Timbanan Wungkal (Sañjaya 196, 913-02-11)

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〈1〉 Oṁ̃ namo rudradurggebhyaḥ sv(āhā)〈2〉 □ svas(tha) sarat· śrī sañjaya-varṣātīta 196 phalguṇa-māsa tithi dvitī〈3〉ya śukla{,}-pakṣ(ā) paniruAn·, (gai)va bṛhaspati, vāra, Uttarabhadravā-〈4〉da-nakṣatra, Āhi[r](buddhā-deva)tā, śobhana-yoga, I(rikā divasani Ā)〈5〉j(ñ¡a!〈ā〉) śrī mahārāja, dakṣottama-bāhubajra-pratipakṣa-kṣaya śrī mahottu〈6〉ṅgavijaya, tumurun· I rakryān· mapatiḥ I halu, sirikan·, vka, muAṁ rakryān· gu〈7〉run vaṁṅi, muAṁ I samgat· tiruAn·〈,〉 kumonakan· Ikanaṁ dharmma kabiku_An· I timba〈8〉nan· vuṅkal· pahatəguhan· śāsananya, Umuvaha svatantra, svatantra ṅaranya ta〈9〉n· pinarabyāpāra, deni saprakāra saṁ maṅilala drabya haji kabeḥ paṅkur· tavān·〈10〉 tirip·, maṁhuri, kriṁ, paḍəmm apuy·, maṇiga, lva, malañja(ṁ), makalaṅkaṁ, tapa haji, E〈11〉r haji, maṁrumve, tuha gusali, tuha dagaṁ, tuhān· huñjamman·, tuhān· kutak·[, tu]〈12〉han· [ca. 2×], Uṇḍahagi, k(ḍ)i, paranakan·, tuha paḍahi, vidu maṅiduṁ, varahan· sambal·,〈13〉 sumbul·, (k)i(r)i(m)it·, pamṛṣi, hulun· haji, piṅhai, vahuta, rāma, Ityevammādi,〈14〉 nahan (pra)kārani tan· tumamā maminta drabya haji, rikanaṁ kabikuAn· I timbanan· vu〈15〉ṅkal·〈,〉 kunaṁ parṇnahani sukha-duḥkhanya, ḍaṇḍa-(kuḍaṇḍa) maṇḍihālādīkaṁ la(ḍaṅi,)〈16〉 bubulan· sa{ṁ}masa〈m〉byavahāra I salvāni

cchāyani tambak· bhaṭārī I heṁ〈17〉 I jro I tp¡i!〈ī〉 makulīliṅan· mo〈n·〉java paraṣi kammir· mva〈ṁ〉 siṁ[hala] [ca. 4+]〈18〉 Ataḥ pramāṇā Irikā kabaiḥ yāpuAnn ikāṁ nambi mahya[ca. 5+] [timba]〈19〉nnan· vatu mahābhṛtya Ataḥ parṇnahanya yan uṅguAna ma[ca. 8+]〈20〉 [1×]taka luIranya kunaṁ sukha-du〈ḥ〉khanya Aṅśa-pratyaṅśādi[ca. 8+]〈21〉 hanya bhaṭār¡i!〈ī〉 parānanya satṅaḥ satuhān· [3×]ka[ca. 6+] [vi]〈22〉hāra bhaṭārī Ataḥ parānanī (s)u〈kha〉(d)uḥ(khanya) kabaiḥ maṅkana A(nu)[graha śrī mahārā]〈23〉ja I rakryān mapatiḥ katag(u)ḥhakna saṁ karmmaṇya kabaiḥ [ca. 8+]〈24〉 [4+] (t)im[b]anan· vatu [3×] [15+]

