhusū〈Face b〉 danāvatārānandita-suhr̥〈Ab3〉〈Face A〉t-siṁha-parākrama-digjayottuṅgadeva-nāma, jayabhayalāñchana, tinaḍaḥ rakryān· mahāmantrī I halu kabayan· riṁ sarvvagata Umiṁso〈Face b〉 r i taṇḍa rakryān· ri pakira-(ki)〈Ab4〉〈Face A〉ran· makabehan· makādi rakryān· kanuruhan· mapañji maṇḍaka〈,〉 sambandha〈,〉 Ikaṁ vargga ri talan kabeḥ māmpak-ampak· manambaḥ ri lbuni pā〈Face b〉 duka śrī mahārāja maka〈Ab5〉〈Face A〉sopāṇa rakryān apatiḥ mpu ke-sareśvara kr̥ta-vivekālaṅghanīya-parākrama mapañji bāguṇa, tan kavuntat· paṅajyan· śrī mahā〈Face b〉 rāja mpuṅku naiyāyika〈Ab6〉〈Face A〉darśana-samr̥ddhi-kāraṇa bhai[ra]va-mārgānugamana-yogīśvarādhikāra mājar· yan hana kmitanya praśāsti muṅgu riṁ ripta tinaṇḍa garuḍamu(kha)〈Face b〉 Ātmarakṣanyan inanugrahān

ma〈Ab7〉〈Face A〉kas¡i!〈ī〉mā deśanya ri talan· de bhaṭāra guru, pramāṇā ri salbak·-vukhirnya tka riṁ gagā savaḥ tpi-tpi lvaḥ Ṟṇək· kuluvutan· patapan· sa〈Face b〉 prakāra, Atəhər· maṁhyaṁ ri〈Ab8〉 〈Face A〉 Alīhani praśāstinya Umuṅgva riṁ liṅgopala, maṅkana rasani haturnikaṁ varga ri talan· ri lbūni pāduka śrī mahārāja, saṅkā ri gə:ṁ karu〈Face b〉 ṇā śrī mahārāja ri panambaḥ〈Ab9〉〈Face A〉nikaṁ vargga ri talan·, Āpan· jātiniṁ kadi sira Uttama-kṣatriya sākṣāt· ¿viṣṇvāra?〈viṣṇvavatāra〉, satata-sakala-jagat-pālaka, samasta-prajā-nanda〈Face b〉 na-kāraṇa, huniṁā ri sapra〈Ab10〉〈Face A〉yojananiṁ praṇata maṁhyaṁ ri sira, māsiḥ riṁ śaraṇāgata, tan aṅgā kapihutaṅana kabhaktin· deniṁ suṣṭubhakti ri sira, ma〈Face b〉 taṁnyan inubhaya-sanmata paṁhyaṁ〈Ab11〉〈Face A〉nikaṁ vargga ri talan· de lbūni pādukanira, ri Alihani praśāstinya muṅgva riṁ liṅgopala, Atəhər ta ya Inimbuhan· Anu〈Face b〉 graha de śrī mahārāja, ku〈Ab12〉〈Face A〉naṁ rasany anugraha bhaṭāra guru Irikaṁ colo, Ubheni, Ṟntət·, An ikaṅ i talan· thāni vatək· panumbaṅan·, sapasuk·〈Face b〉 thāni kabeḥ, Atagan· vanta〈Ab13〉〈Face A〉yan·, gavai ku 1, mapakna sīmānikaṁ vargga ri talan·, kālap· tkeṁ lbak·-vukhirnya kabeḥ, tkeṁ gagā savaḥ kubva〈Face b〉 n· tpi-tpi lvaḥ Ṟṇək· sa〈Ab14〉〈Face A〉prakāra, kapva kāgraha denikaṁ vargga ri talan·, mvaṁ tan katamāna deniṁ vinava saṁ mānak katrīṇi, paṅkur·, ta〈Face b〉 v¡a!〈ā〉n·, tirip·, saprakāra〈Ab15〉 〈Face A〉 saṁ maṅilala dravya haji vuluvulu magə:ṁ maḍmit· riṁ daṅū, makādi miśra paramiśra, paṅuraṁ, kriṁ, paḍəm·, ma〈Face b〉 nimpiki, paranakan·, limu〈Ab16〉〈Face A〉s· galuḥ, paṅaruhan·, taji, vatu tajəm·, maṁriñca, maṁhūri, paraṁ, sukun·, halu varak·, ramanaṁ, raka〈Face b〉 saṁ, juru gəṇḍiṁ, piniṁlai, ka〈Ab17〉〈Face A〉taṅgaran·, tapa haji, Air haji, malandaṁ, lca, qəḶb-əḶb·, kalaṅkaṁ, kutak·, taṅkil·, tṛpan·, sa〈Face b〉 lvīt·, sinagiha, kyab·, sṛ〈Ab18〉〈Face A〉kan·, liṅga(ṁ), vatu valaṁ, vilaṁ thāni, pamaṇikan·, Aniga, sikəpan·, rumban·, tirvan·, viji kavaḥ, ti〈Face b〉 ṅkəs·, māvī, manambaṅi, taṁhira〈Ab19〉〈Face A〉n·, tuha dagaṁ, juru gosali, maṁrumbai, maṁguñjai, juru kliṁ, juru huñjəman·〈,〉 juru juḍi, puluṁ paḍi, juru jali〈Face b〉 r·, pabisar·, paguluṁ, pavuṁku〈Ab20〉〈Face A〉nuṁ, juru banantən·, miśra hino, miśrāṅin-aṅin·〈,〉 vli tambaṁ, vli vaduṁ, vli hapū, vli haṞṁ, vli pañjut·〈Face b〉 {t·}, suval·〈,〉 tambā, limbaṁ {k·}〈Ab21〉 〈Face A〉 kavaḥ, palamak·, Urutan·, dampulan·, pakaluṅkuṁ, tpuṁ kavuṁ, suṁsuṁ paṅuraṁ, kaṞṞṅan·〈,〉 pa〈Face b〉 suk alas·, sipat· vilut·(,)〈Ab22〉 〈Face A〉 jukuṁ, pāṅinaṅin·, pāmāvaśya, hopan·, panraṅan·, skar tahun·, garihan·, pabayai, paṁ〈Face b〉 rāma, Avur·, panatak·, pan(·)〈ḍe〉〈Ab23〉 〈Face A〉 mās·, panigaṅ-atak·, paṁdva-mās·, panigaṁ-blaḥ, pakarapa, tampə: sirir·, pinta-palaku, paṁharaṁ-ha〈Face b〉 (raṁ,) tuluṁ hutaṁ, pobhaya, kipa-ki〈Ab24〉〈Face A〉paḥ, pavalanda, pakanan tahun·, paniriṁ, pacumbi, paprāyaścitta, pavuvuḥ, pāṅgarai, pavlaṁ-vlaṁ, tuṇḍan·(,)〈Face b〉 buñcaṁ haji, kḍi, hulun haji, valya〈Ab25〉〈Face A〉n·〈,〉 sambal·, sumbul·, mavuluṁ-vuluṁ, vidu maṅiduṁ, Ariṅgit·, Abañol·, siṅgaḥ, pabṛsi, vatək i〈Face b〉 jro Ityevamādi kabeḥ,

