Charter of Watu Kura I

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Palaeographic description

A particularly elegant hand, using Kawi script typical of the 14th century.

Edition

〈Page 1v〉

〈1v1〉 //⊖□ svasti śaka-varṣātīta, 824, śravaṇa-māsa, tithi, pañcadaśi śukla-pakṣa, pā, pa, Aṁ, vāra,〈1v2〉 maḍaṅkuṅan·, saptakāraṇa-viṣṭi, pūrvv¡a!〈ā〉ṣāḍhā-nakṣatra, śiva-yoga,

tatkāla mahārāja rake vatu kura|〈1v3〉 dyaḥ balituṁ, śrī Ĭśvarakeśavotsavatuṅga, maveḥ panīma, mā, kā 1, I rāmanta I vatu kura, parṇnaḥ〈1v4〉 dharmma paṅasthūlan· ri sira, Aṅkən· pūrṇnamaniṁ bhadravāda, kabhaktyana de rāmanta I vatu kura,

kunəṁ Ikaṁ sava〈1v5〉ḥ, gagā, Ṛṇək·, kəbuAn·, ya tikāmijilakna pirak·, mā 1, Iṁ sarahi, duvan· babadan·, mā 3,〈Page 2r〉 〈2r1〉 I mata panas·, mā, sū 1, mā 4, payaman·, mā, sū

1, mā 4, buhara suvul·, mā 5, buhara Uṇḍuḥ, mā 3(,)〈2r2〉 buhara tṅaḥ, mā 5, buhara hoya, mā 5, buhara paṅanten·, mā 2, bareṁ, mā 10, muAṁ paṅrāga ska〈2r3〉r·, mā, ku 2, bras·, ku 1, riṁ salavaṁ, muvaḥ mā, ku 1, bras·, ku 1, riṁ salavaṁ, kāryya panaman· pūrṇṇamaniṁ |〈2r4〉 jyeṣṭa, muvaḥ mā, ku 1, bras·, ku 1, riṁ salavaṁ, pūrṇṇamaniṁ cetra,

muAṅ ikaṁ ravi galuḥ I babadan·,〈2r5〉 maveḥ timba-timban·, ḍulaṅan·, Akṣeṇya I bhaṭāra dharmma, muAṁ buka-kuṇḍur·, pakna pamūjā rāma〈Page 2v〉〈left: 2〉〈2v1〉nta I bhaṭāra dharmma, śeṣanya, maraha I saṅ karmmanya, mamūjā, Upakalpa, devakarmma, Anapū, devadāsa,〈2v2〉 pasiṅhir·, sahana saṅ karmma kummit bhaṭāra makadṛvya ya,

muAṁ gavay bhūṣaṇa de rāmanta, bāhurākṣa, kira〈2v3〉t-bāhu, buka-śrī, pakna ri bhaṭāra dharmma, muAṁ paṅguhaniṁ tahil·, sū 3, mā 14, ku 2, mijil· riṅ aśujimāsa,〈2v4〉 muvaḥ sū 3, mā 14, ku 2, mijil· riṁ cetra,

rāma Irikaṁ kāla, tumarima Ikaṁ mās· panīma, vinkas· saṁ |〈2v5〉 druma rāmani viddha, tuha kalaṁ saṁ jāti rāmani santa, gusti saṁ jātuka rāmani śruta, parujar· si dhari si dūta, va〈Page 3r〉〈3r1〉riga si teja, dāridra, rāmā{na} marata saṁ gariyan· saṁ subhara saṁ vindava, nāhan· kveḥni rāmanta I vatu ku〈3r2〉ra, tumarima Ikanāṁ mās· panīma saṅke haji, muAṁ milu sumusuk· Ikanāṁ dharmma, Ika ta kabeḥ kapva byapā〈3r3〉ra I bhaṭāra dharmma I vatu kura,

ya tika tan katamana de saṁ maṅilala dṛvya haji, mīśra para mīśra, vulu-vulu〈3r4〉 prakāra, kriṁ, paḍəm apuy·, kula pamgət·, vadihati, makudur·, tavan·, kula paṅkur·, pagaran·, kavur hyaṁ,〈3r5〉 taji, tapa haji, Air haji, malandaṁ, lca, lab-lab·, manimpiki, tuhālup·, tuha dagaṁ, maṁguñjai, maṁrumbai, |〈Page 3v〉〈left: 3〉 〈3v1〉 vatu tajəm·, salvit·, pakalaṅkaṁ, guñjan·, tuṇḍan·, salaran·, piniṅlai, kataṅgaran·, pamṛṣi, hulu|〈3v2〉n haji, paranakan·, rāma jātaka, vihărasvămi, parmmasan·, pamasaṁ, Avuran·, Urutan·, ḍampulan·, sikpa〈3v3〉n·, puluṁ paḍi, mapaḍahi, valyan·, vidu maṅiduṁ, kecaka, tarimba, tapukan·, mabika, vargga I daḷm·,〈3v4〉 paṇḍe mās·, tāmra, kaṅsa, vsi, ḍaḍap·, Amaraṅgi, Uṇḍahagi, Atviḥ, Amahat·, Amanantən·, Aṅu〈3v5〉ge, Agiliṅan·, Aṅulaṁ, joroṁ, kuñjalan·, tətəpan·, Ityevamādi, pāt· Ika lvirnya, muvaḥ vnaṁ sama

