Wintang Mas II (841 Śaka, 919-10-12)

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Identifier: DHARMA_INSIDENKWintangMasII

Repository: Nusantara Epigraphy (tfc-nusantara-epigraphy)

File path: xml/DHARMA_INSIDENKWintangMasII.xml

Language: Old Javanese [Kawi]

Commit: 2026-11-09 08:51 (6580fa0), last modified 2026-09-09 14:27 (72454d8)

Edition

〈Page 1r〉 〈1r1〉 [ca. 23+]-pakṣa, tu, va, śu, vāra tatkāla dyaḥ deva, muAṁ dyaḥ babru, dyaḥ vijaya, sa(ṁ) raṇa, Uminto[nakan·]〈1r2〉 [tāmra]-(pra)śast(i) [ca. 12+] [śrī] (mahā)rāja rake h[i]no pu dakṣa, An· tlas· Inanugrahān· Umāryya mamuAt· pirak· I maṅulihi (I)[rika]〈1r3〉[na] saṁ hyaṁ dharma I vintaṁ mas· de śrī mahārāja saṁ lumaḥ Iṁ pastika, saṁk(ā) yan· sinukṛta pamuAt〈n〉ya de samgat· maṅulihi, ḍaṅ ācāryya bhūtī, kunaṁ sahur· śrī mahārā〈1r4〉ja, Apa mataṅ yan uvahana Anugraha saṁ devata Iṁ pastika, Irikana saṁ hyaṁ dharma I vintaṁ ma_s· kunaṁ buAt-thajinira I bhaṭāra haricandana, Iṁ trisamvatsara ya (ta)〈1r5〉 n· luptā, maṁkana li[ṁ] śrī mahārāja, Irikanaṁ kāla maṅasiAkan· dyaḥ deva, muAṁ dyaḥ babru, dyaḥ vijaya〈,〉 vḍihan· yu 1 I samgat· tiruAn· pu tgaṁ, samgat· maṁhūri〈1r6〉 pu cakra, vineḥ vḍihan· hlai 1 vandāmi valeṁ vineḥ vḍihan· hlai 1 samgat· ra hulu vineḥ vḍihan· hlai 1 □

muvaḥ Iṁ śaka 841 kārttika-māsa tithi pañcādaśi〈1r7〉 śukla-pakṣa, ha〈,〉 po, Aṁ, vāra pinintonakan· Ikanaṁ tāmra-praśasti, I rakryān· mapatiḥ I hino pu ketuvijaya, saṁkā yan· sinukṛta pamuAtnikana saṁ〈1r8〉 hyaṁ dharmma Ataḥ de samgat· maṅulihi ḍaṅ Ācāryya bāmadeva, ndān· maṁkanātaḥ sahur· rakryān· mapatiḥ makon· Umagəhakna Anugraha śrī mahārāja saṁ lu〈1r9〉(ma)ḥ Iṁ pastika, maṅas(ī)Akan· dyaḥ deva dyaḥ

babru, mas· pagəḥ su 1 I rakryān· hino Anakbi, rakryān· maputu, juru kanayakān· I vuru siki vineḥ vḍi〈1r10〉han· hlai 1 saṁ parujar· vineḥ pirak· mā 4 vḍihan· (h)lai 1

matəhər· pinakasākṣī, An· pinagəhakan· Anugraha śrī mahārāja saṁ lumaḥ Iṁ pastika de rakryā〈1r11〉 [n·] mapatiḥ Irikana saṁ hyaṁ dharma I vintaṁ mas· sākṣī I ḍihyaṁ pitāmaha I hlaḍan·〈,〉 pitāmaha I pragaṇita, pitāmaha I tgaṁ rāt·〈,〉 pitāmaha Iṁ kūpa, pasək·〈1r12〉 [ca. 16+](ci)tralekha I tiruAn· saṁ sumaṅka vineḥ pirak· mā 6 □

Apparatus

〈1r1〉 Uminto[nakan·] [tāmra](pra)śast(i) ◇ *Uminto(nakan·) ... sta* CS • Our restoration is inspired by 1r7 *pinintonakan· Ikanaṁ tāmrapraśasti*. — 〈1r1〉 sa(ṁ) rana ◇ *saraṇa* CS • The word *saraṇa* does not make sense in this context. Traces of an *anusvāra* are identifiable in the photos above *sa.*.