tan ta〈Faces Cd: Back and proper right〉〈Cd1〉〈Face C〉mātaḥ Irikeṁ śī[ma] ri talan· kevala Ikaṁ varga ri talan· pramāṇā ri sadravya-hajinya kabeḥ, maṅkana Ika(ṁ) sukha〈Face d〉 duḥkha magə:ṁ maḍmit·, A〈Cd2〉〈Face C〉siṅ ata (sa)lviranya kady aṅgāniṁ mayaṁ tan pavvaḥ, valū rumambat· riṁ natar·, vipati, vaṅkai kābunan·, rāḥ kasavur i hava〈Face d〉 n·, hidu kasirat·, (d)ū〈Cd3〉〈Face C〉hilatən·, sāhasa, vākcapala, hastacapala, mamijilakən· vuriniṁ kikir·, mamūk·, mamuṁpaṁ, lūdan·,〈Face d〉 tūtan·, {malaṁ mopi(ḥ)}〈Cd4〉 〈Face C〉 Aṁśa pratyaṁśa, ḍaṇḍa kuḍaṇḍa, maṇḍihalādi, kevala Ikaṁ vargga ri talan· pramāṇā Irikā kabeḥ, ma〈Face d〉 ṅkana rasani Anugraha bha〈Cd5〉〈Face C〉ṭāra guru Irikaṁ vargga I talan·, praśāsti muṁgu riṁ ripta tinaṇḍa garuḍamuka, pinagəhakən· śrī mahārāja, Atəhər i〈Face d〉 nubhaya śrī mahārāja pra〈Cd6〉〈Face C〉tiṣṭā riṁ liṅgopala, kunaṁ kālani Anugraha bhaṭāra guru Irikaṁ vargga ri talan·, Iṁ śaka 941, punaḥ-māgha-māsa〈Face d〉 tithi pratipāda, kṛṣṇa-pa〈Cd7〉〈Face C〉kṣa, ha, U, bu, vāra, dukut·, kunaṁ rasani paṅimbuḥ śrī mahārāja Irikaṁ vargga ri talan· ri vnaṅanyāvarugā Inantun·,〈Face d〉 Asakā Inaṣṭa, Anumpya〈Cd8〉〈Face C〉taka natar·, Anusuna palaṅka, Apalaṅkā binubut·, Aprā{ṁ}sa nāgapuṣpa, Ajnva humalaṁ, vnaṅājamahāni〈Face d〉 (n)dikāṁguntiṅāmaṁlva(ṁ) rāhana〈Cd9〉 〈Face C〉 raray inakvakən·, vnaṅāhuluna ḍayaṁ, Arabya ḍayaṁ kamambaṅan·, Amaṅana rājamāṁsa, Aḍulaṅa bvaḥ kama⌜〈Face d〉 lai, Aguntiṅa riṁ saḻ̥, Ani〈Cd10〉〈Face C〉tā riṁ saḻ̥, Agam-agamāna kayu kuniṁ, Adravyā tabaṁ-tabaṁ, tuhun· tan paṁhañjuranya yan paṁlaku-laku, ku〈Face d〉 naṁ kadeyakəna rikaṁ varga ri〈Cd11〉 〈Face C〉 talan·, ri pagəhanyātahila dravya haji paṅaṣṭāṅgī mā 2 tan pārik· ri saṁ hyaṁ dharma riṁ dharuṇa, A〈Face d〉 ṅkən· pūrṇamaniṅ asuji-mā〈Cd12〉〈Face C〉sa, tan· kaparavyāpārā deniṁ len·, maṅkana rasani paṅimbuḥ śrī mahārāja Irikaṁ vargga ri talan·, pra〈Face d〉 tiṣṭa riṁ liṅgopala, kapa〈Cd13〉〈Face C〉gəhakənanya tka ri savet·-vkanya dlāhaniṁ dlāha, tan kolah-ulaha de saṅ anāgataprabhu〈,〉 kunaṁ ri sḍaṅa〈Face d〉 nyan· hanāṅulah-ulaha pa〈Cd14〉〈Face C〉gəḥni(ṁ) Anugraha bhaṭāra guru, mvaṁ paṅimbuḥ śrī mahārāja Irikaṁ vargga ri talan·, mo brāhmaṇa, mo kṣa〈Face d〉 triya, ṅuniveḥ yan· ve〈Cd15〉〈Face C〉(ś)ya śūdra, ḍaṇḍan· kā 2 su 10, Atəhər· maṅgihakənaṁ pañcagati saṁsāra riṅ ihatra paratra, mataṁ〈Face d〉 nyak aṁṚ̥ṅə: ta kita kamuṁ hyaṁ〈Cd16〉 〈Face C〉 pañcamahābhūta, kita pūrvva dakṣiṇa paścima Uttara, Āgneya nairiti vāyavya Aiśānya, Ūrddhamadhaḥ,〈Face d〉 tka riṁ maddhya, yan hana vvaṅ apa〈Cd17〉〈Face C〉cārāpakārāṅulah-ulaḥ pagəḥni Anugraha pāduka śrī mahārāja, karuhun· Anugraha bhaṭāra guru I〈Face d〉 rikaṁ vargga I talan·, sikəp·〈Cd18〉 〈Face C〉 sampal· haṇḍəmakən· sumpətakən·, təkək· gulūnya, (A)pusi taṅanya, rampak· sukunya, sivak· ka〈Face d〉 pālanya, cavuk utəknya, ḍuḍuk·〈Cd19〉 〈Face C〉 hatinya, Uḍulakən ḍaḻ̥manya, Uvad-avid ususnya, rakrāk igānya, səsəb dagiṁnya, tibākən riṁ tā〈Face d〉 mragomukha, klan· ri kavaḥ saṁ〈Cd20〉 〈Face C〉 (ya)makiṅkara, maṅkana patyanikaṁ Upacārāṅulah-ulaḥ pagəḥny anugraha pāduka

