Wanua Tengah III

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Edition

〈Page 1r〉

〈Page 1v〉 〈1v1〉 □ vuAra sira rahyaṁta I hāra ṅarannira Ari rahyaṁta ri mḍaṁ, sira ta magavai bihāra I pikatan· tutuganni(ṁ) taṇḍa,

Iṁ śaka 668 Aśuji-māsa pañcādaśi śukla, pa pa Aṁ,〈1v2〉 Aḍiri rakai panaṅkaran·, sira ta Umarpaṇākan· Ikanaṁ savaḥ haji lān· I vanuA tṅaḥ vatak· pikatan· rikanaṁ bihāra I pikatan·, luĀnikanaṁ savaḥ paṅavaitanya lambyan· ⌜〈1v3〉lor· ḍpa sihvā 182 paṅavaitanya lambyan· kidul· ḍpa sihvā 162 paṅalor·nya lamvyan· vaitan· ḍpa sihvā 160 paṅidul·nya lamvyan· kuluAn· ḍpa sihvā 162 viniḥ〈1v4〉nya tū 3

Iṁ śaka 706 cetra-māsa daśami śukla, pa ka śa, vāra, Aṁḍiri rake panaraban·, tann inulah-ulaḥ Ikanaṁ savaḥ lān· I vanuA tṅaḥ An tama rikanaṁ bihāra I pikatan·,

Iṁ śaka 725 cetra〈1v5〉-māsa śaṣṭi śukla, pa U śu, vāra, maṁḍiri rake varak· dyaḥ manara, sira ta Umabak· Ikanaṁ sīma〈,〉 pjaḥ rake varak· siraṁ lumāḥ Iṁ kelāsa,

Iṁ śaka 749 śravaṇa-māsa, caturdaśi kṛṣṇa, vā pa śu vāra, maṁ〈1v6〉ḍiri dyaḥ gula, tan·n uvaḥ Ataḥ Ikanaṁ sīma rikanaṁ bihāra I pikatan·,

Iṁ śaka 750 māgha-māsa dvitīya śukla, pa U Ā, vāra, Aḍiri rake garuṁ Anak· saṁ lumāḥ I tūk·, sira ta Umaluyakan· Ikanaṁ sa〈1v7〉vaḥ sīma Irikanaṁ bīhāra I pikatan·

svasti śaka-varṣātīta 751 mārggaśīra-māsa tithi caturdaśi śukla-pakṣa, vu va vṛ, vāra, tatkāla śrī mahārāja rakai garuṁ Umaluyaka〈1v8〉n· Ikanaṁ savaḥ haji lān· I vanuA tṅaḥ sīmani bihāra I pikatan·, Ikana binabak· śrī mahārāja saṁ lumāḥ Iṁ kelāsa, patiḥ tatkāla vka pu taṅgal·, sirikan pu sūryya, pikatan· pu pañculiṁ, mamava〈1v9〉 bīhāra sa〈ṁ〉 vatu humalaṁ, vruḥ ḍaṅ ācāryya devendra, Anuṁ Umilu kinon· śrī mahārāja, Umaluyakna Ikanaṁ savaḥ Iṁ vihāra I pikatan· vahuta makudur· I vka I sirikan· I palar hyaṁ, I hala〈1v10〉ran·, I vlahan·, I jalinan·, I paṅkur·, I tavān·, I tirip·, I lampi, I vatu humalaṁ, I pikatan·, I mamrati, I tilimpik·, I tiruAn·, I maṁhuri, patiḥ I pikatan· saṁ vanuA tṅaḥ pu culiṁ, saṁ〈1v11〉 tuṅgal aṅin· pu ra mvat·, lekan pu glam·, saṁ ra gunuṁ pu Intap·, saṁ samalagi pu talisū, ḍaṅ ācāryya paṅajyan· I pikatan· bhadracandra, patati vandāmi bhadrasūryya, vihārasvāmi saṁṅ āryya, pañcavā〈1v12〉ra punta mandana //

1. Anuṣṭubh

candrendriya-gurau varṣe
mārgga-māse tathaiva ca,
caturthyā〈ṁ〉 śuklapakṣe ca,
vurukuṁ-mitra-jīvake //

2. Anuṣṭubh

Ācāryye candrābhadrākhye,
bhadrasūryye ca partatau,
Ā{cā}ryye vihāra-pāle〈1v13〉 ca,
mandane pañcavārake //

3. Anuṣṭubh

tathāpi paramācāryye,
devendre vandya-vandite,
dhyānādi-guṇa-sampūrṇe,
subhage rāja-satkṛte //

4. Anuṣṭubh

pura-maddhye culiṁ-sa〈ṁ〉jñaḥ,
ra-mvat·-tuṅgal-aṅin· tathā,

g〈ə〉lam·-sa〈ṁ〉〈1v14〉jña¿ḥ?〈s〉 tathā lekan·,
Intap··saṁ-ra-gunuṁ punaḥ //

5. Anuṣṭubh

talisū samalā¿ś?〈g〉iś ca,
pañca ye pura-sattamāḥ,
Adeya-vacanāḥ sarvve,
teṣu saṁyoga-gāmiṣu //

6. Anuṣṭubh

vka-mantrī tathā taṅgal·,
sirikan· sūryya-saṁjñakaḥ,
〈1v15〉 kañcukī ca tathā khadgaḥ,
kudur ity a¿v?〈bh〉idhīyate //

7. Anuṣṭubh

pikatan· pañculiṁ-nāma,
pāṣāṇa-humalaṁ tathā,
vihāra-pālako vīraḥ,
g〈ə〉naṁ-nāma pra¿s?〈ś〉asyate //

8. Anuṣṭubh

palar-hyaṁ halaran·ś caiva,
v〈ə〉lahan· dalinan·〈1v16〉 tathā,
paṅkur· tavān· tirip· c¿e?〈ai〉va,
tilimpik· lampi mamrati //

9. Anuṣṭubh

tiruvāś ca maṅūhūri,
vahūta makudur· tathā,
sarvve 'pi bhānubhadrājñā-
-coditāḥ kṣetra-rakṣaṇe //

10. Anuṣṭubh

pura-maddhye hi yat kṣetra〈m·,〉
〈1v17〉 vihāre pakṣi-saṁjñake,
panaṅkara-narendreṇa,
pūrba-da{ta}ttaṁ yathāvidhi,

11. Anuṣṭubh

Ādattaṁ vara¿r?〈k〉endreṇa,
manārākhyeṇa rāgiṇā,
vihāra-nāya¿n?〈k〉ā yasya,
gāruṁ-¿saṁ?〈Ā〉jñābhicoditāḥ//

nahan· praśasti rake ga〈Page 2r〉〈2r1〉ruṁ Ar· Uvahakan· Ikanaṁ savaḥ sīma Iṁ bihāra I pikatan·, pjaḥ rake garuṁ,

Iṁ śaka 768 phālguṇa-māsa pratipāda kṛṣṇa, pa ka Ā, vāra, maṁḍiri rake pikatan· dyaḥ salaḍū, sira kapiṇḍuAniṁ lumabvur· Ikanaṁ sīma, pjaḥ rake pikatan·,

Iṁ śaka〈2r2〉 777 jyeṣṭa-māsa pañcami kṛṣṇa, ha va śa, vāra, maṁḍiri rake kayu vaṅi dyaḥ lokapāla〈,〉 matəhər· tan uvaḥ Ikanaṁ s¡i!〈ī〉ma, pjaḥ rake kayu vaṅi,

