Watu Genuk slab (8th c. CE)

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Palaeographic description

Script indicating a dating to the late 8th or in the 9th century. One instance each of *jihvāmūlīya* (ḫ) and *upadhmānīya* (ḯ), known elsewhere in Java only in the inscriptions of Pūrṇavarman.

Edition

1. Anuṣṭubh

〈1〉 mahādeve mudā bhaktiḥ
tridhā yasya viśeṣata(ḥ)
〈2〉 sahāye v¿e?〈ai〉 sadā bhuktiḥ
sudhāmno 〈’〉sya vaśe sataḥ

2. Sragdharā

〈3〉 yaḻ kālo varṣa-māsa-prabhṛtir iha budhair ggaṇyate vi(stareṇa)
〈4〉 yad dhema ś(r)eṣṭham iṣṭañ jagati (ba)huvi(dhaṁ) (pū?)raya [–◡–◡]
〈5〉 dampatyor yyogato yaḻ prabhavati tanayas so ya(th)ā cendriyā(ṇāṁ?)
〈6〉 viṣṇ(u?)ṁ bhāryyāṁ sutan trīn (sa)tatam iha (mudā?) kāryyasiddhyai na(māmi?)

Translation

1.

He who, with joy, has particular devotion to Mahādeva (i.e., Śiva) three times (per day), that good one is a fine locus (for Śiva, or for devotion to Śiva) and always has at will the pleasure of (Śiva as) a companion.

2.

〈As〉 time, which the learned reckon extensively using (such units of measure as) years, months, etc.; 〈as〉 best kind of gold which is desired in the world in its various forms [...];[1] as the son who is born from the union of spouses' organs, 〈so〉 I constantly bow, with joy, to the three here — Viṣṇu, his wife 〈and〉 their son — for the success of undertakings.

Commentary

The text is incomplete. Traces of the very top of a 7th line are visible on the photos. Unusual cross marks occupy the space between lines 1 and 2. Extra space is left open between stanzas 1 and 2.

The interpretation of stanza II is quite uncertain, partly because of the lacuna at the end of line 4 and the uncertainty of the readings at the ends of lines 5 and 6. One has the impression that the three figures mentioned in the fourth verse quarter somehow correspond to the items Time (Viṣṇu), Gold (= Lakṣmī, Viṣṇu's wife) and Son of the preceding three verse quarters. The identification of Viṣṇu with Time is not a standard one, though one can imagine the identification being made with reference to *Bhagavadgītā* 11.32 where Kṛṣṇa, the *avatāra* of Viṣṇu, declares *kālo 'smi* "I am Time". Still it is not clear who the son would be.

[1] The expression "best kind of gold" (*hema śreṣṭham ... bahuvidham*) may be an allusion to the passage of chapter 2.13 of the *Arthaśāstra* which presents a classification of types of gold. In that chapter (2.13.4), we read: *kiñjalka-varṇaṁ mṛdu snigdham anādi bhrājiṣṇu ca śreṣṭham* "The best kind has the color of lotus filament and is soft, smooth, not sonorous, and radiant" (Olivelle 2013, p. 130).

Bibliography

Read by Arlo Griffiths on 31st January through 3 February, 2023 from photos and a 3D model furnished respectively by Kusworo Rahadyan and by Goenawan Sambodo.