śrī mahārāja ka〈Face d〉 ruhun· Anugraha bhaṭāra guru I〈Cd21〉〈Face C〉rikaṁ varga ri talan·, kunaṁ ṅaranikaṁ varga tumarima, Anugraha pāduka śrī mahārāja Irikaṁ vargga I talan·〈Face d〉 gambhīra, vigā, pratyekani ṅaranika(ṁ)〈Cd22〉 〈Face C〉 varga I talan· Inanugrahan· pāduka srī mahārāja, (s)ubi, panaśar·, putravatī, haṟp·, sicin·, saprā〈Face d〉 ṇa, Abroṁ, palagān·, sayo(,) tu〈Cd23〉〈Face C〉mantar·, kaviṣṭa, sagnəṁ, ratiḥ, ñaruk·, tan adoḥ, rambha, jīva, Adumās· dumunuṁ, sa(ṁ) bhaṇi riṁ (A)dhikā(n)ī〈Face d〉 nyū dantī, gambhīra, Ahyəs·, śrī (vidgī)〈Cd24〉 〈Face C〉 kṛtayaśa, dumunuṁ, vagəd·, makādi Ikaṁ viro, samaṅkana pratyekanikaṁ vargga Inanugrahan· pāduka śrī〈Face d〉 mahārāja, likitapātra ḍaṅ ācā〈Cd25〉〈Face C〉ryya prakāśa, makapramukha samgat· kəlpvan· ḍaṅ ācāryya Amogha // ⦿ // // ⦿〈Face d〉 ni śrī,

Apparatus

〈Ab1〉 1058 D N M&R ◇ *1068* B. — 〈Ab1〉 śravaṇa-māsa D N M&R ◇ *śravaṇa-māsa ri (!)* B • We are not sure what the '(!)' in B's reading means. It could be that Krom added it as editor, if he was surprised by the occurrence of *ri* in B's manuscript. — 〈Ab1〉 tu D N M&R ◇ *(śa)* B.

〈Ab2〉 śrī-varmmeśvara-madhusūdanāvatārānandita-suhṛt-siṁha-parākrama- D N M&R ◇ *dharmmeśvara- [15×] parākrama-* B.

〈Ab4〉 maṇḍaka〈,〉 D N M&R ◇ *maṇḍa(la)* B • By contrast with the other occurrences of this person (Hantang A6 and Tamparang A7), there is definitely no final *tarung* on *maṇḍaka* here. — 〈Ab4〉 lbuni pāduka śrī mahārāja makasopāṇa D M&R ◇ *lbu [9×]sopāṇa* B; *lbuni pādūka śrī mahārāja makasopāṇa* N.

〈Ab5〉 kesareśvara kṛtavivekālaṅghanīya-parākrama mapañji bāguṇa D N M&R ◇ *kesaveśvara [5×] la(ñca)na ya(thā)krama mapañji [1×](gu)ṇa* B. — 〈Ab5〉 paṅajyan· B M&R ◇ *pajyen·* N. — 〈Ab5〉 śrī mahārāja mpuṅku naiyāyika-darśana-samṛddhikāraṇa ◇ *śrī mahārāja [12×] kāraṇa* B; *śrī mahārāja mpuṅku naiyāyika-darśana-savṛddhikāraṇa* N; *śrī mahārāja mpuṅku neyāyika-darśana-samṛddhikāraṇa* M&R.

〈Ab6〉 yogīśvarādhikāra ◇ *[4×]dhikāra* B; *yogīśvarāvikāra* N; *yogiśvarādhikāra* M&R • There is damage on the stone after this word: a punctuation sign could have been engraved here — 〈Ab6〉 mājar· B N ◇ *Umajar·* M&R. — 〈Ab6〉 hana kmitanya praśāsti M&R ◇ *hana [3×] praśāsti* B; *pānakmitanya praśāsti* N. — 〈Ab6〉 riṁ ◇ *ri* B; *niṁ* N; *ri* M&R. — 〈Ab6〉 garuḍamu(kha) B M&R ◇ *rarū ḍamuA* N.

〈Ab7〉 tka riṁ gagā savaḥ N ◇ *[4×] savaḥ(nya)* B; *tka ri gagā savaḥ* M&R. — 〈Ab7〉 kuluvutan· M&R ◇ *[4×]* B; *kuluvukan·* N.

〈Ab8〉 Umuṅgva N M&R ◇ *Umuṅgu* B. — 〈Ab8〉 varga N ◇ *rarai* B; *vargga* M&R. — 〈Ab8〉 mahārāja, saṅkā ri gəːṁ karuṇā śrī mahārāja ri panambaḥnikaṁ N M&R ◇ *mahārājāsuṅgā ri (oṁ)kāranika vargga ri (talan)* B.

〈Ab9〉 ¿viṣṇvāra?〈viṣṇvavatāra〉 ◇ *viṣṇvaṅṣa* B M&R; *viṣṇvāra* N • Our emendation is based on the same expression observed in stanza 41.11 of the *Harivaṅśa* written in the Kediri period (Teeuw 1950, p. 71) and two inscriptions, one from the Singasari period called Mula-Malurung (9v3, ed. Titi Surti Nastiti 2016, pp. 421–436) and one from the Majapahit period called Adan-adan (7v3, ed. Machi Suhadi 1996). It is important to note that similar expressions are found within the corpus, namely *viṣṇvāṅśa* in Padlegan I (4) and *viṣṇvāṅśāvatāra* in Sirah Keting (b16–17). For discussion of the latter, see 1940, pp. 352–354. — 〈Ab9〉 -prajā- M&R ◇ *[2×]* B; *-pravā-* N.

〈Ab10〉 ri sira, B M&R ◇ *riṁ siraḥ* N. — 〈Ab10〉 deniṁ suṣṭubhakti N M&R ◇ *(d)eni sr̥ṣṭabhakti* B. — 〈Ab10〉 sira M&R ◇ *[2×]* B; *siraḥ* N. — 〈Ab10〉 mataṁnyan ◇ *[3×]* B; *mabaṁnyan* N; *mataṁyan* M&R. — 〈Ab10〉 -sanmata M&R ◇ *[3×]* B; *-sasmara* N.

〈Ab11〉 muṅgva riṁ N M&R ◇ *muṅgu ri* B. — 〈Ab11〉 kunaṁ N M&R ◇ *[1×]ni* B.