Iṁ śaka 806 māgha-māsa caturdaśi kṛṣṇa, tuṁ po bu, vāra, maṁḍiri dyaḥ tagvas·, tan uvaḥ Ataḥ Ikanaṁ sīma rikanaṁ bihā〈2r3〉ra I pikatan·, kādəḥ dyaḥ tagvas· riṁ kaḍatvan·,

Iṁ śaka 807 Aśuji-māsa pañcami kṛṣṇa{,}-pakṣa, pa pa bu, vāra, maṁḍiri rake panumvaṅan· dyaḥ devendra, tan uvaḥ Ataḥ Ikanaṁ sīma, kādəḥ rake panumbaṅan· Iṁ kaḍatvan·,

I〈ṁ〉 śaka 808 māgha-māsa, pañcami kṛṣṇa, vā po bu,〈2r4〉 vāra, maṁḍiri rake gurun baṅi dyaḥ bhadra, miṅgat· rake gurun baṅi, Irikanaṁ samaṅkanātaḥ phalguṇna-māsa, dvitīya kṛṣṇa{,}-pakṣa, Anāyaka Ikanaṁ rāt· rikaṁ kāla,

Iṁ śaka 816 mārggāśīra-māsa pañcami kṛṣṇa, tuṁ pa bṛ, vāra, maṁḍiri rake vuṅkal· humalaṁ dyaḥ jbaṁ, tamolaḥ〈2r5〉 Ataḥ Ikanaṁ savaḥ I vanua tṅa〈ḥ〉 I śrī mahārāja, pinakakmitannira I luA, tan uvaḥ rikanaṁ bihāra I pikatan·, pjaḥ rake vuṅkal· humalaṁ,

Iṁ śaka 820 jyeṣṭa-māsa tithi pratipāda kṛṣṇa, tu po bu, vāra, Irikār pāṁḍiri śrī mahārāja rake vatu kura dyaḥ balituṁ śrī〈2r6〉 Ĭśvarakeśavotsavatuṅga rudramūrti, mahāmantrīnira rakryān· I hino śrī dakṣottama bāhubajra praⱡtipakṣakṣāya viṣṇumūrtti,

Iṁ śaka 826 mārggasīra-māsa tithi dvitīya śukla-pakṣa, vu U so, vāra, Irikān pisor· Ājñ¡a!〈ā〉nira kumonakan· saṁ hyaṁ〈2r7〉 dharmmābihāra I java kabaiḥ svatantrā Umāryya kaḍaṇḍān·,

I〈ṁ〉 śaka 827 k¡a!〈ā〉rtika-māsa tithi caturdaśi śukla{,}-pakṣa, pa po Aṁ, vāra, Umuṅgaḥ śrī mahārāja riṁ kaḍatvan· saṅkā riṁ nyū gaḍiṁ, rikanaṁ kulam· Irikān· pamatipī bhaṭāra svāmi mahulun· I lekan·〈2r8〉 I rakryān· mahāmantrī I hino śrī dakṣottamabāhu〈ba〉jra-pratipakṣakṣaya, kumonnakan· Ikanaṁ savaḥ s(ī)ma saṁ hyaṁ bihāra I pikatan· Uvahakna, yathānyan· mapagəha paluṅguḥ śrī mahārāja Iṁ kaḍatvan·,

Iṁ śaka 830 Aśuji-māsa padmanābha-de〈2r9〉vatā, tithi daśami śukla-pakṣa, tuṁ pa vṛ, vāra, karmmeśa-deva, vālava-karaṇa, Uttarāṣāḍha-nakṣatra, viśva-deva, śukla-yo〈〈ga〉〉〈,〉 kārmuka-lagna, yama-deśa, Irikā divasanikanaṁ savaḥ sīma I pikatan·n inuvahakan· I saṁ hyaṁ vihāra I pikatan·〈,〉

Anuṁ kinon· śrī mahārāja muAṁ rakryān mahāmantrī Umuvaha〈2r10〉kna Ikanaṁ savaḥ Iṁ vihāra I pikatan· rakryān· limvayan dyaḥ guṇam muAṁ ḍaṅ ācāryya Iṁ tūk· dhāneśvara Umyāpārā kasusukananikanaṁ vuṅkal·,

maṅasəAkan· ḍaṅ· saṁgha I pikatan· pagəḥ-pagəḥ I śrī mahārāja vḍihan· piliḥ magə:ṁ yu 1 jaro yu 1 pirak· dhā 8〈,〉 kinonakan· ra〈2r11〉kryān· kabaiḥ varahan· An· maṅkanā parṇnahanikanaṁ sava〈ḥ〉 haji lān· I vanuA tṅaḥ, rakryān· I halu pu vīravikrama, rakryān· sirikan pu variga samaravikr¡a!〈ā〉nta, vka pu kutak· pu bhāsvara, tiruAn· saṁ śivāstra, halaran· pu kivi, palar hyaṁ pu pu〈2r12〉ñjaṁ, jalinan· pu maṅusir·, maṁhuri pu cakra, paṅkur· pu rañjan·, tapvān pu pañjaluAn·, tirip· pu viṣṇu, saṁ parujar· Iṁ kabalān· I hino kaṇḍamuhi pu tuṁṅgaṁ, citralekha vuṅkal· varaṇi pu manəsər·, parujar· I halu 〈pu〉 visaga pu d¡a!〈ā〉modara, I siri〈2r13〉kan· hujuṁ galuḥ pu Ayuddhā, citralekha dharmmā⊔sinta, I vka viridiḥ pu ḍaṇu, citralekha halaṁ ma⊔nuk· ḍa punta vuru tuk·, I tiruAn· sumuḍan· ḍa punta bhāsura, parujar· I halaran· savi manuk· pu dharmma, I palar· hyaṁ rumakat· pu baka, I jalinan·〈2r14〉 ra varyyaṁ saṁ mudgalyāna, I maṁhuri ra ruI, I paṅkur· dədəlan·, I tavān· rāluk·, I tirip· paḍaṁ, kapuA sira kabaiḥ makobhaya Ikanaṁ pasək-pasək· kaharan· maparaha I sira, kunaṁ samgat· mamrata pūttara, samgat tilimpik· pu sudar·, Ina〈2r15〉səAn· pagə-pagəḥ vḍihan· kalyāga yu 1 pirak· dhā 4 sovaṁ, saṁ mamuAt· Ujar· Iṁ kasiṅgahan· turuhan· saṁ panagar·, citralekha kṛp· pu jayamatiḥ, I tilimpik· vka-vka pu babru, citralekha patilamman· vineḥ pagə-pagəḥ vḍihan· yu 1 pi〈2r16〉rak· dhā 1 sovaṁ, parujar· saṁ mānak· Iṁ kasiṅgahan· I paṅkur· piṅkaṅan·, I tavān· likuAn·, I tirip· Air bavu, vineḥ pagə-pagəḥ vḍihan· ragi yu 1 pirak· mā 8 sovaṁ, pihujuṁ⊔ni parujar· saṁ mānak· I paṅkur· luA, I tavān· sukun·, I tirip pana〈2r17〉vuṅan·, vineḥ pagə-pagəḥ vḍihan· yu 1 pirak· mā 6 sovaṁ, vahuta haji Iṁ kasiṅgahan·, I mamrati priḥ pu godhara, I tilimpik· jukut er· pu jaṅga, vineḥ pagə-pagəḥ vḍihan· yu 1 pirak· dhā 1 sovaṁ, saṁ ra luA pu salaru vineḥ vḍihan·〈2r18〉 yu 1 pirak· dhā 2 baṇigrāma I luA maṅabaihi pirak· dhā 3 saṁ kabayan· I mamrāti maṅabehi pirak· dhā 3 saṁ paṅuraṁ Iṁ kapartayān· rake vakaḥ pu khaṭvāṅga, turuhan· saṁ panagar·, saṁ kasugihan· pu prājña, prasan· saṁ śikhā, ma〈2r19〉lañjaṁ saṁ Aghora, roṅguy· pu kutur·, lva Iṁ kamaṇikan· saṁ nīla muAṁ saṁ drampuAs·, ḍa punta garalek·, ḍa punta Anidhana, maṅabaiḥhi pirak· dhā 5 sira ri Ayam· təAs·, lumaku manusuk·, vineḥ pirak· dhā 3 hop· vḍihan·,〈2r20〉 hop· paṅaṅkat·, sira I makudur· lumaku manusuk· vineḥ pirak· dhā 3 hop· vḍihan·, ho〈p·〉 paṅaṅkat·, kabayan· ri Ayam· təAs· 2 mira-miraḥ pu rayuṁ, halaran· pu dhanada, vineḥ pagə-pagəḥ pirak· dhā 1 mā 8 sovaṁ, ka〈2r21〉bayan· I