Apparatus

〈2〉 sarat· ◇ *saṁvat·* Br; *saṁvat·* Na • Our new reading is supported by the occurrence of the word *sarat* in the opening of the Sirah Keting inscription from Kediri period which is likewise paired with the word *svasthā: Oṁ svasthā dīrghāyur astu // saṁ hyaṁ viṣṇu sirāśarīra sira riṁ bhuvana subhagavastha riṁ prajā, svastha śrī jayavarṣa-digjayaśāstraprabhu saphala sinəmbah iṁ sarāt·*. 〈3〉 śukla{,}-pakṣ(ā) ◇ *śukla-pakṣā* Br; *śukla,-pakṣa* Na • At the end of this term we have to decide whether to read a punctuation sign or a *tarung*. After inspecting the stone and seeing that the stroke in question rises continuously from the *pasangan ṣ*, we tend to favor the former interpretation, which Brandes had already adopted. He had, by the way, ignored the unwanted punctuation sign found in the middle of this compound term. 〈3〉 (gai)va ◇ *pon·* Br; *[v]a[g]a[i][...]* Na • Corr. vagai. The space suffices only for two *akṣara*s. The first one has *taling* and something on top of it, while the second can be read as *va*. We hesitantly decide to read it as (*gai*)*va*, although *vagai* must have been intended. See the detailed discussion on how to deal with the reading of this *pañcavāra* in Damais 1951: 55–6. 〈4〉 Āhi[r](buddhā-deva)tā Na ◇ *Ātib(u)ddha devatā* Br. 〈5〉 mahottuṅgavijaya ◇ *(....)ṅgavijay* Br; *mahotuṅgavijaya* Na. 〈6〉 gurun vaṁṅi ◇ *gurunvaṅi* Br Na. 〈7〉 dharmma Na ◇ *ḍarmma* Br. 〈7〉 kabikuAn· Na ◇ *kavikuAn·* Br. 〈10〉 lva ◇ *lca* Br Na. 〈11〉 tuhān· kutak· Br ◇ *tuhān· kulak·* Na. 〈11〉 [tu]han· [2×] ◇ *(....)* Br; *(...)pan (...)* Na. 〈13〉 (k)i(r)i(m)it· ◇ *[ca. 3×]* Br; *kiriṁpik·* Na • Normally, what stands between *sumbul* and *pamṛṣi* is *siṅgaḥ,* but it is impossible to read that word here. We do not recognize the word that is engraved, but the presence of three *ulu*s is rather clear. 〈14〉 nahan (pra)kārani ◇ *nahanyakārani* Br; *nahan ya kārani* Na. 〈16〉 sa{ṁ}masa〈m〉byavahāra ◇ *(...) masabyabahāra* Br; *(s)amasabyabahāra* Na • The choice of reading is particularly complicated here. The two options we have considered are to read it as *saṁ ma〈〈sa〉〉byavahāra* or as *sa〈〈ṁ〉〉masa〈m〉byabahāra.* Both options pose different problems. The first option, even though redundant engraving of an *akṣara sa* may seem relatively unproblematic, implies that the text was intended to read *mavyavahāra* (“to be engaged in a court case”), which seem out of place here.

The second option yields the expected meaning, with *masamvyavahāra*, but implies the omission of the basic consonant in the ligature *mbya*, which is quite problematic. Nevertheless, In the end, the second option seems more satisfactory so we tentatively decide to adopt it here. 〈16〉 salvāni cchāyani ◇ *salvāni cayan* Br; *salvāni (...)āya ni* Na. 〈17〉 makulīliṅan· ◇ *makuliliṅan·* Br Na. 〈17〉 I tp¡i!〈ī〉 Na ◇ *tūt pi* Br. 〈17〉 mo〈n·〉 ◇ *naya* Br Na. 〈17〉 kammir· ◇ *kamlir·* Br Na. 〈17〉 mva〈ṁ〉 siṁ[hala] ◇ *masi* Br Na • The restitution of *hala* is based on the array of foreigners mentioned previously. 〈18〉 nambi ◇ *napvi* Br Na. 〈18〉 mahya[ca. 5+] [timba]nnan· vatu • Given that *vatu* is synonymous with *vuṅkal*, and the first word ends with *nnan·*, we feel some confidence in supplying the first syllables of the toponym. The same toponym is found in the last line of this inscription. 〈19〉 mahābhṛtya Br ◇ *pama(r)avṛtya* Na. 〈20〉 sukha-du〈ḥ〉khanya Br ◇ *sukha-dukhanya* Na. 〈20〉 [1×]taka luIranya ◇ *[1×]ta kaluIranya* Br; *[1×]ata kaluIranya* Na. 〈22〉 parānanī (s)u〈kha〉(d)uḥ(khanya) ◇ *manā (.....) bubulan·* Br; *manāra(..)ī (.. ..)ula(...)a* Na. 〈22〉 A[nugraha śrī mahārā]ja • To fill the gap, we have considered but rejected *Ājñ¡a!〈ā〉 śrī mahārāja* (after the model of lines 4–5), and decided to supply *Anugraha* instead of *Ājñ¡a!〈ā〉*, since the words are used interchangeably also elsewhere. Cf. Palebuhan (1r3) *tumurun anugrahanira I rakryān· mapatiḥ*, (1v10) ... *maṅkāna Ājñā śrī mahārāja*. 〈23〉 katag(u)ḥhakna ◇ *katagiḥhakna* Br; *katag(i)ḥhakna* Na. 〈23〉 saṁ karmmaṇya Na ◇ *pakarmmaṇya* Br.