〈Ab12〉 colo, Ubheni ◇ *[2×] d(e)ni* B; *volo, dabheni,* N; *colo khabeni* M&R. — 〈Ab12〉 Ṛntət·, N M&R ◇ *(Ṛntək·)* B. — 〈Ab12〉 An ikaṅ i M&R ◇ *[4×]* B; *An ikad i* N.

〈Ab13〉 mapakna N M&R ◇ *mapakora* B. — 〈Ab13〉 vargga N M&R ◇ *rarai* B. — 〈Ab13〉 -vukhirnya N ◇ *-vukirnya* B M&R. — 〈Ab13〉 gagā M&R ◇ *[2×]* B; *dhavāṁ* N.

〈Ab14〉 kapva kāgraha N M&R ◇ *bahva nugraha* B. — 〈Ab14〉 denikaṁ M&R ◇ *denika* B; *de rikaṁ* N. — 〈Ab14〉 vargga N M&R ◇ *rarai* B. — 〈Ab14〉 mvaṁ tan N M&R ◇ *m(va ka)na* B. — 〈Ab14〉 vinava saṁ mānak katrīṇi M&R ◇ *[3×] simāna [3×]* B; *vənaṁ vasa mānak katrīṇi* N.

〈Ab15〉 paḍəm· B ◇ *padəm·* N M&R. — 〈Ab15〉 manimpiki M&R ◇ *[4×]* B; *marimpiki* N.

〈Ab17〉 sr̥kan·, liṅga(ṁ) N M&R ◇ *sakan· liṅga* B.

〈Ab18〉 Aniga M&R ◇ *maniga* B; *Anigaḥ* N. — 〈Ab18〉 rumban· B M&R ◇ *sumban·* N.

〈Ab19〉 maṁguñjai, M&R ◇ *maṁguñje* B; *mavuñjai,* N. — 〈Ab19〉 kliṁ N M&R ◇ *(kḍi)* B. — 〈Ab19〉 pabisar· M&R ◇ *[3×]* B; *paliṁsar·* N.

〈Ab20〉 banantən· B M&R ◇ *banuntən·* N. — 〈Ab20〉 pañjut·〈Face b〉 {t·} N ◇ *pañjut·* B M&R. — 〈Ab20〉 limbaṁ {k·}〈Ab21〉 〈Face A〉 kavaḥ, ◇ *[4×]* B; *limbak· kavaḥ,* N M&R.

〈Ab22〉 pāṅin-aṅin· B N M&R • B reads up to this point. — 〈Ab22〉 hopan· M&R ◇ *patapan·* N. — 〈Ab22〉 garihan· N M&R • The first *akṣara* could also be read as *śa*. In Garaman (3r6) we have *śariyan·* but the word *garihan·* also occurs in Pabuharan (4r4, ed. Boechari

1985–1986, pp. 13–14 where the relevant line is labelled IIa4). — 〈Ab22〉 paṁrāma N ◇ *vānāma* M&R. — 〈Ab22〉 panatak· M&R ◇ *panatat·* N. — 〈Ab22〉 pan(·)〈ḍe〉〈Ab23〉 〈Face A〉 mās· N ◇ *panaji mas·* M&R.

〈Ab23〉 pakarapa M&R ◇ *patarapa* N. — 〈Ab23〉 tampə: sirir· ◇ *tampə: sisir·* N; *tampə:ṁ sirir·* M&R. — 〈Ab23〉 paṁharaṁ-ha(raṁ,) tuluṁ hutaṁ ◇ *paṁharas· Atuluṁ hutaṁ* N; *pahara-hara, hulu tukaṁ* M&R • Our reading *paṁharaṁ-haraṁ* is supported by the same word found in Sobhamerta (4r6, ed. Titi Surti Nastiti 2007). However, what we tentatively read *raṁ*, at the start of face d, could also be read as *ma* (without punctuation mark), while in Munggut (2.12) and Anjatan (3r1–3r2) we find occurrences of *paṁrāma* followed by *tuluṁ hutaṁ*. For this reason, we remain in doubt as to the correct reading of the word that precedes *tuluṁ hutaṁ*.

〈Ab24〉 pakanan tahun· N ◇ *sakanan tahun·* M&R • The term is not found in other epigraphic records. A slightly different term, namely *pakan (t)ahun*, is observed in Anjatan (3v2). — 〈Ab24〉 paniriṁ ◇ *paṅiriṁ* N M&R. — 〈Ab24〉 pāṅgarai N ◇ *pāṅgati* M&R. — 〈Ab24〉 tuṇḍan·(,) buñcaṁ haji M&R ◇ *duṇḍan· bu(k)va sāji* N. — 〈Ab24〉 kḍi N ◇ *kliṁ* M&R. — 〈Ab24〉 haji N ◇ *paṅi* M&R.

〈Ab25〉 mavuluṁ-vuluṁ M&R ◇ *pavuluṁ-vuluṁ* N. — 〈Ab25〉 tan tamātaḥ Irikeṁ N ◇ *tan tama Irikan* M&R.

〈Cd1〉 sadravya- M&R ◇ *saṁ dravya* N. — 〈Cd1〉 Asiṅ ata (sa)lviranya ◇ *A(ne)ṅ [2×]vi-raṁnya* N; *kala ta lviranya* M&R.

〈Cd2〉 kābunan· M&R ◇ *kātunan·* N. — 〈Cd2〉 i N ◇ *in* M&R.

〈Cd3〉 mamuṁpaṁ N ◇ *Amuṁpaṁ* M&R. — 〈Cd3〉 {malaṁ mopi(ḥ)} ◇ *malaṁ mopi* N; *[1×]la mopi* M&R • These words do not yield an evident sense in this context. Comparing the parallel passages in the charters of Panumbangan Cd9 and Hantang Cd24, we do not expect anything between *tūtan* and *Aṁśa pratyaṁśa*. Therefore, we consider that the sequence *malaṁ mopi(ḥ)* is the result of a scribal error and needs to be expunged from the text.

〈Cd4〉 pratyaṁśa M&R ◇ *prakṣaka* N.

〈Cd5〉 garuḍamuka ◇ *garūḍamuka* N; *garuḍamukha* M&R. — 〈Cd5〉 pratiṣṭā N M&R • We find *pratiṣṭākna* in similar contexts in Pagiliran A5, Panumbangan Ab9, and Hantang Ab10, and so we have considered the possibility of supplying *kna* here. Nevertheless, the fact that *pratiṣṭ(h)ā* is also observed in the same context Tamparang Ab9, Kemulan Ab8 and Palah Ab8 means that this reading must be accepted as a viable alternative, in the intransitive, to the passive construction with *pratiṣṭ(h)ākna*.