makudur· 2 pataḶsan· pu vīryya, vavahan· pu danta, vineḥ pagə-pagəḥ pirak· dhā 1 mā 8 sovaṁ□◦□

piṅhe I pagar vsi si maṅaruḥ ramani sadhaṇa, piṅhai I pikatan· Asam pañjaṁ si syāmā ramani bikrāmī, muvaḥ〈2r22〉 piṅhai I pikatan·, vijy āṅin· si kusuma ramani lābha, muvaḥ piṅhai I pikatan· guṇuṁ si mriḥ rama¡ṇṇ!〈n〉i Astiti, muvaḥ piṅhai I pikatan· Asam pañjaṁ, si balava, muvaḥ piṅhai I pikatan· lekan·, si jalū ramani ka[2+]〈2r23〉 piṅhai I tira siṅgaṁ si rasuk·, muAṁ si dhavala ramani kesara, kapuA vineḥ vḍihan· Ṛṅga yu 1 mās· mā 1 sovaṁ-sovaṁ, vanuA tṅaḥ prāṇa 3 si maṅhuri ramani kanaka, si Ananta ramani kaṇṭara, muAṁ si liṅga ramani [.](ḍ)i [3+]〈2r24〉raṁ saṁ ra lampi, si balu ramani Ḷbā, kapuA vinaiḥ vḍihan· Ṛṅga yu 1 mās· mā 1 sovaṁ-sovaṁ, vahuta I pagar vsi si kaṇḍara ramani prasena, vahuta I pikatan· kupaṁ, si tovoḥ ramani Arā, vahuta I tira [4+]〈2r25〉 ramani Asiḥ, kapuA vineḥ vḍihan· Ṛṁga yu 1 mās· mā 1 sovaṁ-sovaṁ, piluṅgaḥnya, si man·dyās· ramani veda, vineḥ mās· mā 1 muvaḥ pi〈ṁ〉hai I pikatan· Anuṁ lampuran· si g¡a!〈ā〉yatrī muAṁ si vanuA [6+]〈2r26〉n·〈Page 2v〉 〈2v1〉 lampuran· Anak·, kapuA vinaiḥ mās· ku 2 sovaṁ-sovaṁ, rāma māgman· I vanuA tṅaḥ gusti prāṇa 2 si sodai ramani basu, muAṁ si kusalā ramani ratha, vinkas· prāṇa 2 si vaṅun· ramani sarini, muAṁ si ḍakat· ramani (la)〈2v2〉ṅgaṇa, kalima prāṇa 2 si govana ramani Ujjhā, muAṁ si biṣātha ramaⱡni bailā, huler· prāṇa 2 si kalula ramani prayanta, muAṁ si candra ramani gḍā, parujar· pr¡a!〈ā〉ṇa 2 si kətoḥ ramani muditā, muAṁ si pundut· ramani laṇḍuṁ, ka〈2v3〉puA vinaiḥ vḍihan· Ṛṅga yu 1 mās· mā 1 sovaṁ-sovaṁ, hulu kuvu si tañjuṅan· ramani bacuṁ, muAṁ si lucchira, vineḥ mās· ku 2 sovaṁ-sovaṁ, rāma maratā Anuṁ kabayan· si haḍa ramani (bha)ra, muAṁ si glar· ramani skar·, si vuliran·〈2v4〉 ramani rathi, si Aṁgira ramani bisuddhi, si Ḷviḥ ramani kaṚṅəAn, si julay· ramani sabda, si yukti ramani bhoga, si vaduĀ ramani sukhamī, si goḍog· ramani suddhi:, si mahi ramani mahendrī, si vaṚg· ramani paṇḍaṁ, si tuli ramani ba〈2v5〉sī, kapuA vinaiḥ mas· mā 1 sovaṁ-sovaṁ, rāma tpi siriṁ, I vijy āṅin· si risi ramaⱡni basu, si piṅul· ramani buntar·, vinaiḥ mas· mā 1 sovaṁ-sovaṁ, gusti I tira I tumapal· si bharaṇa ramani kiṭak·, kalima si caṇṭuṁ ramani〈2v6〉 carā, vinaiḥ mas· mā 2 sovaṁ-sovaṁ, tuha vəṚḥ pr¡a!〈ā〉ṇa 2 si kaṭal· ramani gaṇḍal·, muAṁ si bloṇḍo ramani budanta, vinaiḥ mas· mā 1 sovaṁ-sovaṁ, gusti I kuluva sy āṁsə:, vinkas· si grihīta, vinkas· I panuṅgalan· si sojara,〈2v7〉 kalima si mara ramani Atis·, kapuA vinaiḥ vḍihan· Ṛṅga yu 1 sovaṁ-sovaṁ, viⱡnkas· I layaṅ anak· si baskara ramaⱡni devī, vinaiḥ mas· mā 1 kalima I hulu vanuA si ruAṁ galuḥ ramani vaṅi, vinkas· si vujil·, kapuA vinaiḥ vḍiha〈2v8〉n· Ṛṅga yu 1 mas· mā 1 sovaṁ-sovaṁ, rāma maratā si kalula ramani yukti, vinaiḥ mas· mā 1 Anuṁ maṁlivat· rāma I samalagi pun·punan· bhaṭāra I pikatan· vinkas· si kali ramani nita, kalima si paṅalaman·, gusti si kaca ramani〈2v9〉 radhinī, marhyaṁ si su(kh/l)a ramani basi, parujar· si sutə ramani vidyā, variga si vaṅun· vineḥ mas· mā 1 kinabaiḥhanya, Anuṁ mavay· Irikāṁ kāla si hriṁ ramani cakra, hulu vras· si Ama,

ramani cele, Anag vanuA I luA I kabikvan· vi〈2v10〉naiḥ vḍihan· Ṛṅga yu 1 〈mas·〉 mā 1 AṚggaṁ rika(ṁ) kāla si kesava ramani agam· Anag vanuA I titiḥ vatak· pikatan· vinaiḥ vḍihan· Ṛṅga hlai 1 mas· ku 2 Abṛkuk· si gḍil· ramani mundil·, Anag vanuA I varuk·, vineḥ mas· ku 2〈2v11〉 Avaya(ṁ) Irikaṁ kāla si kliṁ ramani sḍaṁ, Anag vanuA I vanuA tṅaḥ, vinaiḥ vḍihan· hlai 1 mas· ku 2 Atapukan· si rasuk· Anag vanuA I hinor· vinaiḥ mas· ku 2 muvaḥ tapukan· pr¡a!〈ā〉ṇa 2 vineḥ mas· mā 1 kinālihanya, tari〈2v12〉mvanya pr¡a!〈ā〉ṇa 6 vinaiḥ mas· ku 1 sovaṁ-sovaṁ□ ◦ □