〈1r2〉 [tāmra](pra)śast(i) [ca. 12+] [śrī] (mahā)rāja ◇ *{some akṣ. lost} sta {some akṣ. lost} (mahārā)ja* CS.

〈1r3〉 (I)[rikana] saṁ ◇ *{some akṣ. lost} saṁ* CS • Our restoration is inspired by the fact that two other occurrences of *saṁ hyaṁ dharma I vintaṁ mas* in this text are preceded by *Irikana*. The available space at the end of line 2 and the beginning of line 3 is limited, but may just have been enough to accommodate the supplied *akṣara*s. CS does not assume any lost akṣara at the start of line 3. — 〈1r3〉 saṁk(ā) yan ◇ *saṁ kāyan* CS • On all occurrences of this expression, CS renders them all as *saṁ kāyan.* Though the additional stroke seems really thin, the space between *k(ā)* and *ya* could confirm that the scribe meant to incise a *tarung*. Note from OJED: *saṅka yan* 'because of the fact that, seeing that (note the -ā in kak.)'.

〈1r4〉 ya (ta)n· luptā ◇ *yan· luptā* CS • Note the frequent occurrence of *tan lupta* in OJ texts. The expression is found throughout the history of OJ epigraphy, and also within the Daksa corpus, in the Barahasrama inscription (1r9). Moreover, there is space available for one more than CS read at the end of line 4, and the outline of a *ta* seems visible on OD 10027. However, it is true that it might be easier to construe the whole sentence *apa mataṅ yan uvahana ..., kunaṅ ... yan luptā* without *tan*.

〈1r5〉 maṅasiAkan· CS • corr. maṅasəAkan·. The same spelling occurs also in line 1v9, and may have been intentional. In the Hujung Galuh inscription (1v7), we also find this spelling.

〈1r9〉 vuru siki ◇ *curu siki* CS • The shape of *va* and *ca* are often quite similar in this script. CS in his edition actually adopted *maṅulihi* instead of *curu siki.* The latter string

is put inside parentheses with a ‘FS’ notice. It seems that CS mistakenly thought that the plate should have had *mańulihi*.

〈1r12〉 sumańka ◇ *sujańka* CS. — 〈1r12〉 mā ◇ *ma* CS.

Translation

〈1r1–4〉 ... fortnight, Tuńlai, Vagai, Friday. That was the time that *dyah* Deva with *dyah* Babru, *dyah* Vijaya [and] *saṅ* Raṇa showed the copper charter. ..... the Great King, the Lord of Hino, *pu* Dakṣa, that they had been granted by the Great King who rests at Pastika to stop offering silver to (the village of) Mańulihi in the holy foundation of Vintaṅ Mas, because of the fact that the offering of it is carried out by the official of Mańulihi, (called) *ḍaṅ ācārya* Bhūti.

〈1r3–5〉 And the Great King answered, “For what reason should the grant of the deified ancestor at Pastika to the holy foundation of Vintaṅ Mas be altered? And the royal corvée to the deity Haricandana once in three years should not fail!” Thus spoke the Great King.

〈1r5–6〉 At that time, *dyah* Deva with *dyah* Babru [and] *dyah* Vijaya offered 1 pairof cloth to the official of Tiruan (called) *pu* Tgaṅ. The official of Mańhūri(called) *pu* Cakra was given 1 sheetof cloth. The *vandāmi* of Valeńwas given 1 sheetof cloth. The official (called) RaHulu was given 1 sheetof cloth.