〈Cd6〉 941 ◇ *rṅan ugaḥ* N; *961* M&R. — 〈Cd6〉 -māgha-māsa tithi pratipāda M&R ◇ *māla riṁ mā[.]eṁkən· pratipāda* N.

〈Cd7〉 Anumpyataka N ◇ *Anumaṁhyaṁtikaṁ* M&R.

〈Cd8〉 Aprā{ṁ}sa ◇ *Aprāsa* N M&R. — 〈Cd8〉 Ajnva humalaṁ M&R ◇ *Ajtva humalaṁ* N • In Garaman 4r5 and Gandhakuti 5r1 we have occurrences of *Ajnva halaṁ*. Is the word *humalaṁ* here is a mistake or a legitimate variant for *halaṁ*? — 〈Cd8〉 vnaṅā-jamahāni(n)dikāṁguntiṅāmaṁlva(ṁ) ◇ *vnaṅājapahānindikāṁbuntiṅāmalvaṁ* N; *vanaṅa-japahānindikāguntiṅamalvaṁ* M&R.

〈Cd9〉 kama⌜lai N M&R • A *taling* is engraved after *kama* at the end of the line on face C but we also find the *-ai* marker at the beginning of d

〈Cd10〉 -tabaṁ N ◇ *-habaṁ* M&R. — 〈Cd10〉 paṁhañjuranya N ◇ *paṁhanjuran* M&R. — 〈Cd10〉 paṁlaku-laku N ◇ *paṁhaku-haku* M&R. — 〈Cd10〉 kunaṁ M&R ◇ *tuna* N.

〈Cd11〉 -atahila N ◇ *-tahil* M&R. — 〈Cd11〉 mā 2 M&R ◇ *mā bū* N. — 〈Cd11〉 dharuṇa N ◇ *karuṇa* M&R.

〈Cd12〉 kapagəhakənanya N ◇ *kapagəhananyan* M&R.

〈Cd13〉 savet·-vkanya N M&R • The word order here is unusual. Normally, one find *savka-vetnya* (cf. Horren 2r3 [eds. Stutterheim 1933, p. 104 and Machi Suhadi & Sukarto K. Atmodjo 1986, pp. 112–115 where the relevant line is labelled Ib3], Pagiliran A5, Panumbangan Cd11 and 14, Sirah Keting C6 and Lawadan Ab26). Corr. *savka-vetnya*? — 〈Cd13〉 kunaṁ M&R ◇ *kuvaṁ* N. — 〈Cd13〉 pagəḥni(ṁ) M&R ◇ *paṁsəḥniṁ* N.

〈Cd15〉 kā 2 M&R ◇ *kā [.]u* N. — 〈Cd15〉 maṁgihakənaṁ pañcagati ◇ *maṁgəhakən añce-gaki* N; *maṁgəhakəna pancagati* M&R. — 〈Cd15〉 mataṁnyak aṁṚṅə: ta kita ◇ *mataṁnya kaṚṅə: taki ta* N; *mataṁyan ta Ṛṅə: ta kita* M&R • The use of enclitic *-k* instead of *-n* implies a 2nd-person subject. Cf. e.g. *Sumanasāntaka* 7.5d *mataṅnya-k anaṅis panəmbaha ri jāṅta panəbusa ri jīvaniṅ hulun* ‘That is why tearfully I serve you as a ransom for my life’ (ed. & transl. Worsley *et al.* 2013) and *Ghaṭotkacāśraya* 21.3a *mataṅnya-k ahyun pəjahāmukeṅ raṇa* ‘Hence my wish to die fighting fiercely in battle’ (ed. & transl. Robson 2016). — 〈Cd15〉 hyaṁ M&R ◇ *hvaṁ* N.

〈Cd16〉 Ūrddhamadhaḥ M&R ◇ *Ūrddhamavaḥ* N. — 〈Cd16〉 hana vvaṁ apacārā- ◇ *pānavvaṅa pavārā* N; *hana vvaṁ apacara-* M&R.

〈Cd17〉 I N ◇ *ri* M&R.

〈Cd18〉 sumpətakən· N ◇ *pumpətakən·* M&R.

〈Cd8〉 təkək· M&R ◇ *təkik·* N.

〈Cd18〉 Apusi M&R ◇ *[.]a [1×] [.]upi* N. — 〈Cd18〉 rampak· N ◇ *rampat i* M&R. — 〈Cd18〉 cavuk ◇ *[2×]t* N; *ḍuḍuk* M&R.

〈Cd19〉 hatinya M&R ◇ *rahaginya* N. — 〈Cd19〉 rakrāk igānya ◇ *cakrākigāṁnya* N; *rākrāk iganya* M&R.

〈Cd20〉 (ya)makiṅkara M&R ◇ *soma kiṅkara* N. — 〈Cd20〉 patyanikaṁ N ◇ *gatyanikaṁ* M&R.

〈Cd21〉 kunaṁ ṅaranikaṁ M&R ◇ *kunaṅ aranikaṁ* N. — 〈Cd21〉 gambhīra, viro ◇ *gambhīra, vigā* N; *gamgīra, viga* M&R. — 〈Cd21〉 ṅaranika(ṁ) ◇ *ṅaran i* N; *ṅaran i* M&R.

〈Cd22〉 subi, panaśar· M&R ◇ *suvi, panagar·* N. — 〈Cd22〉 haṚp· N ◇ *hapas·* M&R. — 〈Cd22〉 sicin· M&R ◇ *sicim·* N. — 〈Cd22〉 saprāṇa ◇ *sapāṇa* N M&R. — 〈Cd22〉 Abroṁ, palagān· ◇ *sabroṁ, palaśān·* N; *Anabraṁ, palagān·* M&R. — 〈Cd22〉 tumantar· ◇ *tumankar·* N; *dumantar·* M&R.

〈Cd23〉 sagnəṁ N ◇ *Agnī* M&R. — 〈Cd23〉 ñaruk· ◇ *tāruk·* N; *bāruk·* M&R. — 〈Cd23〉 tan adoḥ M&R ◇ *kan adoḥ* N. — 〈Cd23〉 rambha N ◇ *ramga* M&R. — 〈Cd23〉 Adumās· M&R ◇ *Aduhas·* N. — 〈Cd23〉 (A)dhikānī ◇ *Avikāri* N M&R. — 〈Cd23〉 gambhīra N ◇ *gamgīra* M&R. — 〈Cd23〉 Ahyəs· ◇ *Ahyus·* N; *Ahyīs·* M&R. — 〈Cd23〉 (vidgī) ◇ *gə[1×]g[1×]* N; *gita* M&R.