maṅadiṣṭ¡a!〈ā〉ṇa vuṅkal· 2 ḍaṅ upādhyāya I vraṁ candradeva, muAṁ ḍaṅ ācāryya paṅajyan· I sukun· sudanta, kapuA sira vineḥ pirak· mā 6 sovaṁ-sovaṁ, maṅaji santi 2 ḍaṅ ācāryya〈2v13〉 I kavuṁ manek· sudanta, muAṁ ḍaṅ ācāryya I tiḍa luAṁ bhadraśena, maṅajī bantan· 2 ḍaṅ ācāryya I vraṁ ḍaṅ ācāryya tatha, muAṁ ḍaṅ ¡a!〈ā〉cā(ryya) I Air hijo vetan· padmaśena, kapuA sira vineḥ pirak· mā 6 sovaṁ-sovaṁ〈,〉 ḍaṅ ācā〈2v14〉ryya paṅajyan· I pikatan· paṇḍara, vineḥ sira pirak· mā 8 ḍaṅ ācāryya Iṁ Air· hijo kuluAn· sudanta, vineḥ pirak· mā 6 patati I pikatan· ḍa punta devendra, pataⱡti Iṁ Air hijo vetan· dhanendra, patati Iṁ Air hijo kuluAn·〈2v15〉 ḍa punta samahita, patati I guluṁ ḍa punta Akṣa, kapuA vineḥ pirak· mā 2 sovaṁ-sovaṁ, Ayam· təAs· milu manusuk· sīma si bilāsa ramani tatha, Anag vanuA I paṅ(su)r·, vatak· Ayam· təAⱡs· vineḥ vḍihan· Ṛṅga yu 1〈2v16〉 mas· mā 6 makudur· maṅuyup·, si (d)ayan(n)a Anag vanuA I kahaṅatan·, vatak· hammәAs·, vineḥ vḍihan· Ṛṅga yu 1 〈mas·〉 mā 2 makudur tan· paṅuyup· si jaⱡṅgi ramani vulakan· Anag vanuA I vaduṁ poḥ vatak· paṅkur· poḥ vi〈2v17〉naiḥ vḍihan· Ṛṅga yu 1 〈mas·〉 mā 1 □

yāpuAn· hana vuAṁ Umulah-ulaḥ Ikeṁ savaḥ sīma punya śrī mahārāja muAṁ rakryān· mahāmantr(ī) I bhaṭāra I pikatan· bhaṭāra svāmi mahulun· I lekan· Umupaḍṛvā ya syūha Avak·nya〈2v18〉 bhraṣṭā pomah-umaḥnya Anak·nya vkanya Umaṅguha saṁsāra savukaniṁṅ uE dumliṁ pjaḥ ya dlāha pañca-mahāpātaka tmūnyū□

Apparatus

〈1v1〉 □ ◇ K B • The liminal sign is ignored here both by Kusen and Boechari. Cf. the apparatus entry on line 1v12 below.

〈1v2〉 Aḍiri • Read *Aṁdiri*? One might assume that the desired *anusvāra* is concealed in, i.e. overlaps with, the descending extremity of the loop of the liminal sign at the start of the first line. Note however that the same loop in the *akṣara I* also tends to show a circle at the end, without this implying any *anusvāra* belonging to the line below it. Note also the similar case in line 6, which causes doubt as to the necessity of restoring an *anusvāra* in both cases.

〈1v3〉 lambyan ◇ *lamvyan* B.

〈1v10〉 jalinan· • Boechari notes here (n. 3): "Di dalam prasasti-prasasti yang lain jabatan ini dieja *dalinan*." This is also what we find in stanza VIII. But since *jalinan* is found twice further on (2r12, 2r13), and since spelling variation *d/j* is not unknown in Old Javanese, we believe the spelling *jalinan* was intentional.

〈2r3〉 panumvaṅan· ... panumbaṅan· ◇ *panumvaṅan· ... panumvaṅan·* B K • The plate seems to shows *pasangan v* the first time and *b* the second time this name is spelt.

〈2r4〉 gurun baṅi ... gurun baṅi ◇ *gurun vaṅi ... gurun vaṅi* B K • The plate both times clearly shows *pasangan b* and not *v* in the spelling of the name. — 〈2r4〉 Anāyaka Ikanaṁ ◇ *Anāyaka ta Ikanaṁ* B K • The plate shows no *akṣara ta* here at all. — 〈2r4〉 tuṁ pa bṛ ◇ *tu pa bu* B K.

〈2r5〉 Irikār pāṁḍiri ◇ *Irikā paṁḍiri* B; *Irikā pāṁḍiri* K.

〈2r6〉 Iṁ śaka ◇ *I śaka* B K. — 〈2r6〉 kumonakan· ◇ *kumon(n)akan·* B; *kumonnakan·* K.

〈2r7〉 dharmmābihāra ◇ *dharmma bihāra* B K • We understand *dharmmābihāra* as *dharma abihāra*, though it would also be possible or take *dharmmā* as containing the irrealis suffix *-a*. — 〈2r7〉 riṁ nyū ◇ *ri nyū* B K.

〈2r8〉 bāhu〈ba〉jra- ◇ *bāhubajra-* B; *bahūbajra-* K. — 〈2r8〉 Uvahakna ◇ *Uvahanna* B K. — 〈2r8〉 Aśuji-māsa K ◇ *Asuji-māsa* B.

〈2r9〉 Uttarāṣāḍha-nakṣatra ◇ *Uttarapādanakṣatra* B K. — 〈2r9〉 -yo〈〈ga〉〉 ◇ *-yoga* B K • Two plus-shaped *kākapada*s are used to mark the sublinear insertion.

〈2r10〉 guṇam muAṁ ◇ *guṇa muAṁ* B K. — 〈2r10〉 Umyāpārā ◇ *Umyāpāra* B K • An irrealis form is expected here. — 〈2r10〉 kasusukanani° ◇ *ta susukanani°* B K • The form is to be analyzed *kasusukan-a-nikanaṁ*: an irrealis on *kasusukan* plus possessive suffix. — 〈2r10〉 kinonakan· ◇ *kinonnakan·* B K.

〈2r11〉 kivi ◇ *kiviṁ* B K.

〈2r12〉 jalinan· ◇ *dalinan·* B K • See our note on 1v10.

〈2r13〉 dharmmāsinta ◇ *dharmmasinta* B K. — 〈2r13〉 jalinan· ◇ *(j)alinan·* B; *dalinan·* K.

〈2r14〉 ra varyyaṁ saṁ ◇ *sar[.][1*]* B; *ra varyya saṁ* K. — 〈2r14〉 ra ruI ◇ *ra nuI* B K. — 〈2r14〉 mamrata B K • One might initially think that this is to be corrected to *mamrati*, but the same person (*pu* Utttara) occurs in association with the toponym Mamrata in some contemporary inscriptions. See Damais 1970, p. 882.

〈2r17〉 mā 6 ◇ *mā 4* B; *mā 8* K. — 〈2r17〉 pu salaru ◇ *[1*] salaru* B K.