〈1r6–9〉 And in Śaka 841, month of Kārttika, fifteenth *tithi* of the waning fortnight, Hariyaṅ, Pon, Tuesday, the copper charter was shown to the Lord ministerof Hino (called) *pu* Ketuvijaya, because of the fact that the offering to the holy foundation was still carried out by the official of Mańulihi (called) *ḍaṅ ācārya* Bāmadeva. And (*ndān*) the answer of the Lord minister was still the same, as he ordered to maintain the grant of the Great King who rests at Pastika.

〈1r9–10〉 [The gentlemen called] *dyah* Deva [and] *dyah* Babru presented 1 *suvarṇa* of confirmatory gold to the wife of the Lordof Hino, *rakryān maputu*, the overseer of *kanayakān* at Vuru Siki were given 1 sheetof cloth; the herald was given 4 *māṣa* of silver [and] 1 sheetof cloth.

〈1r10–12〉 At the same time (*matəhər*), he witnesses that the grant of the Great King who rests at Pastika had been confirmed by the the Lord minister for the holy foundationat Vintaṅ Mas were the witnesses from Ḍihyaṅ: the *pitāmaha* of Hlaḍan, the *pitāmaha* of Pragaṇita, the *pitāmaha* of Tgaṅ Rāt, the *pitāmaha* of Kūpa. The gift .... the calligrapher of Tiruan (called) *saṅ* Sumańka was given 6 *māṣa* of silver.

Commentary

1r1 The toponym *Mańulihi* is quite interesting. It is found in Mańulihi (line 7), Wintang Mas I (line 3,7,8) and Barahasrama (1v23). Basically it is attested rarely in the clear context of a toponym, often following or preceding a certain function — the most common one is *samgat*. But, we are sure that it refers to a toponym at least in these two examples: *tuhān I mańulihi pagar vsi* (Wintang Mas I, line 8) and *rāma I mańulihi si dadhi* (Barahasrama 1v23).

1r3 The toponym *vintaṅ mas* is only attested in the Wintang Mas I (A3).

1r3 The toponym *pastika* figures several times since the reign of Kayuwangi, and most likely is mentioned in the context of a religious foundation (*dharma*). Cf. Marsmu (1v2) *kunaṁ paṅansəAnnanya I dharmma rakryān· I vka I pastika*, Kwak I (1r4) *buAt-thajyanya maṁragā kamvaṁ Iṁ pastika,* Ratawun II (1v3) *simāniṅ dharma umaḥ iṅ pastika*, Pastika (inscribed *liṅga*) *tatkālani sīma bhaṭāra I Pastika*(...), Ramwi (1r3) *kumonnakan· Ikanaṁ dharmma Iṁ pastika dharmma rakarayān· halu pu catura*;(1r7) *bhaṭāra i dharmma rake halu i ramvi iṁ pastika aparānanya*, Munggu Antan (1r2–3) *saṅ devata I pastika*. In Balitung corpus, the picture of *pastika* as a place where a figure is deified emerges. Cf. Poh (1v3) *saṁ lumāḥ I pastika*, (1v5) *saṁ lumāḥ Iṁ pastika*. Then, in this charter, the deified figure is revealed, the Great King (1r3). So, the sequence of the foundation at Pastika might be like this: during Kayuwangi's reign, the foundation is entitled under the name of the Lord of Halu. While in the Balitung period, it becomes the veneration place for a personage which apparently is the former Great King. On the name of the Great King, Poerbatjaraka (1926: 78 n. 2) and Wisseman Christie in her working paper (ed. 2004) argues that it might refer to King Kayuwangi. It is based on the grant made in Wintang Mas I to the villagers of Kapuhunan who no longer had an obligation to the *dharma* of Wintang Mas. The obligation hence was transferred to Mańulihi. Even though the name of the King is not attested in the charter, judging from the time when the edict was issued, which falls under the reign of Kayuwangi, Wisseman Christie perceives that it must refer to him. On the contrary, De Casparis proposes that the King in question must be one of Kayuwangi's predecessors due to the fact that during Kayuwangi's reign, he was actively granting privileges to the foundation at Pastika.

de Casparis 1992: 484.