〈Cd24〉 kṛtayaśa M&R ◇ *[1×]kayaśa* N. — 〈Cd24〉 vagəd·, makādi Ikaṁ N ◇ *vabhəd·, matādi takaṁ* M&R. — 〈Cd24〉 samaṅkana M&R ◇ *sapaṅkaca* N. — 〈Cd24〉 Inanugrahan· N ◇ *Anugrahan·* M&R.

〈Cd25〉 prakāśa N ◇ *prakhāsa* M&R. — 〈Cd25〉 makapramukha samgat· M&R ◇ *marā pramukha samgət·* N. — 〈Cd25〉 kəlpvan· ◇ *kīl[.]an·* N; *kəlpan·* M&R. — 〈Cd25〉 Amogha N ◇ *Anumagha* M&R. — 〈Cd25〉 ni śrī M&R ◇ *ki śrī* N • The meaning of the two unexpected syllables following the final punctuation marks is unclear.

Translation

〈Ab1–4〉 Hail! Elapsed Śaka year 1058, month of Śravaṇa, eleventh *tithi*, waning fortnight, Tuṅlai, Vage, Monday, 〈the *vuku* being〉 Praṅbakat, the *grahacāra* being in the South, lunar mansion Punarvasu, the deity Aditi, the conjunction Siddhi, the *karaṇa* Vava, the *parveśa* Kuvera, the *maṇḍala* being in the north-west. That was the time when the decree of the Great King — whose royal (*deva*) names were 'Incarnation of Madhu's destroyer, i.e. of Viṣṇu' (*śrī-varmeśvara, madhusūdanāvatāra*), 'Who brings joy to friends' (*ānanditasuhṛt*), 'Lofty conqueror of the directions thanks to his lion's power' (*siṅhaparākrama-digjayottuṅga*), whose emblem was Jayabhaya — was received by the

Lord Great Minister of Halu, the *kabayan* at Sarvagata.[1] It came down to all the high functionaries (*taṇḍa rakryān*) in the council, beginning with the Lord of Kanuruhan, with the byname Maṇḍaka.

〈Ab4–8〉 The occasion: All of the inhabitants in Talan, rank upon rank, paid respect to the dust of the footprints of the Great King. They had as intermediary the *apatih* Lord 〈named〉 *mpu* Kesareśvara, 'endowed with right judgment and of unstoppable valor' (*kṛtavivekālaṅghanīya-arākrama*), with the byname Bāguṇa. Not left behind was the teacher of the Great King, 'promoter of Nyāya doctrine, serving as a chief of Yogins following the path of Bhairava' (*naiyāyikadarśana-samṛddhi-kāraṇa bhairava-mārgānugamana-yogīśvarādhikāra*). They informed (the Great King) that they had in custody an edict (*praśasti*) recorded (*muṅgu*)[2] on palm leaves 〈and〉 marked with the Garuḍa-face 〈as〉 their guarantee that they were granted by Bhaṭāra Guru 〈the right〉 to hold their land (*deśa*) in Talan as a sīma 〈and〉 to have authority over all of its low land and elevated ground, including non-irrigated rice-fields, paddy fields, river edges, marshlands, *kuluvutans*[3] 〈and〉 patapans of all types. In addition, they begged for the transfer of their edict to be recorded on a stone stele. Such was the substance of the petition of the inhabitants of Talan to the dust of the footprints of the Great King.

〈Ab8–11〉 Because of the greatness of His Majesty the Great King's sympathy for the request of the inhabitants of Talan — for the nature of one like him is 〈that of〉 the highest kṣatriya manifested as the incarnation of Viṣṇu, constantly guarding the

[1]The word *sarvagata* is rarely attested in epigraphic sources. In the two other inscriptions issued by the same king, namely the Hantang and the Tamparang charters, in the same position we find Mapañji Kambādaha. The word *sarvagata* is observed in two kakavins of this period: in stanza 42.2 of the *Harivaṅśa* (Teeuw 1950, p. 72) and in stanza 24.9 of the *Smaradahana* (Poerbatjaraka 1931, p. 34). From the Wanua Tengah III charter (2r20, ed. Boechari 2012, pp. 484–491, transl. Griffiths [2023] 2021–2022, pp. 198–208) *kabayan· ri Ayam· təAs· 2 mira-miraḥ pu rayuṁ, halaran· pu dhanada*, we get the impression that Sarvagata is supposed to be a toponym in *kabayan· riṁ sarvvagata*.

[2]We choose 'recorded' as a contextually suitable free translation. Literally, *muṅgu* means 'present, situated'.

[3]The word is rarely used in epigraphic sources. It is only attested in this charter (Ab7) and the unpublished Kukub charter (3v4, discussed in Muusses 1923, pp. 25–26, № no. 2250, now kept in Museum Volkenkunde, Leiden, inv. nos. 4801-2a and 4801-2b). *OJED* records only few other non-epigraphic occurrences, including one from the *Sumanasāntaka* (written in the Kediri period) and *Navaruci* (ed. Prijohoetomo 1934, § 3, p. 34): *aglis maṅkat rahaden bhīma, kapuṅkur ing gajāhoya. aṅlakvani juraṅ saṅka aparaṅ aparuṅ, mārgātrəbis, iriṅ-iriṅ. akveh tikaṅ vanādri bhaya kalintaṅan, muvah śəma, vatəs, pabajaṅan, peṅənan iṅ avan; gunuṅ pipitu kalintaṅan; mvaṅ kapuṅkur tekang taruk-tarukan, muvah kalagen, kaputravaṅśan, ḍusun, kuluvutan*. 'Immediately Bhīma set out. He had left Gajāhoya behind. He marched through steep ravines with rocks and cliffs. The path was rocky terrain and slopes. On the road, he came by numerous dangerous forest mountains, cemeteries, boundary markers, children's graveyards, demarcations. He came by seven mountains. And he left behind settlements, as well as religious establishments *(kalagen)*, *kaputravaṅśan*, and *kuluvutans*' (Griffiths 2020, pp. 120–121).

whole world, who brings joy to all subjects, attentive to all intentions of those who respectfully implore him, kind to those who seek for protection, ⟨and⟩ unwilling to be put in debt of service by those who are unwaveringly loyal to him — this is the reason why His Majesty (lit., "the dust of his footprints") approved the request of the inhabitants of Talan for the transfer of their edict to be recorded on a stone stele. At the same time, their grant was added to (*inimbuhan*) by the Great King.[4]