〈2r18〉 dhā 2 baṇigrāma ◇ *dhā 3 baṇigrama* B; *dhā 2, baṇigrāma* K • Kusen reads the number correctly but erroneously inserts punctuation. — 〈2r18〉 vakaḥ ◇ *vakraḥ* B K • What Boechari and Kusen took for a *cakra* is rather the sign that distinguishes our *5* from Boechari's *4* in the next line; Kusen there does read *5*, but nevertheless maintains the *r* here. — 〈2r18〉 śikhā ◇ *śi[.]ā* B; *śiha* K.

〈2r19〉 Aghora K ◇ *sa(gh)ora* B. — 〈2r19〉 saṁ nīla muAṁ saṁ drampuAs· ◇ *saṁ nila muAṁ saṁ drampuAs·* B; *saṁ nila muAṁ saṁ drampuAn·* K • Boechari had observed (n. 9) that the same two persons figures in Kinewu (line 16–17). — 〈2r19〉 maṅabaiḥhi ◇ *maṅabaihi* B K. — 〈2r19〉 dhā 5 K ◇ *dhā 4* B.

〈2r21〉 maṅaruḥ ◇ *ma[1×][.]uḥ* B K. — 〈2r21〉 bikrāmī, muvaḥ ◇ *bikra(m)i [.]u[.]a* B; *bikra[.]i[.]u[.]a* K.

〈2r23〉 kesara K ◇ *keśara* B. — 〈2r23〉 kaṇṭara B ◇ *kaṇḍara* K • The plate shows *kaṇṭara*, but is this to be corrected *kaṇḍara*, as in line 2r24? Note, however, that a person called Kaṇṭara does figure in Rukam (2r2). — 〈2r23〉 si liṅga ramani [.](ḍ)i [3+]〈2r24〉raṁ ◇ *si liṅga ramani ḍi[3+]raṁ* B; *pili I[8+]naṁ* K • Perhaps a part of the lacuna is to be filled in with *paṅu*, to get the word *paṅuraṁ*.

〈2r24〉 kaṇḍara ramani B ◇ *kaṇḍa ramani* K • Is *kaṇṭara* intended, as in 2r23? — 〈2r24〉 vahuta I tira [4+] B ◇ *sovaṁ I ti[7+]* K • Perhaps a part of the lacuna is to be filled in with *siṅgaṁ*: cf. 2r23 *tira siṅgaṁ*.

〈2r25〉 si man·dyās· ◇ *si man·dyus·* B; *si man·(dyas·)* K.

〈2v1〉 lampuran· anak·, ◇ *lampuran· [...] Anak·* B; *[1*]msu[1*]n·[1*]nak·[1*],* K • I see no space for anything extra between *n·* and *A*.

〈2v2〉 bailā K ◇ *vailā* B.

〈2v3〉 mās· ku 2 K ◇ *mās· ku 1* B. — 〈2v3〉 (bh)ara B ◇ *śura* K • Perhaps read *sara*?

〈2v4〉 suddhi: B ◇ *sungddhi* K • The fact that the scribe combines short *ulu* with *tarung* is unusual for this inscription and more generally for the epigraphy of this period. One could read suddhə:, but the surrounding names ending in *-ī* suggests that the same sound was intended here.

〈2v9〉 su(kh/l)a ◇ *su(ph)a* B; *sula* K. — 〈2v9〉 Anuṁ mavay· ◇ *Anuṁ mavuy·* B; *(pada)ma-puy·* K • It seems that *mavay* is the term intended in the context (Zoetmulder 1982, s.v. mavvay), and so it is better not to read the *suku* before *y·* that was read by both Boechari and Kusen. The photographs don't show a clear *suku* there.

〈2v10〉 mā 1 AṚggaṁ B ◇ *mā(tuA) Iṁ* K • One could edit 〈*mas·*〉 *mā 1*. But cf. 2b16-

17 below, where we find two more cases of omission of the type of precious metal. I therefore assume that the omission is a kind of shorthand, rather than an unintentional omission.

〈2v11〉 ku 3 muvaḥ ◇ *ku 2 muvaḥ* B K.

〈2v13〉 ḍaṅ ¡a!〈ā〉cā(ryya) I Air hijo vetan· B ◇ *ḍaṅ ācāryya I gvar hijo vetan·* K • As noted by Boechari (n. 11), the shape of *¡a!〈ā〉cā(ryya)* is very eccentric. The *tarung* on *ṅ* seems to have been omitted because there was no space for it, just as the *layar* seems to have been placed to the right of *yya* because there was no space for it in its usual position.

〈2v15〉 paṅ(su)r· B K • The reading seems rather uncertain. Is it possible to read *paṅyar·* or *paṅpar·*?

〈2v16〉 si (d)ayan(n)a B K • The reading seems rather uncertain. Is it possible to read *si jayanta*?

〈2v17〉 punya ◇ *puṇya* B K.

〈2v18〉 tmūnyū B ◇ *tmunya* K • Boechari notes here (n. 12): "Seharusnya di sini ditulis *tmūnya*. Rupa-rupanya penatah prasasti terpengaruh oleh ligatur yang pertama yang memakai suku panjang dan membubuhkan suku panjang pada ligatur yang terakhir ini".

Translation

〈1v1〉 There once was the one called the deified ancestor 〈resting〉 at Hāra, younger brother of the deified ancestor 〈resting〉 at Mḍaṅ. He founded the monastery at Pikatan *tutuganniṁ taṇḍa*.

〈1v2–1v4〉 In Śaka 668, month Aśuji, fifteenth, waxing, Paniruan, Pahiṅ, Tuesday, did Rakai Panaṅkaran mount the throne. He endowed the royal wet rice-field that was fallow (*lān*) in Vanua Tṅah, district of Pikatan, to the monastery at Pikatan. The extent of the wet rice-field from east to west on the north side (*lambyan*) is 182 *ḍpa sihvā*; from east to west on the south side it is 162 *ḍpa sihvā*; from north to south on the east side it is 160 *ḍpa sihvā*; from south to north on the west side it is 162 *ḍpa sihvā*. Its seed is 3 *tū*.

〈1v4〉 In Śaka 706, month of Caitra, tenth, waxing, Paniruan, Kaliwuan, Saturday, did Rakai Panaraban mount the throne. The (status of the) fallow wet rice-field in Vanua Tṅah was not changed insofar as it remained included in 〈the endowment of〉 the monastery at Pikatan.

〈1v4–1v5〉 In Śaka 725, month of Caitra, sixth, waxing, Paniruan, Umanis, Friday, did

Rakai Warak Dyah Manara mount the throne. He withdrew the sīma ⟨stones and/or status⟩. Rakai Warak, he who rests at Kailāśa, died.

⟨1v5–1v6⟩ In Śaka 749, month of Śravaṇa, fourteenth, waning, Vās, Pahiṅ, Friday, did Dyah Gula mount the throne. The ⟨status of the⟩ *sīma* under the monastery at Pikatan did not change further.

⟨1v6–1v7⟩ In Śaka 750, month of Māgha, second, waxing, Paniruan, Umanis, Sunday, did Rakai Garung, child of him who rests at Tūk, mount the throne. He restored the wet rice-field as *sīma* under the monastery at Pikatan.