1r4 The mention of deity Haricandana in Old Javanese epigraphic records is divided into two nuances. The first one is in the context of veneration of this deity, as shown in Wintang Mas I and Wintang Mas II. The other one is in the context of the oath formula, commencing around the second quarter of the 10th century onwards, where the deity Haricandana is invoked along with other deities and spirits. Cf Air Kali (6r2),

Linggasuntan (B22), Gulung-gulung (c25), Waharu IV (5v4), Paradah I (2A28), Anjuk Ladang (C6), Alasantan (3r17), Muncang (c25), Wwahan (C7), Cane (d26), Munggut (4.12), Bimalasrama (11v5), Patakan (A26). About the identity of this deity, it has been a matter of debate among scholars working in pre-Islam Java. In his 1916 article which mainly discusses the Dinoyo stone (D. 113 in the Museum), Bosch tried to demonstrate the link between Agastya and Haricandana. The gist of this inscription tells about a King named Gajayana from Kanjuruhan who founded a temple for Agastya and installed a new statue made from a black marble to substitute the old one made from sandalwood (*devadāru*). In the course of examining the worship of Agastya, Bosch stumbled upon the mention of this sage in the oath formula from inscriptions coming from the 10th century. He noticed that Agastya always gets mentioned after Haricandana and was questioning why both of these religious figures appear in the beginning of the oath formula. He then came to conclusion that possibly they were once the Great sages venerated in the initial period of Hindu in Java (Bosch 1916: 439). Yet, Bosch still attempted to decode the literal meaning of Haricandana (green/yellow sandalwood) and alluded it to the sandalwood image mentioned in the Dinoyo stone that is possibly referring to Agastya. That point was taken up by Poerbatjaraka (1926:27) to understand the sequence of "Haricandana Agastya *mahārṣi*" in the oath formula as "a yellow sandalwood (image) of the sage Agastya". To all those attempts to link Haricandana and Agastya, de Casparis refuses to accord and referred to Krom's argument that Haricandana is still a mysterious figure to us after all.

Brandes 1913: 1–2 (no. I), Sarkar 1971–72, vol. I: 25–33 (no. IV)

Bosch 1916: 437–39.

de Casparis 1992: 487.

1r6 *pu* Cakra as an official of Maṅhuri (*samgat maṅhūri*) in this corpus is attested in Tihang (1r6). In Balitung corpus, he seems to hold the same function, as attested in Panggumulan A (1v11), Telang I (1r3), Dalinan (2r2), Poh (1v9), Kubu-kubu (5v2), Mantyasih I (1r12), Rukam (1v8), and Wanua Tengah III (2r12). All occurences in Balitung corpus do not give the title *samgat*.

1r6 The term *vandāmi* occurs in Wanua Tengah III (1v11) *patati vandāmi bhadrasūryya*, Hering (A29) *I ḍopāddhya I vtəḥ-vtəḥ mandami kaki jurvan,* and also in some Balinese inscriptions.Observing its use in Old Javanese epigraphic records, it seems that *vandāmi* marks a certain function in the Buddhist context, possibly referring to a kind of priest. We note that it always occurs without any honorific (*saṅ, pu, si*).In *Prasasti Bali II*, Roeloef Goris observed that the form literally means 'I speak' in Sanskrit and suggested it might have been an equivalent of OJ *parujar* 'spokesman'. Meanwhile, Damais (1970) suggested

about this word that it could be a compound of *va-nda-āmi*, but this hypothesis seems much less plausible to us. Arlo Griffiths, in his forthcoming article about Buddhist monasteries, provides a fruitful discussion on this term, *vandāmi*, which comes from the Sanskrit verb meaning "I venerate". From Old Balinese epigraphic records, Griffiths discerns that the *vandāmi* holds a lower rank than the *upādhyāya*, a function that also frequently figures in Buddhist context and is rendered as "teacher". On why this Sanskrit word was used exclusively in the Old Javanese Buddhist context, Griffiths suggests that it might have a reference to the verb *vand* in the Indian Buddhist context, which is often derived as an individual designation.