⟨Ab12–Cd1⟩ As for the substance of the grant of the Bhaṭāra Guru to Colo, Ubheni, ⟨and⟩ Ṛntət, ⟨it was⟩ that Talan, a village of the district Panumbaŋan including all its (*constituent*) villages ⟨and⟩ circumscription (*atagan*) of Vantayan, ⟨whose⟩ corvée is ⟨equal to⟩ 1 *kupaŋ*, would serve to become the *sīma* of the inhabitants of Talan. It is seized including its low land and elevated ground, including all kinds of non-irrigated rice-fields, paddy-fields, orchards, river edges, marshland. All of them are taken by the inhabitants of Talan. And they will not be entered by the subordinates of the three high dignitaries: the Paŋkur, the Tavan and the Tirip, [i.e.] all those who previously had a claim on royal revenue ⟨from⟩ the occupational groups big or small, beginning with the various Miśras, the *paŋuraŋ*, the *kriŋ*, the *paḍəm*, the *manimpiki*, the *paranakan*, the *limus galuh*, the *paŋaruhan*, the *taji*, the *vatu tajəm*, the *maŋriñca*, the *maŋhūri*, the *paraŋ*, the *sukun*, the *halu varak*, the *ramanaŋ*, the *rakasaŋ*, the overseer of *gəṇḍiŋ*, the *piniŋlai*, the *kataŋgaran*, the *tapa haji*, the *air haji*, the *malandaŋ*, the *ləca*, the *ələb-ələb*, the *kalaŋkaŋ*, the *kutak*, the *taŋkil*, the *trəpan*, the *salvīt*, the *sinagiha*, the *kyab*, the *srəkan*, the *liŋgaŋ*, the *vatu valaŋ*, the *vilaŋ thāni*, the *pamaṇikan*, the *aniga*, the *sikəpan*, the *rumban*, the *tirvan*, the *viji kavah*, the *tiŋkəs*, the *māvī*, the *manambaŋi*, the *taŋhiran*, the overseer of merchants, the overseer of smiths, the *maŋrumbai*, the *maŋguñjai*, the overseer of Kliŋ, the overseer of Huñjəman, the overseer of gambling, the *puluŋ paḍi*, the overseer of harlots, the *pabisar*, the *paguluŋ*, the *pavuŋkunuŋ*, the overseer of Banantən, the *miśra hino*, the *miśra aŋin-aŋin*, the *vli tambaŋ*, the *vli vaduŋ*, the *vli hapū*, the *vli harəŋ*, the *vli pañjut*, the *suval*, the *tambā*, the *limbaŋ*, the *kavah*, the *palamak*, the *urutan*, the *dampulan*, the *pakaluŋkuŋ*, the *təpuŋ kavuŋ*, the *suŋsuŋ paŋuraŋ*, the *karərəŋan*, the *pasuk alas*, the *sipat vilut*, the *jukuŋ*, the *pāŋin-aŋin*, the *pāmāvaśya*, the *hopan*, the *panraŋan*, the *skar tahun*, the *garihan*, the *pabayai*, the *paŋrāma*, the *avur*, the *panatak*, the goldsmiths, the *panigaŋ-atak*, the *paŋdva-mās*, the *panigaŋ-blah*, the *pakarapa*, the *tampə sirir*, the *pinta-palaku*, the *paŋharaŋ-haraŋ*, the *tuluŋ hutaŋ*, the *pobhaya*, the *kipa-kipah*, the *pavalanda*, the *pakanan tahun*, the *paniriŋ*, the *pacumbi*, the *paprāyaścitta*, the *pavuvuh*, the *pāŋgarai*, the *pavlaŋ-vlaŋ*, the *tuṇḍan*, the royal corvée, the eunuchs, the royal servants, the healers, the *sambal*, the *sumbul*, the *mavuluŋ-vuluŋ*,

[4]We are not exactly sure of the grammatical function of *ya* in this sentence, but suppose it must refer to the *varga i talan*. So the literal meaning would be something like 'At the same time they were grant-increased by ...'.

the singing actors, the wayang-performers, the comedians (*abañol*), the *siṅgah*, the *pabrəsi*, all of the courtiers, and so forth — they shall not enter the *sīma* in Talan. It is only the inhabitants of Talan who shall have the authority over all of their royal revenue.

〈Cd1–4〉 Likewise are all the 〈fines to be imposed for〉 'pain and relief' (*sukha-duḥkha*), great or small, no matter what their types may be, such as 'areca-blossom without betelnut' (*mayaṅ tan pavvaḥ*), 'gourd vines that grow in the courtyard' (*valū rumambat iṅ natar*), 'disaster' (*vipati*), 'a corpse covered with dew' (*vaṅkai kābunan*), 'blood spattered on the road' (*rāh kasavur i havan*), 'spittle that is sprayed' (*hidū kasirat*), 'slander' (*dūhilatən*), 'violence' (*sāhasa*), 'rash speech' (*vākcapala*), 'rash acts with the hand' (*hastacapala*), 'producing the dust of a file' (*mamijilakən vuriniṅ kikir*), 'attacking in fury' (*mamūk*), 'rape' (*mamuṅpaṅ*), 'repeated attack' (*lūdan*), 'following' (*tūtan*), 'apportioning of shares' (*aṅśa pratyaṅśa*), 'punishment and wrongful punishment' (*ḍaṇḍa kuḍaṇḍa*), 'poisons of all sort' (*maṇḍihala*) and such like. It is only the inhabitants of Talan who shall have the authority over all of them.

〈Cd4–7〉 Such was the substance of the grant of Bhaṭāra Guru to the inhabitants of Talan — an edict recorded on palm leaves 〈and〉 marked with the Garuḍa-face — which was confirmed by the Great King. Consequently, the Great King agreed that it would stand permanently on a stone stele. As for the time of the grant of Bhaṭāra Guru to the inhabitants of Talan, it was in Śaka 941, additional month of Māgha, first *tithi*, waning fortnight, Haryaṅ, Umanis, Wednesday, 〈the *vuku* being〉 Dukut.