⟨1v7–1v12⟩ Hail! Elapsed Śaka year 751, month of Mārgaśira, fourteenth *tithi* of the waxing fortnight, Vurukuṅ, Vagai, Thursday. That was the time that the Great King Rakai Garuṅ restored the royal wet rice-field that was fallow in Vanua Tṅah as *sīma* of the monastery at Pikatan, which has been withdrawn the Great King who rests at Kailāśa. The ministers at that time: ⟨the one of⟩ Vka was Pu Taṅgal; ⟨the one of⟩ Sirikan was Pu Sūrya; ⟨the one of⟩ Pikatan was Pu Pañculiṅ. The Vatu Humalaṅ was in charge of the monastery. Ḍaṅ Ācārya Devendra had knowledge (of the matter). Those who were also received the order from his majesty to restore the wet rice-field to the monastery at Pikatan were the Vahuta Makudurs at Vka, Sirikan, Palar Hyaṅ, Halaran, Vlahan, Dalinan, Paṅkur, Tavān, Tirip, Lampi, Vatu Humalaṅ, Pikatan, Mamrati, Tilimpik, Tiruan, Maṅhuri; the minister of Pikatan from Vanua Tṅah, Pu Culiṅ; from Tuṅgal Aṅin, Pu Ramvat; from Lekan, Pu Glam; from Ra Gunuṅ, Pu Intap; from Samalagi, Pu Talisū; Ḍaṅ Ācārya for scriptural study at Pikatan, Bhadracandra; the *Patati Vandāmi*, Bhadrasūrya; abbot Saṅ Ārya; Pañcavāra Punta Mandana.

I. In the year [denoted by] the (1) moon, the (5) senses and the (7) teachers (i.e.\ in śaka 751), in the month of Mārga(śira), on the fourth and in the waxing fortnight, on Vurukuṅ (of the 6-day week), Mitra (= Vagai, a day of the 5-day week) and on Thursday (*jīvaka*;

II. with the one named Candrabhadra as Professor, with Bhadrasūrya as Partati (?),[1] with Ārya as owner of the monastery and with Mandana as Pañcavāra;

III. but with Devendra, praised by the praiseworthy, perfect in virtues such as meditation, blessed, honored by the king, as Rector;

IV. the one called Culiṅ in Center Town (= Vanua Tṅah); and Ramvat from Tuṅgal Aṅin; the one called Glam from/as Lekan; and Intap \red{from} Ra Gunuṅ;

[1]Presumably, *partati* is identical in meaning to *patati*.

V. and Talisū from Samalagi --- these five (being) the principal towns, which are all under injunction not to be given (?) ---; with these as participants:

VI. the minister of Vka was Taṅgal; the [minister of] Sirikan was called Sūrya; and the cuirass-bearer, the sword (bearer?) is called Kudur;

VII. the Pikatan is called Pañculiṅ; the monastery manager was a hero from Humalaṅ Stone, known by the name of Gnaṅ;

VIII. and the Palar Hyaṅ, the Halaran, the Vlahan, the Dalinan, the Paṅkur, the Tavān, the Tirip, the Tilimpik, the Lampi, the Mamrati,

IX. the Tiruan, the Maṅhuri, and the Vahuta Makudur. They were all assigned the task of protecting the rice-field by order of Bhānubhadra.

X. For the rice-field that is at Center Town, under the monastery whose name is that of a bird, was previously donated, with proper ado, by King Panaṅkaran.

XI. It was taken back by the passionate King Varak called Manāra, whose monastery-governors were \red{driven away (?)} by order of Garuṅ.

〈1v17–2r1〉 Such was the charter of Rake Garuṅ with regard to how he altered 〈the status of〉 that wet rice-field as *sīma* under the monastery at Pikatan. Rake Garuṅ died.

〈2r1〉 In Śaka 768, monthof Phālguṇa, first, waning, Paniruan, Kalivon, Sunday, did Rake Pikatan Dyah Salaḍū mount the throne. He was the second who dissolved that *sīma*. Rake Pikatan died.

〈2r1–2r2〉 In Śaka 777, month of Jyeṣṭha, fifth, waning, Haryaṅ, Vage, Saturday, did Rake Kayu Vaṅi Dyah Lokapāla mount the throne. Thereupon the status of that *sīma* did not change. Rake Kayu Vaṅi died.

〈2r2–2r3〉 In Śaka 806, month of Māgha, fourteenth, waning, Tuṅlai, Pon, Wednesday, did Dyah Tagvas mount the throne. Still the status of that *sīma* under the monastery of Pikatan did not change. Dyah Tagvas was ousted from the palace.

〈2r3〉 In Śaka 807, month of Aśjuji, fifth, waning fortnight, Paniruan, Pahiṅ, Wednesday, did Rake Panumbaṅan Dyah Devendra mount the throne. Still the status of that *sīma* did not change. Rake Panumbaṅan was ousted from the palace.

〈2r3–2r4〉 In Śaka 808, month of Māgha, fifth, waning fortnight, Vās, Pon, Wednesday, did Rake Gurun Vaṅi Dyah Bhadra mount the throne. Rake Gurun Vaṅi fled that very same 〈year〉 on month Phālguṇa, second, waning fortnight. The people were leaderless at the time.

〈2r4–2r5〉 In Śaka 816, month of Mārgaśīra, fifth, waning, Tuṅlai, Pahiṅ, Thursday, did Rake Vuṅkal Humalaṅ Dyah Jbaṅ mount the throne. Still that wet rice-field in Vanua Tṅah did not undergo any changes from the Great King. It was kept carefully by him, in its (full) extent, unaltered under the monastery at Pikatan. Rake Vuṅkal Humalaṅ died.

〈2r5–2r6〉 In Śaka 820, month of Jyeṣṭha, first day, waning, Tuṅlai, Pon, Wednesday: then did his majesty Rake Vatukura Dyaḥ Balituṅ Śrī Īśvarakeśavotsavatuṅga, like unto Rudra, mount the throne. His chief minister was Rakryān i Hino Śrī Dakṣottama Bāhuvajra Pratipakṣakṣaya, like unto Viṣṇu.

〈2r6–2r7〉 In Śaka 826, month of Mārgaśira, second *tithi* of the waxing fortnight, Vurukuṅ, Umanis, Monday: then did his decree come down, issuing an order with regard to the sacred monastic foundations on all of Java that they be fiscally exempt and cease to be fined.

〈2r7–2r8〉 In Śaka 827, month of Kārttika, fourteenth *tithi* of the waxing fortnight, Paniruan, Pon, Tuesday, did his majesty ascend to the palace, coming from Nyū Gaḍiṅ. It was during the night that he *umamatipī* the Lord Master (*bhaṭāra svāmi mahulun*)) at Lekan to the Rakryān chief minister at Hino Śrī Dakṣottama Bāhuvajra Pratipakṣakṣaya, he ordered with regard to the wet rice-field, \red{whose status was that of an endowment} of the Lord of the monastery at Pikatan that its status be altered, so that his majesty's position in the palace would be irrevocable.

〈2r8–2r9〉 In Śaka 830, month of Aśuji, deity Padmanābha, tenth *tithi* of the waxing fortnight, Tuṅlai, Pahiṅ, Thursday, god Karmeśa, *karaṇa* Vālava, lunar mansion Uttarāṣāḍha, god Viśva, conjunction Śukla, Sagittarius in the ascendant, the region being South (*yama-deśa*). That was the time that the status of the wet rice-field *sīma* at Pikatan was altered in favor of the holy monastery at Pikatan.

〈2r9–2r10〉 Those ordered by his majesty and the *rakryān* chief minister to renew the status of that wet rice-field under the monastery at Pikatan were the *rakryān* Limvayan (called) *dyah* Guṇam and the master of Tūk (called) Dhaneśvara. 〈They were ordered〉 to take care of the planting of the stones.

〈2r10〉 The venerable 〈members of the〉 (monastic) community at Pikatan offered to the king confirmatory gifts (*pagəh-pagəh*) 〈consisting in〉 1 *yugala* of very choice *vəḍihan* cloth; 1 *yugala* of *jaro* cloth; 8 *dhāraṇa* of silver.

