Wintang Mas I (800 Śaka)

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Edition

〈Page 1r〉 〈1r1〉 [svasti śaka-var]ṣātīta 800 śravaṇa-māsa tithi trayodaśi kṛṣṇa-pakṣa, ¿pa?〈vu〉, U, śu, vāra,

tatkāla dyaḥ puṭu dinulur· deni rāmanira I kapuhunan·, juru pu go〈1r2〉[2+] tuha banuA saṁ Ādikā, muAṁ saṁ surā muAṁ saṁ tarā, saṁ garyya, ḍaṇḍa si kupiṁ, nāhan· kvaiḥ rāmanta dumulur· dyaḥ puṭu kālanyan· pinuput· pamuAtni〈1r3〉 sīmanira I (v)intaṁ mas·, kāla pitāmaha Iṁ kailāsa vineḥ I maṅulihi,

kunaṁ parbhaktyanya I bhaṭāra śrī haricandana, kayatnāknanira muAṁ Anak·-vka〈1r4〉nira, katka dlāha, tan· pīṭā I tkani kapūjān· bhaṭāra haricandana, Iṁ trisamvat-sarādi, praṣama 〈ma〉buka pintu, maṅasəAkna ya pasaṁ bras· tahilan·〈1r5〉 1 muAṁ phalāphalinya I bhaṭāra, muvaḥ tkani kapūjān· bhaṭāra buAt thyaṁ pisan· Iṁ satahun· mapuñjuṅa sira Agavaya Annaliṅga pamūjā I bha〈1r6〉ṭāra brahmā(,) muvaḥ mārgaśira-māsa, mākha-kāla, maṅasəAkna ya pasaṁ bras· tahilan· 1 muAṁ phalāphalinya, I bhaṭāra haricandana,

manamvaḥ〈1r7〉 dyaḥ puṭu, maṁasəAkan· sira mas· mā 2 vḍihan· yu 1 I samgat· tiruAn· pu sapi, samgat· maṁulihi, pitāmaha Iṁ kailāsa, vineḥ vḍihan· yu 1〈1r8〉 mas· mā 2〈,〉 tuhān· I maṁulihi, pagar vsi, saṁ phaṇa varaṁan·, vineḥ vḍihan· yu 1 mas· mā 2〈,〉 taru maṁamvil· ḍa punta pula, vineḥ vḍihan· yu 1 mas· 2〈,〉〈1r9〉 saṁ karaṁka, tuṁgu rumaḥ I jamvu, vineḥ vḍihan· yu 1 mas· mā 2〈,〉

tatra sākṣī pitāmaha bhagavanta makabaihan·, muAṁ saṁ talahantan· kālih, ḍa punta vgi〈1r10〉l· ḍa punta ma⊔yaṁkā, rā⊔ma I bun hamas· kāliḥ saṁ karaṁ hulu, saṁ Aḍuti, parujar· si padmini, juru I ḍihyaṁ pu maṇḍiṁ, pasiṁir· saṁ paluṁan·, mu〈1r11〉Aṁ saṁ nalī, saṁ prabhī, pasak· kinabehannira pirak· mā 8〈,〉

likhita saṁ paṁuraṁ saṁ triyur· tuṁtuṁ ka¿ṇva?〈rvo〉liha pirak· mā 2 □

1. Anuṣṭubh

jagatāṁ sarvvatobhadra,
vara〈1r12〉n dāsyasi sāmpratam·
Asmāsu sakaleṣv ¿ai?〈e〉va,
Asāmānyopalabdhaye □

2. Anuṣṭubh

nāveśyaḥ darśano baddhyaḥ
nirvvāṇaḥ pānyakas tathā
Āhṛto bhaiṣaja〈Page 1v〉〈1v1〉(ś) caiva
sarvve t(e) mataru coditaḥ ||

3. Anuṣṭubh

brahmaṇī gariṇī tatvam
anāryyam vihīnan tathā
yadvat pāpaṁ mahat prāpya
tadvat· ¿ma?〈Ṛ〉ccha śapāt śapāt· ||

Apparatus

〈1r1〉 ¿pa?〈vu〉 ◇ *pa* P • The need to correct the abbreviation for the name the *ṣaḍvāra* was pointed out by Damais 1955.

〈1r2〉 saṁ surā ◇ *saṁ surā* P • My reading agrees with Damais 1970, p. 476.

〈1r3〉 (v)intaṁ ◇ *pintaṁ* P.