Even though the inscription has *mandami* instead of *vandāmi,* Griffiths assumes that it intends to express the spelling variant of *vandāmi.*

Goris 1954: 332.

The Dutch version: "(Skt: Ik spreek) woordvoerder in de rechtbank? (vgl. OJO *parujar*); in 209.5b.2: *nāyakan makarun ida* —; sinds 302 regelmatig: *samgat mangirengin* — (een Bd function)."

Damais 1970: 573.

Zoetmulder 1982: 2130.

1r6 We find a few other occurrences of the toponym *valeṁ* in this corpus, namely in the Wuru Tunggal and Tulang Er inscriptions (in the latter one, it is written as *baleṁ*). It must be the same toponym as *valaiṁ* which is often mentioned in inscriptions from the 9th–10th century CE. Further observations on this toponym have been made in Damais (1964) under the discussion of the toponym *Po-ling* being figured in Chinese annals.

Damais 1964: 118–141.

1r6 Notice the absence of *tatkāla* after the date expressed here, by contrast with the date in 1r1. It seems that *tatkāla* is applied once, on the dating formula which normally begins with *svasti.* See Wanua Tengah III (1v7) where we have some calendrical components but *tatkāla* is only attested when we encounter the opening exclamation.

1r7 On the discussion about *pu* Ketuvijaya as the Lord of Hino, see the comment in Barahasrama (1v2).

1r9 The toponym *vuru siki* is also recorded in Poh 905 CE (1v16, 1v19), Rukam 907 CE (1v13, 1v16), Bhatari 907 CE (1v13). Damais records this toponym together with *vuru tuṅga*l because they are synonymous (see *siki* in OJED, 'a unit, one').

Damais 1970: 583–84, Zoetmulder 1982: 1763.

1r9 In a strict translation, the expression *rakryān hino Anakbi* might be rendered as: 'the Lord of Hino, the wife'. To make it sound more familiar, the free translation "the wife of the Lord of Hino" is given. The use of *anakbi* to denote a woman is common to be found in Old Javanese epigraphic records, as shown in Kayuwangi until Sindok corpora. It appears not only in the gift lists but also as the protagonist one as seen in the Abhayananda inscription, where the wife of the Lord of Bavaṅ demarcated 4 *tampah* of wet rice field to benefit of the Abhayānanda *vihāra* (Griffiths, forthcoming). A brief remark on this term is made by van Naerssen when discussing the use of *anakbi* for the four spouses of the official of *kalaṅ vuṅkal* in Dalinan (4r12), while in another place, the spouse of Daksa goes with *binihaji*. According to Stutterheim, this term has its roots from the morpheme *bi* or *vi* and is derived in *kbi*/*kvi*, *anakbi*, *bibi*, and *bini*, all words to express a woman.

van Naessen 1937: 455–56.

Stutterheim 1935: 458–59.

1r9 *rakryān maputu* is a unique expression. In this context, it could be understood at least in three manners. First, it might be read in relation with the previous expression, namely *rakryān anakbi*, in which case it could mean "the Ladies with grandchildren". Second, it might mean "the (previously mentioned) Lords (who now had) grandchildren". The third possibility might be "to the wife of the Lord of Hino (who was) a lady with grandchildren". Given the uncertainty as to its meaning, we leave the expression untranslated. In any case, we do not think it is necessary to emend it, as proposed by Sarkar, who was thinking of the word *mapatih*.

Sarkar 1971–72, vol. II: 195, n. 23.

1r11 The word *pitāmaha* is considered as a title, possibly of a particular priest, and much mentioned in the old inscriptions coming from the Dieng plateau. The same phrase *pitāmaha I hlaḍan* is found also in the Ra Kidan inscription. It is always followed by a toponym and no name is given.

De Casparis 1991: 35.

Griffiths 2012: 482, n. 18.

Bibliography

Primary

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