〈2r10–2r14〉 An order was given for all the *rakryān*s to be informed that the status of the king's *lān* wet rice field at Vanua Tṅah would be thus: Rakryān i Halu Pu Vīravikrama; Rakryān Sirikan Pu Variga Samaravikrānta; the [Rakryāns] Vka Pu Kutak [and] Pu

Bhāsvara; the Tiruan Saṅ Śivāstra; the Halaran Pu Kivi; the Palar Hyaṅ Pu Puñjaṅ; the Jalinan Pu Maṅusir; the Maṅhuri Pu Cakra; the Paṅkur Pu Rañjaṅ; the Tavān Pu Pañjaluan; the Tirip Pu Viṣṇu; the herald of the military of Hino, the Kaṇḍamuhi Pu Tuṅgaṅ; the calligrapher of Vuṅkal Varaṇi\ Pu Manəsər; the heralds of Halu, the Visaga Pu Dāmodara; of Sirikan of Hujuṅ Galuh, Pu Ayuddhā; the calligrapher [of the category] Dharmasinta; [the herald] of Vka Viridih Pu Ḍaṇu; the calligrapher of Halaṅ Manuk Ḍapunta Vuru Tuk; [the herald] of Tiruan Sumuḍan, Ḍapunta Bhāsura; the herald of Halaran, [function] Savi Manuk, [named] Pu Dharma; [herald] of Palar Hyaṅ, [function] Rumakat, [named] Pu Baka;[herald] of Jalinan, [function] Ravaryaṁ, [named] Saṅ Mudgalyāna;[herald] of Maṅhuri, [function] Rarui;[herald] of Paṅour, [function] Dədəlan;[herald] of Tavān, [function] Raluk;[herald] of Tirip, [function] Paḍaṅ; all of them agreed for those gifts to be considered as credited to them.

〈2r14–2r15〉 As for the officiant Mamrati, Pu Uttara; the officiant Tilimpik, Pu Sudar were offered confirmatory gifts (*pagəh-pagəh*): 1 *yugala* of *kalyāga* cloth; 4 *dhāraṇa* of silver per person.

〈2r15–2r16〉 The heralds of Kasiṅgahan, Turuhan, Saṅ Panagar, the calligraphers Krəp, [named] Pu Jayamatiḥ; of Tilimpik, the sons of Pu Babru; [and] the calligrapher of Patiləman were given confirmatory gifts (*pagəh-pagəh*): 1 *yugala* of *vəḍihan* cloth; 1 *dhāraṇa* of silver per person.

〈2r16〉 The herald of the Saṅ Mānak at Kasiṅgahan; [herald] of Paṅkur, Piṅkaṅan; of Tavān, Likuan; of Tirip, Air Bavu: [they] were given confirmatory gifts (*pagəh-pagəh*): 1 *yugala* of *ragi* cloth; 8 *māṣa* of silver per person.

〈2r16–2r17〉 The assistant (*pihujuṅ*) of the herald with children of Paṅkur, Lua; of Tavān, Sukun; of Tirip, Panawuṅan: [they] were given confirmatory gifts (*pagəh-pagəh*): 1 *yugala* of *vəḍihan* cloth; 6 *māṣa* of silver per person.

〈2r17〉 The king's Wahuta at Kasiṅgahan; at Mamrati Prih, [named] Pu Godhara; at Tilimpik, [function] Jukut Er, [named] Pu Jaṅga: [they] were given confirmatory gifts (*pagəh-pagəh*): 1 *yugala* of *vəḍihan* cloth; 1 *dhāraṇa* of silver per person.

〈2r17–2r18〉 Saṅ Ralua Pu Salaru was given given confirmatory gifts (*pagəh-pagəh*): 1 *yugala* of *vəḍihan* cloth; 2 *dhāraṇa* of silver per person.

〈2r18〉 The community of traders of Lua all together had 3 skt{dhāraṇa} of silver. The Kabayans of Mamrāti all together had 3 *dhāraṇa* of silver.

〈2r18–2r19〉 The Paṅuraṅs of the Kapartayān: Rake Vakah, Pu Khaṭvāṅga; the Turuhan (called) Panagar; the Kasugihan, Pu Prājña; the Prasan (called) Śikhā; the Malañjaṅ

(called Aghora); the Roṅguy, Pu Kutur; the Lwas of Kamaṇikan (called) Nīla and Dram-puas; Ḍapunta Garalek; Ḍapunta Anidhana. All together had 5 *dhāraṇa* of silver.

〈2r19–2r21〉 Those at Ayam Tĕas departing to demarcate (the land) were given 3 *dhāraṇa* of silver; additionally cloth; additionally supplies. Those at Makudur departing to demarcate (the land) were given 3 *dhāraṇa* of silver; additionally cloth; additionally supplies. The 2 Kabayans of Ayam TəAs, viz. the Mirah-mirah, Pu Rayuṅ [and] the Halaran, Pu Dhanada were given confirmatory gifts (at the rate of) 1 *dhāraṇa* [and] 8 *māṣa* of silver each. The 2 Kabayans of Makudur, viz. the Pataləsan, Pu Vīrya; the Vavahan, Pu Danta were given confirmatory gifts (at the rate of) 1 *dhāraṇa* [and] 8 *māṣa* of silver each.

〈2r21–2r23〉 The Piṅhai of Pagar Vsi (called) Maṅaruh, father of Sadhaṇa; the Piṅhai of Pikatan Asam Pañjaṅ (called) Syāmā, father of Bikrāmī; further the Piṅhai of Pikatan Viji Aṅin (called) Kusuma, father of Lābha; further the Piṅhai of Pikatan Gunuṅ (called) Mrih, father of Astiti; further the Piṅhai of Asam Pañjaṅ (called) Balava; further the Piṅhai of Lekan (called) Jalū, father of Ka -- --; further the Piṅhai of Tira Siṅgaṅ (called) Rasuk; and Dhavala, father of Kesara; all of them were given 1 *yugala* of colored cloth, 1 *māṣa* of gold per person.

〈2r23–2r24〉 〈The Piṅhais of〉 Vanua Tṅah, 3 (correct 5?) individuals: Maṅhuri, father of Kanaka; Ananta, father of Kaṇṭara; and Liṅga, rather of ...; ... raṅ, the Ra Lampi (called) Balu, father of Ləbā; all of them were given 1 *yugala* of colored cloth, 1 *māṣa* of gold per person.

〈2r24–2r25〉 The Vahuta of Pagar Vsi, (called) Kaṇḍare, father Prasena; the Vahuta of Pikatan Kupaṅ (called) Tovoh, father of Arā; the Vahuta of Tira ..., father of Asih; all of them were given 1 *yugala* of colored cloth, 1 *māṣa* of gold per person.

〈2r25–2v1〉 Their assistant (*piluṅgah*) (called) Mandyās, father of Veda, was given 1 *māṣa* of gold. And the Piṅhais of Pikatan who were singers were (called) si Gāyatrī, and si Vanua ... singer children; all of them were given 2 *kupaṅ* of gold per person.

〈2v1–2v3〉 The incumbent (*māgman*) headmen of Vanua Tṅah: 2 Gustis, (namely) Sodai, father of Basu and Kusalā, \red{father} of Ratha; 2 Vinkas, (namely) Vaṅun, father of Sarini and Ḍakat, father of Laṅghana; 2 Kalimas, (namely) Govana, father of Ujjhā and Biṣātha, father of Vailā; 2 Hulers, (namely) Kalula, father of Prayanta and Candra, father of Gḍā; 2 Parujars, (namely) Kĕtoh, father of Muditā and Pundut, father of Laṇḍuṅ; all of them were given 1 *yugala* of colored cloth, 1 *māṣa* of gold per person.