〈Page 4r〉 [5 lost lines]〈Page 4v〉 [5 lost lines]

〈Page 5r〉 〈5r1〉 babadan·, mata panas·, payaman·, buhara suvul·, buhara Uṇḍuḥ, buhara tṅaḥ, buhara hoya, buhara pa〈5r2〉ṅanten·, bareṁ, vatək antulan·, I dharmma hajī vatu kura,

tum¡u!〈ū〉t krama saṁ haneṁ kon· patiḥ vahuta rāma ka|〈5r3〉 bayan·, muAṁ rāma tpi siriṁ kabeḥ, matuha manvām· laki-laki vadvan· kaniṣṭa-maddhyamottama, kapva

ma|〈5r4〉 naḍaḥ tan hana kantuna rīṅ irusan· kla-kla Ambəl-ambəl·, kasyan·, lət-lət·, bhaṇḍa kaṇḍi paliḍva parisukha |〈5r5〉 saṅ amaṅan·, tahulan vagalan· haryyas· kuluban· suṇḍa rumbaḥ Ityevamādi, tan hana kakuraṁ, maṅka〈Page 5v〉〈left: 5〉〈5v1〉na taṁ haraṁ-haraṁ, ḍeṁ kakap·, kaḍivas·, taṅiri, hnus·, huraṁ, biluṁluṁ prakāra, paripūrṇna Ikā kabeḥ, muAṁ |〈5v2〉 pāṇa siddhu mastava kiñca kilaṁ tvak· paripūrṇna Ikā kabeḥ, mataṅ yan· tan parāryyan· saṁ manaḍahakən tahapa〈5v3〉n·, mata⟦ṁ⟧ṅ yan vijaḥ sira kabeḥ,

muAṁ men-men·, si p⟦i⟧〈〈a〉〉tiṅhalan·, mabañol·, si pati bañcil·, muAṁ si bari〈5v4〉 pacəḥ, Atapukan·, si giraṁ hyasən·, matəkapakən sira kabeḥ, dinmakan· kupaṁ, 2, sovaṁ-sovaṁ,

I tlasnira ka〈5v5〉beḥ manaḍaḥ, maṅḍiri saṁ makudur vadihati patiḥ pramukha, kapu〈A〉 manəmbaḥ I sārah-araḥ śrī mahārāja, muAṁ ra|

〈Page 6r〉[5 lost lines]〈Page 6v〉 [5 lost lines]

〈Page 7r〉 〈7r1〉 tiṅkaḥ samya hajī vatu kura, 𑁋𑁒□, Iṁ śaka, 1270, Āṣāḍhā-māsa, tīthi, Ek¡a!〈ā〉daśi śukla-pakṣa, pā, va,〈7r2〉 ca, vāra, juluṁ, 𑁋𑁒□𑁓𑁓,

Apparatus

〈5v1〉 kabeḥ, muAṁ | ◇ *kabeḥ,* vN • The last word is omitted by van Naerssen 1977 (and was so also in van Naerssen 1941).

Translation by van Naerssen 1977

〈1v1–2〉 Hail! Elapsed Śaka year 824, month of Śravaṇa, fifteenth *tithi* of the waxing fortnight, Paniron, Pahiṅ, Tuesday, 〈in the *vuku*〉 Maḍaṅkuṅan, seventh *karaṇa*, the lunar mansion (*nakṣatra*) Pūrvasādha, the conjunction (*yoga*) Śiva.

〈1v2–4〉 That was the time when the Great King, Lord of (*rake*) Vatu Kura, *dyah* Balitung, Śrī Īśvarakeśavotsavatuṅga, bestowed upon the village elders of Vatu Kura a demarcation fee of 1 *kaṭi* of gold for the place of his (i.e. Balitung's) ancestral foundation (*dharma paṅasthūlan*). It is to be worshipped by the village elders of Vatu Kura every full moon of the month of Bhādrapada.

〈1v4–2r2〉 In addition, the irrigated rice fields, the dry rice fields, the wet rice fields and the gardens are to contribute the sum of 1 *māṣa* in silver per head. The community (*duvan*) of Babadan is to contribute 3 *māṣa*s (of silver).

〈The village〉 of Mata Panas 1 *suvarṇa* 4 *māṣa*s of gold,

Payaman 1 *suvarṇa* 4 *māṣa*s of gold,

Buhara Suvul 5 *māṣa*s,

Buhara Uṇḍuh 3 *māṣa*s,

Buhara Tənah 5 *māṣa*s,

Buhara Hoya 5*māṣa*s,

Buhara Paṅanten 2 *māṣa*s,

Bareṅ 10 *māṣa*s.