〈1r4〉 pīṭā ◇ *pīṭhā* P • Was *pīḍā* intended? — 〈1r4〉 praṣama 〈ma〉buka ◇ *prasama buka* P • I assume on the analogy of Taji (1r6, 7r5) that we require a prefixed verb form after *prasama* and that the second *ma* has been dropped by haplography.

〈1r6〉 mākha-kāla ◇ *makha-kāla* P.

〈1r8〉 saṁ phaṇa ◇ *ḍa(ṇa/po)* P.

〈1r10〉 saṁ Aḍuti P • Proposing the alternative reading *Adhuti*, Damais 1970, p. 97, n. 1 claims: "Le *dh* est mal formé mais aucune autre lecture n'est possible". — 〈1r10〉 pasiṅir· ◇ *pasiṅar·* P.

〈1r11〉 ka¿ṇva?〈rvo〉liha ◇ *kapvoliha* P • Damais 1970, p. 251, n. 1 notes: "Lecture incertaine, mais la plus probable nous paraît *kaṇṭalīha*. Le « *kapwaliha* » de Poerbatjaraka nous paraît exclu". But Damais' alternative reading yields no sense.

Translation

〈1r1–1r2〉 Hail! Elapsed Śaka year 800, month of Śrāvaṇa, thirteenth *tithi* of the waning fortnight, Panirvan, Umanis, Friday (i.e., 1 August 878 CE).

That was when *dyah* Puṭu was accompanied by his headmen at Kapuhunan:

- the foreman (called) *pu* Go[2+];
- the village elders (called) *saṅ* Ādikā and *saṅ* Surā and *saṅ* Tarā, *saṅ* Garya;
- the *daṇḍa* (called) *si* Kupiṅ.[1]

Those were all the headmen who accompanied *dyah* Puṭu when the *pamvat* of their *sīma* at Vintaṅ Mas was accomplished, 〈and〉 when the priest (*pitāmaha*) of Kailāsa was given Maṅulihi 〈as apanage〉.[2]

〈1r2–1r6〉 As for its (i.e., the village's) service (? *parbhaktyan*) to the deity Śrī Haricandana, they as well as their descendants must exert themselves for it down into the

[1] The function called *ḍaṇḍa* is only rarely attested. The only other occurrence I am aware of is *ḍaṇḍa pu Aṅga[han?]* in the Mangulihi A inscription (line B1).

[2] The priest of Kailāsa intended here seems to be the person mentioned as official of Maṅulihi in line 1r7.

future. They must not be neglectful (*pīṭā*, i.e., *pīḍā*?)[3] at the moment (? *təkan*)[4] of the worship of the deity Haricandana.

- At the start of the triennial (period), together they open the doors (? *buka pintu*).[5] They shall offer 1 *tahilan* of *pasaṅ bras* with its various fruits to the deity.
- Also, ⟨at the⟩ moment of the worship of the deity Haricandana, the divine corvée once per year is that they must present ⟨food⟩ (*mapuñjuṅa*)[6] by making a rice-cone (*anna-liṅga*) for the worship of the deity Brahmā.
- Also, the month of Mārgaśira is the festival period. They shall offer 1 *tahilan* of *pasaṅ bras* with its various fruits to the deity Haricandana.

⟨1r6–1r9⟩ *Dyah* Puṭu offered homage. He offered 2 *māṣa*s of gold ⟨and⟩ 1 set of *vḍihan* (cloth) to the official of Tiruan (called) *pu* Sapi.[7] The official of Maṅulihi, (i.e.,) the priest of Kailāsa,[8] was given 1 set of *vḍihan* ⟨and⟩ 2 *māṣa*s of gold. The foreman at Maṅulihi, (i.e.,) the Pagar Vəsi (called) *saṅ* Phaṇa Varaṅan was given 1 set of *vḍihan* ⟨and⟩ 2 *māṣa*s of gold. The Taru Maṅambil (called) *ḍa punta* Pula was given 1 set of