Translation

(1) *Om,* salutation to (the terrifying deities) Rudra and Durgā, (etc.)! Hail!

(2–15) May the whole world be happy! Elapsed Śrī Sañjaya year 196, month of Phalguna, second *tithi* of the waxing fortnight, Paniruan, Vagai, Thursday, lunar mansion Uttarabhadravāda, the deity Ahirbudhnya, the conjunction Śobhana. That was the time when the decree of the Great King, Dakṣottama-bāhubajra-pratipakṣa-kṣaya Śrī Mahottuṅgavijaya, descended to the Lord Ministers of Halu, of Sirikan and of Vka, and [to] the *rakryān* of Gurun Vaṅi, and [to] the official of Tiruan, ordering with regard to the monastery foundation (*dharma kabikuan*) at Timbanan Vuṅkal that its charter be made firm so that it become independent again. 'Independent' means not intruded upon by all kinds of collectors of royal revenue: the *paṅkur*, the *tavān*, the *tirip*, the *maṅhuri*, the *kriṅ*, the *paḍəm apuy*, the *maṇiga*, the *ləva*, the *malañjaṅ*, the *makalaṅkaṅ*, the *tapa haji*, the *er haji*, the *maṅrumve*, the chief of the smiths, the chief of the traders, the chief of the *huñjəman*, the chief of the *kutak*, ..., the carpenters, the eunuchs, the *paranakan*, the chief of the drummers, the singing actor, the *varahan*, the *sambal*, the *sumbul*, ..., the *pamṛsi*, the royal servants, the *piṅhai*, the *vahuta*, the headmen, and so

forth. Those are the kinds that shall not enter to ask for royal taxes, at the monastery of Timbanan Vuṅkal.

(15–17) As for the condition of its 'pain and relief', *ḍaṇḍa-kuḍaṇḍa*, *maṇḍihala* etc... All commercial activities together should be opened in the entire breadth of the shadow of the wall(s) of the goddess at the exterior, at the interior, at the edge, at the surrounding, whether (the traders) are Javanese, Persians, Khmers and Sinhalese...

(18) Only [that deity] shall have authority over them. When the Nambi..

(19) the great servant(s) Timbanan Vatu only. Its condition when it is placed...

(20) ... their forms. As for, its 'pain and relief', starting with 'apportioning of shares' ...

(21)... the goddess shall be the beneficiary of half thereof, per chief masters...

(22–23) the monastery of the goddess shall only be the beneficiary of all its 'pain and relief'. The grant of the King to the Lord chief minister is to be adhered to firmly by all sanctuary personnel...

(24) .... Timbanan Vatu....

Commentary

7. The toponym Timbanan Wungkal does not appear elsewhere except in this charter. It recurs again in line 19 and 24 with its synonymous name, Timbanan Watu.

10. The reading of *malañjaṅ* among the list of *maṅilala drabya haji* in this charter is quite exceptional. Elsewhere in this corpus, it is found under the spelling *malandaṅ.* Cf. Tihang (1v6), Sugih Manek (A11), Barahasrama (1v5). In other corpora, however, this spelling is also attested. Cf. Harinjing (B11), Kwak I (1v5), Kinewu (A15–16), Wanua Tengah III (2r18–19), Dalinan (1r9), Hujung Galuh (1r8).

10. *makalaṅkaṅ,* according to Boechari (2012: 34, 189, 294, 298 n. 20), may refer to someone who takes care of the village barn. Regrettably, he did not mention any source nor provided any further discussion on it.

14. The rare phrase *maminta dravya haji* in the sense of *maṅilala dravya haji* finds its parallel in Barsahan (1r6) *tan· tamā ta ya maminta drabya haji vulu-vulu Irikeṁ sīma I barsahan·* and Adulengen (3r3) t*ka ri sakveḥ saṁ maminta dravya haji vulu-vulu pravulu*. The first inscription is dated back between the reign of Balitung and Airlangga, while the last one is from the Airlangga period. More discussion on this expression and the new edition of Adulengen can be found in Titi surti Nastiti, Eko Bastiawan and Arlo Griffiths (forthcoming).

17. Here we have a list of foreign traders from Persia, Khmer and Singhala, which uniquely only figures here in this corpus. It clearly gives us another support of the international trade that was present in the tenth century Java. More discussion on international trade and foreign traders can be consulted in Barrett Jones 1984 (pp. 23–57), Wisseman Christie 1998 and 1999.

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