〈2r2–4〉 Moreover the floral-tribute (lit. making of flower baskets) 〈to be paid shall be〉 2 *kupaṅ*s of gold and 1 *kupaṅ* of uncooked rice per household (lit. "per door"), plus 1 *kupaṅ* of gold and 1 *kupaṅ* of rice per household for the Panaman festival at the full moon (in the month) of Jyaiṣṭha, plus 1 *kupaṅ* of gold and 1 *kupaṅ* of uncooked rice per household on the day of the full moon (in the month) of Caitra.

〈2r4–2v2〉 Moreover the *ravi galuh* (the jewel-radiant sun?) of Babadan is to give wooden buckets, trays, the *akṣenya* of the deity of the foundation, plus head ornaments. These constitute the offerings of the village elders to the deity of the foundation. The remains (of the offerings) shall go to those who take part in the work: those who officiate at the offerings, the officiants (*upakalpa*), the masters of divine works (*devakarma*), those who sweep (the temple ground), the servants of the god, the *pasinghir*; all those who take part in the work of guarding the deity have them (the remains) as their property.

〈2v2〉 Moreover, let festive garments be made by the village elders: rings for the upper arm and the forearm and ornaments provided with the Śrī symbol, for the use of the deity of the foundation. [...]...

Commentary

This inscription is a 14th-century copy (1270 Śaka = 1348 CE) of a Balitung-era charter of 824 Śaka (902 CE). It likely went through several rounds of copying. The earlier date of 824 Śaka is severely corrupted, as explained by Damais: "II s'agit d'une copie faite en 1270 śaka (voir Watukura B, Liste A. 18 5) et il doit y avoir une erreur dans les données car celles-ci sont irréductibles sans correction" (1955: 194). According to van Naerssen: "Some anachronisms found in the text show beyond doubt that the copyist of the Çaka year 1270 did not have the original charter of the Çaka year 824 at his disposal, but had to copy a document made at the time of King Wawa or King Sindok (about the middle

of the tenth century)." We find several instances of phraseology that are typical of the Sindok period (929–951 CE):

- Van Naerssen 1941: 104 writes that ""De aanvangswoorden van de pericope waarin de lijst der maṅilala d ṛvya haji wordt ingeleid, is gelijk aan die der oorkonden uit Wawa's en Siṇḍok's tijd (cf. de Inleiding blz. 12)."" The reference to p. 12 makes clear that he meant the occurrence of the words *mīśra para mīśra, vulu-vulu prakāra* in 3r3–4.
- The passage from 5r2 onwards has extensive parallels in several Sindok inscriptions.
- 5v5 *kapu⟨A⟩manəmbaḥ I sārah-araḥ, śrī mahārāja:* these words find parallels only in the inscriptions of Sindok, viz. Sangguran B45 *manambaḥ humarap· I sārah-araḥniṁ kahanān· śrī mahi̯a!⟨ā⟩rāja*; Alasantan 4.16–17 *Anambaḥ humarap· I sārah-araḥ śrī mahārāja*; and Paradah II 95–96 *kapuA manambaḥ humaR̥p i sārah-araḥniṁ kahanān śrī mahārāja*
- Cf. also the occurrence of *samgət* Laṅka in Watukura II, 3v2.

⟨1v3⟩ *panīma*: see other instances of payment of a demarcation fee?

⟨1v4⟩ *dharmma paṅasthūlan:* is this Balitung's deification temple?

⟨2r5⟩ *Akṣeṇya*: a hapax of unknown meaning, found neither in OJED nor in Sanskrit dictionaries

⟨3r5⟩ *tuhālup*Cf. Kalimusan r3 for the same term. Compare the present list of functions (*maṅilala*) with that of Kalimusan. The list of the Watu Kura I inscription includes insertions of new terms (?).

⟨5r2⟩ *tumi̯u!⟨ū⟩t krama saṁ haneṁ*: The passage of several lines from *tumi̯u!⟨ū⟩t krama* onwards has a lose parallel in several inscriptions of Sindok.

Bibliography

The verso of plate 1 was first edited by J.L.A. Brandes 1913, together with the verso side of plate 3 of Watukura II, on the basis of a rubbing.[1] All of the known plates were edited, with translation into Dutch, by F. H. van Naerssen in his dissertation (1941). This edition was later reproduced, almost identically, with an English translation taking

[1]This combined edition of two plates not belonging to the same charter was later reproduced, with addition of a translation into English, by H. B. Sarkar (1971–1972), who apparently did not realize that the two plates do not belong together.

the place of the Dutch (van Naerssen 1977). This second publication by van Naerssen is furnished with excellent illlustrations. The text is re-edited by Arlo Griffiths, Wayan Jarrah Sastrawan & Marine Schoettel based on photographs of the plates.

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