〈2v3〉 The (two) Hulu Kuvus (named) Tañjuṅan, father of Bacuṅ; and (the one named) Lucchira were given 1 *kupaṅ* of gold per person.

〈2v3–2v5〉 The retired (*maratā*) headmen 〈who served as〉 *kabayan*: si Haḍa, father of Bhara and Gəlar, father of Səkar; si Vuliran, father of Rathi; si Aṅgira, father of Viśuddhi; si Ləvih, father of Karəṅəan; si Julay, father of Śabda; si Yukti, father of Bhoga; si Vaduā, father of Sukhamī; si Goḍog, father of Suddhī; si Mahi, father of Mahendrī; si Varəg, father of Paṇḍaṅ; si Tuli, father of Basī – all of them were given 1 *māṣa* of gold individually.

〈2v5〉 The neighbouring headmen: at Vijy Aṅin, si Risi, father of Basu; si Piṅul, father of Buntar — [they] were given 1 *māṣa* of gold each.

〈2v5–2v6〉 The Gusti of Tira 〈and〉 of Tumapal (named) Bharaṇa, father of Kiṭak; the Kalima (named) Caṇṭuṅ, father of Carā — [they] were given 2 *māṣa* of gold each.

〈2v6〉 The (ones serving as) overseer of laborers (*tuha vərəh*), 2 persons: Kaṭal, father of Gaṇḍal; and Bloṇḍo, father of Budanta — [they] were give 1 *māṣa* of gold each.

〈2v6–2v7〉 The Gusti of Kuluva (named) Aṅsə; the Vinkas (named) Gṛhīta; the Vinkas of Panuṅgalan (named) Sojara; the Kalima (named) Mara, father of Atis — all of them were given 1 *yugala* of colored cloth each.

〈2v7〉 The Vinkas at Layaṅ Anak (named) Bhāskara, father of Devī, was given 1 *māṣa* of gold.

〈2v7–2v8〉 The Kalima of Hulu Vanua (named) Ruaṅ Galuh, father of Vaṅi; the Vinkas (named) Vujil: they were given 1 *yugala* of colored cloth each.

〈2v8〉 The retired headman (named) Kalula, father of Yukti was given 1 *māṣa* of gold.

〈2v8–2v9〉 Those who cooked (*maṅlivat*) were the headmen of Samalagi, estate of the Lord of Pikatan: the Vinkas (named) Kali, father of Nita; the Kalima (named) Paṅalaman; the Gusti (named) Kaca, father of Radhinī; the Marhyaṅ (named) Sukha (or Sula), father of Basi; the herald (named) Sutə, father of Vidyā; the Variga (named) Vaṅun — all together were given 1 *māṣa* of gold.

〈2v9–2v10〉 Those who supplied water (*mavay*) at that time: Hriṅ, father of Cakra; the overseer of uncooked rice (named) Ama, father of Cele, native(s) of Lua at Kabikuan — they were given 1 *yugala* of colored cloth (and) 1 *māṣa* of gold 〈each〉.

〈2v10〉 [The one who] played the *rəgaṅ* at that time: si Keśava, father of Agam, native of Titih, district of Pikatan, was given 1 sheet of colored cloth 〈and〉 2 *kupaṅ* of gold.

〈2v10〉 [The one who] played *brəkuk*: si Gḍil, father of Mundil, native of Varuk, was given 2 *kupaṅ* of gold.

〈2v11〉 [The one who] performed wayang at that time: si Kliṅ, father of Sḍaṅ, native of Vanua Tṅah, was given 1 sheet of cloth 〈and〉 2 *kupaṅ* of gold.

〈2v11–2v12〉 [The one who] performed *tapuk*: si Rasuk, native of Hinor, was given 2 *kupaṅ* of gold; also 2 *tapuk* players were given 1 *māṣa* of gold to share. His 6 *tarimba* [players] were given 1 *kupaṅ* per person.

〈2v12–2v15〉 The 2 who caused [the deity] to enter into the stone\red{s}: the teacher (*upādhyāya*) of Vraṅ (named) Candradeva and the master (*ācārya*) of recitation at Sukun (named) Sudānta. They were given 6 *māṣa* of silver each. The 2 who recited/performed *śānti*: the master of Kavuṅ Manek (named) Sudānta and the master of Tiḍa Luaṅ (named) Bhadrasena; the 2 who performed offering (*bantan*): the (aforementioned) master of Vraṅ [and] the master (named) Tatha and the master of Air Hijo East (named) Padmasena. They were given 6 *māṣa* of silver per person. The master of recitation at Pikatan (named) Paṇḍara was given 8 *māṣa* of silver; the master of Air Hijo West (named) Sudānta was given 6 *māṣa* of silver. The *patati* of Pikatan (named) Ḍapunta Devendra; the *patati* of Air Hijo East (named) Dhanendra; the *patati* of Air Hijo West (named) Ḍapunta Samāhita; the *patati* of Guluṅ (named) Ḍapunta Akṣa --- they were given 2 *māṣa* of silver per person.

〈2v15–2v17〉 The (one who served as) Ayam Təas joining the demarcation of the endowment: Bilāsa, father of Tatha, native of Paṅsur, domain of Ayam Təas, was given 1 *yugala* of coloured cloth [and] 6 *māṣa* of gold. The Makudur who did the sucking (named) Dayanna, native of Kahaṅatan, domain of Hamməas, was given 1 *yugala* of coloured cloth [and] 2 *māṣa* [of gold]. The Makudur who did not perform *uyup* (named) Jaṅgi, father of Vulakan, native of Vaduṅ Poh, domain of Paṅkur Poh, was given 1 *yugala* of coloured cloth [and] 1 *māṣa* [of gold]

〈2v17〉 If there is anyone who changes the status of the rice-field of the endowment which is the meritorious work of his Majesty with the Rakryān chief minister \red{in favor of the Lord of Pikatan, Lord Master Almighty of/at Lekan}\, he will run into disaster; he will himself be ruined; his residence, his children and descendants will be destroyed; he will meet with misery; at the break of dawn he dies fully conscious; soon he will experience the [consequences of the] five cardinal sins.

Commentary

〈2r10〉 The definition of the meaning of *pagəh-pagəh* as “confirmatory document (charter, etc)” in OJED (Zoetmulder 1982) is too narrow. Cf. Kaladi (7r2) *ciḥnani pagəḥ-pagəḥnyān śima*; Kinavə (l. 12): *maṅaṅsəakan ta ya pagəḥ-pagəḥ ri śrī mahārāja śrī vava*;

Sangsang (1v7) *ṅkāna maṅasiakan samgat lamva pasambaḥ I śrī mahārāja vḍihan piliḥ magəːṁ yu 1*; Lintakan (1v6) *inaṁsəan tanda rakryān kabaiḥ pagə-pagəh sabyavasthaniṁ manusuk sīma*.

Bibliography

First edited, more or less at the same time, by Kusen and by Boechari, although Boechari's edition was published only posthumously. Re-edited here by Arlo Griffiths from photos of the plates. Kusen's readings are often wrong while Boechari has the correct reading: in such cases, no variant reading is recorded in our apparatus. Other types of variant readings not systematically recorded in apparatus: vowel length, ś/ṣ/s, b/v, ai/e, presence/absence of anusvāra, presence/absence of punctuation marks.

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