〈Cd7–15〉 As for the substance of the addition (*paṅimbuh*)[5] of the Great King to the inhabitants in Talan, it concerned their being entitled to have a longer platform (? *varuga inantun*), to have eight pillars (? *aśakā inaṣṭa*), to pave the courtyard (*anumpyatak*),[6] to build a palanquin in layers, to have a palanquin with turnery, to offer *nāgapuṣpa* (cloth), to use *jənu humalaṅ* (unguent); they would be entitled to have intercourse, pierce the ear-lobes, cut the hair, given in possession to ... (*amaṅlva*) 〈or〉 inflict wounds

[5]The word is derived from the base *imbuh* and its derivations such as *paṅimbuh*, *inimbuh*, and *umimbuh* are observed in the inscriptions issued by King Sindok (Linggasuntan 851 Ś., A6; Kanuruhan 856 Ś., 8), Airlangga (Kusambyan 945 Ś., B36; Bimalasrama date lost, 4.5; Turun Hyang B 976 Ś., Cd19; Anjatan date lost, 4r7) and at least one other king of the Kediri period (Panumbangan 1042 Ś., Ab7). The words *inimbuhan* (A11) and *paṅimbuh* are used here because the present charter was issued to grant additional privileges to the holders of the grant made by Bhaṭāra Guru. See also n. 180 below. The following inscriptions are absent from Nakada 1982: Kusambyan (ed. Titi Surti Nastiti *et al.* [2023] 2022), Bimalasrama (ed. van Stein Callenfels 1924), Anjatan (ed. Rita Margaretha Setianingsih 1996).

[6]The words *(m)atumpyatak* and *(m)anumpyatak* are observed only in inscriptions of the Kediri period, namely, besides the present occurrence, in Geneng I Ab25; Ceker Ab9; Lawadan Ab10. Moreover, the form *tinumpyatak* is observed in stanzas 161.1 and 164.2 of *kakavin Sumanasāntaka* written in the same period (Worsley *et al.* 2013, pp. 402, 406).

(*aṅrāhana*) on children; they would be entitled to take a prostitute as slave, to mate with a *kamambaṅan* prostitute, to eat royal meat, to serve *kamalai* fruit on a wooden tray, to cut hair on the seat, to play on the seat, to hold yellow wood, to have a *tabaṅ-tabaṅ* (*drum*). But there should not be a forerunner for them when they take a walk.

As for the course of action to be taken by the inhabitants of Talan, it concerns their reliability in delivering (*atahil*)[7] royal revenue ⟨in the form of⟩ *paṅaṣṭāṅgī* (tax) of 2 *māṣa* without *arik* levy to the holy foundation in Dharuṇa every Full Moon of the month of Asuji. It should not be interfered with by others.

Such was the substance of the addition of the Great King (granted) to the inhabitants of Talan, to stand permanently on a stone stele ⟨and⟩ to be considered to be irrevocable by them including their descendants ⟨into⟩ the future's future. It is not to be disturbed by the future kings. But if there are ones who will disturb the stability of the grant of Bhaṭāra Guru along with the addition of the Great King to the inhabitants of Talan, be they *brāhmaṇa*s or *kṣatriya*s, let alone if they are *vaiśya*s ⟨or⟩ *śūdra*s, they should be fined 2 *kāṭi* and 10 *suvarṇa*. In addition, they will encounter the five forms of suffering in this world and hereafter.

⟨Cd15–21⟩ For that reason, you (may please) pay heed, you gods of the five elements, you (gods of the directions) East, South, West, North, Southeast, Southwest, Northwest, Northeast, Zenith, Nadir, including the Center. If there are people who misbehave ⟨or⟩ offend by disturbing the stability of the grant of His Majesty the Great King, all the more so the grant of Bhaṭāra Guru to the inhabitants of Talan: catch them, cut them off, throw them down, turn them upside down, strangle their necks, bind together their hands, break up their feet, split their skulls, scoop up their brains, tear out their livers, rip open their entrails, pull out their intestines, break any of their ribs, cut off their flesh, drop ⟨them⟩ in the copper-cow-headed (cauldron), to be cooked in the cauldron of Yama's slaves. Such should be the future deaths of the miscreants who disturb the stability of the grant of His Majesty the Great King, all the more so the grant of Bhaṭāra Guru to the inhabitants of Talan.

⟨Cd21–25⟩ As for the names of the inhabitants who received the grant of His Majesty the Great King to the inhabitants of Talan, ⟨they were⟩ Gambhīra and Vigā. Enumeration of the names of the inhabitants of Talan who benefited from the grant by His Majesty the Great King: Sudhi, Panagar, Putravatī, Haṣap, Sicin, Saprāṇa, Abroṅ, Palagān, Sayo, Tumantar, Kaviṣṭa, Sagnəṅ, Ratih, Ñaruk, Tan Adoh, Rambha, Jīva, Ad-

[7]The base form *tahil* and its derivations such as *atahil*, *matahil*, *patahil*, and *satahil* are attested in many inscriptions issued by King Sindok up to the Majapahit period. *OJED* only registers the word *tahil* meaning "a part. weight, esp. of gold and silver; a part. kind of tax or tribute", but lists hardly any of these derived forms. In our context,*atahil* seems to indicate the action of delivering some kind of tax or tribute.

umās, Dumunuṅ, Saṅ Bhaṇi in Adhikānī Nyū Dantī, Gambhīra, Ahyəs, Śrī Vidgī, Kṛtayaśa, Dumunuṅ ⟨and⟩ Vagəd, the first being Viro. Such was the enumeration of the inhabitants who benefited from the grant by His Majesty the Great King. The document was written by master Prakāśa, whose chief was the official of Kəlpvan[8] (called) master Amogha.[9]

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[8] One wonders if this corresponds to *kulupvan* in the Kancana charter 9v4 (10th century CE, see Griffiths 2020, pp. 133–135).

[9] It is worth mentioning that these names of *ācārya*s sound very Buddhist and perhaps this fact can be linked to the fact that Talan is one of the *təpi siriṅ*s (neighboring villages) of the Buddhist monastery mentioned in the Bimalasrama charter (10r6). In addition to that, Talan is also one of the four boundaries of the Buddhist foundation in Kancana observed in line 4r2 the Kancana charter (10th century CE, see Griffiths 2020, pp. 133–135). On these occurrences of the toponym Talan in other inscriptions, see also §6 below. Although the present passage can be translated as 'the document was written by renowned (*prakāśa*) masters, chief of whom was the official of Kəlpvan (called) master Amogha', the translation offered here is based on the observation that we do not normally get such phrases as 'written by renowned masters' and supported by a similar passage found in Panumbangan Cd21 *makapramuka mpu paṅajyan· ri panumbaṅan· ḍaṅ ācāryyāntaraja*.