[3]The sentence is analogous to Wintang Mas II (1r4–5) *Iṁ trisamvatsara ya (ta)n· luptā*. It could be that *pīṭā* is an irrealis form derived from *pīṭa*, just as *luptā* is derived from *lupta*. It seems to have been mainly on the basis of this analogy that scholars starting with Krom (1924) have considered that the word must mean something like "negligent". Sarkar (1971–1972, vol. II, p. 355) lists the word as *pīṭhā* and translated *sit idly*, implying that he considered it a loanword from Skt. *pīṭha* "seat". It seems more likely that the intended base word was *pīḍā*, itself derived from the verbal root *pīḍ* which can mean, among other things, "to hurt, harm, injure; to break (a vow); to neglect (one's family)". In Old Javanese, the word is so far attested only in the compound *parapīḍā*. Cf. Vararuci's *Sārasamuccaya* (331) *nihan lvirniṅ tan saṅsargan, vvaṅ maṅulahakən pisakit, parapīḍā durācāra, vvaṅ gəṅ pramāda, vvaṅ mithyāvāda, vvaṅ tan apagəh kabhaktinya, vvaṅ gəṅ rāga, vvaṅ sakta riṅ madya, nahan taṅ nəm kaniṣṭaniṅ vvaṅ, tan yogya sivin*.

[4]None of the meanings recorded in Zoetmulder 1982, s.v. təkan, under *təkan iṅ*, namely "up to, until, including", seem to be adequate in contexts such as the present one. Cf. also Rampal (794 Ś., lines 6–7) *Anuṁ (m)apa(s)a(ṅ)ṅa Inimpənnakan· saṁ tali I tkaniṁ vulan· hapit· mā 1 ku 2* and Gulung-Gulung (851 Ś., lines A6–7) *mataṅyan tuṅgala gatyanikaṁ saṁ hyaṁ kahyaṅan· kapva siliḥ lavada sakarmmaṇya I paṅavān· muAṁ I himad· yan· tkaniṁ kapūjān· bhaṭāra I paṅavān· Umilva sakarmmaṇya I himad· tkaniṁ kapūjān· bhaṭāra I himad· Ilva sakarmmaṇya I paṅavān·*.

[5]According to Zoetmulder 1982, pp. s.v. buka pintu, pamuka lavaṅ, the expression denotes "a certain contribution or payment", with reference to the present passage and a Balinese inscription where we read *pamuka lavaṅ*. But it does not seem necessary to assume such a fiscal connotation here. Although it remains unknown what ritual context is implied by the term *trisamvatsara*, the collocation with *umah* in Mangulihi A (A24) suggests that actual temple doors and the Malay meaning of *buka* are likely to be involved in *buka pintu*.

[6]Zoetmulder 1982, s.v. puñjuṅ "*amuñjuṅ* sticking out with the point upwards? … *Amuñjuṅ* here does not seem to be related to ModJ *muñjuṅ* (to present st., esp. food, in token of respect or gratitude) and bal. *mamuñjuṅ* (to present food to the dead)". Zoetmulder's dictionary does not cite the present passage which evidently does involve a meaning comparable to the Modern Javanese and Balinese words that he refers to.

[7]This official also figures in Wanua Tengah I (lines 7–8) and in the parallel passage in Wanua Tengah II.

[8]See line 1r3.

vḍihan ⟨and⟩ 2 *māṣa*s of gold. *Saṅ* Karaṅka, home guard at Jambu, was given 1 set of *vḍihan* ⟨and⟩ 2 *māṣa*s of gold.

⟨1r9–1r11⟩ The witnesses to it were all reverend priests, along with the two *talahantan*s (called) *ḍa punta* Vəgil (and) *ḍa punta* Mayaṅkā; the two headmen at Bu Hamas (called) *saṅ* Karaṅ Hulu (and) *saṅ* Aḍuti; the herald (called) *si* Padmini; the foreman at Ḍihyaṅ (called) *pu* Maṇḍiṅ; the *pasiṅir*s (called) *saṅ* Paluṅan, as well as *saṅ* Nalī ⟨and⟩ *saṅ* Prabhī. The gifts (*pasak*) shared by them were 8 *māṣa*s of silver.

⟨1r11⟩ Written by *saṅ* Paṅuraṅ ⟨and⟩ *saṅ* Triyur Tuṅtuṅ: both shall share receive 2 *māṣa*s of silver.

1.

O you who face outwards in directions to ⟨all⟩ creatures! You will ⟨please⟩ give a boon now to us all, so that we may attain something uncommon.

3.

Like the ..., ignoble and destitute, that you obtain, on sin as great you must fall due to every curse.

Commentary

This charter has previously been designated as Pintang Mas or Kapuhunan. The designation Wintang Mas I is here preferred, to emphasize the connection with a charter issued three decades later that also concerns a *sīma* at Vintaṅ Mas, called Wintang Mas II.

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