Stela of Pereng, also known as Wukiran inscription (784 Śaka, 863-1-25 CE)

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Palaeographic description

The lettering is typical for the 9th c. CE.

Edition

1. Āryā

〈1〉 || yata Utpannaṁ viśvaṁ yatra ca jātaṁ vilīnam api yatra ◦
〈2〉 tasmai namo bhagavate śivāya śiva-kāriṇe tubhyaṁ

2. Āryā

〈3〉 || pathagāpi dūra-duritā śūnyāpi hita-pradānimiṣa-pūrṇnā
〈4〉 śivira-vṛtāpy atipūtā śilā yato janmibhiḥ pūjyā ||◦||

3. Āryā

〈5〉 || yāvat khe ravi-śaśinau yāvad dhātr¿i?〈ī〉 catus-samudra-vr̥tā
〈6〉 yāvad daśa-diśi vāyus tāvad bhaktir valaiṁ-nāmnaḥ ||◦||

〈7〉 || svasti śaka-varṣātīta 784 māgha-māsa śukla-pakṣa〈8〉 tr̥tīya soma-vāra tatkāla rake valaiṁ pu kumbhayo〈9〉ni puyut· saṁ ratu I halu pakviAnnira I jaṁluran· ma〈10〉veḥ savaḥ I vukiran· tampaḥ Aliḥ I tamvāhuraṁ ṅaranni〈11〉kanaṁ savaḥ dmak· caruA saṁ hyaṁ vināya

Uvaṁ saṁ pamgat·〈12〉 meḥhakan· Ikanaṁ savaḥ saṁ tuha kalaṁ pu nista gusti〈13〉 si Uṅgaḥ vinkas· si manikṣa parujar· kāliḥ si Ara si〈14〉 maṅgaḥ tuṅgū kuvu si vsi vahuta si mitra saṁ taṅuṇḍaha〈15〉ri Inajar· raken mapatiḥ kāliḥ vadihati makudur· ti〈16〉ruAn·

Asiṁ muput· Ikiṁ sīma Upadravā brahmahatya ||

4. Āryā

〈17〉 || vihite kalaśaja-nāmnā bhadrālokāhvaye vivudha-ge〈18〉he ◦
tasyātha putra-potrāḥ bhavantu labdheṣṭapada-jīvāḥ ||

Anya〈19〉c ca ||

5. Āryā

jagatāṁ śivam astu sadā bho dvija-rājñāṁ tathā śiva-ratānāṁ
〈20〉 śruti-bhakti-dāna-dharmmā bhavantu nārāti-rogerṣyāḥ ||◦||

6. Anuṣṭubh

〈21〉 tuṅgaṁ davət laṅka səR̥ḥ
vulakann i valā valaiṁ
lo〈22〉dvāṁ vanvaniraṁ dhīmān·
kumbhayoni ṅarannira ||⦿||

Apparatus

〈14〉 taṅuṇḍaha〈15〉ri • All previous editions read *taṅuṇḍahani*. Since I cannot parse this segment, I am uncertain, but *r* seems a bit more likely than *n* at the start of line 15.

Translation

1.

Whence all arises, and wherein 〈all〉 is born, wherein 〈all〉 dissolves: homage to that Lord Śiva, who acts benevolently — to you!

2.

Though it is on the road, accidents are far from it; though it is empty, it grants good and is full of fish; though it is surrounded by an encampment, it is more than tidy — this is why the stone is to be worshiped by mortals.

3.

As long as sun and moon are in the sky; as long as the earth is girded by the four oceans; as long as the winds is 〈blowing〉 in the ten quarters of space — so long 〈may endure〉 the devotion of the one named Valaiṅ!

〈7–11〉 Hail! Elapsed Śaka year 784, month of Māgha, waxing fortnight, third 〈*tithi*〉: that is when the Lord of Valaiṅ, *pu* Kumbhayoni (i.e., Pot-Born),[1] great-grandchild of the king of Halu, *pa-kəbi-an* of the one from Jaṅluran,[2] gave a paddyfield at Vukiran — two *tampah*, the name of the endowed paddyfield was Tamvāhuraṅ[3] — so that the God Vināya will enjoy food offerings (*caru*).

〈11–16〉 Men of the official (i.e., Kumbhayoni?) who gave the paddyfield on his behalf (*mehakan*):

- the *tuha kalaṅ* 〈called〉 *pu* Nista
- the *gusti* 〈called〉 *si* Uṅgah
- the commissionee (*vinəkas*) 〈called〉 *si* Manikṣa
- the two heralds (*parujar*) 〈called〉 *si* Ara and *si* Maṅgah
- the home guardian (*tuṅgu kuvu*) 〈called〉 *si* Vəsi
- the *vahuta* 〈called〉 *si* Mitra
- the *taṅuṇ-ḍahari*[4] 〈called〉 *si* Mitra

[1]Kumbhayoni and Kalaśaja (st. IV) are both alternative names of Agastya.

[2]The meaning of the kinship term *pa-kəbi-an* (not discussed by Fox 1986) is unknown. With pertinent reference to Stutterheim 1935, pp. 56–60, who discussed the meaning of Old Javanese *kəbi* proving that it meant "grandmother", Sarkar translated the present passage as "with his grand-mother". But there is no word corresponding to "with" in the original and the derived form *pa-kəbi-an* is unlikely to mean the same as the base from which it is derived. On the analogy of kinship terms *paman* (uncle, derived from *ama* "father") and *penan* (derived from *ina mother*), one might guess that *pa-kəbi-an* means "grandmother's younger sibling".

[3]It is unclear whether we should interpret this toponym as Tamvā Huraṅ or Tamvāh Uraṅ, but given the spelling the former seems a bit more plausible.

[4]The reading and interpretation of this function remain uncertain. The element *taṅun* is secure and can be compared with occurrences of *saṅ taṅun* or *saṅ taṅunan* in some other inscriptions.

The two *mapatih* lords[5] were informed by the Vadihati, the Makudur and the Tiruan.

〈16〉 Whoever brings this *sīma* to an end shall meet with disastrous consequences 〈like those of〉 murdering a brahmin.

4.

After the foundation of the deity house called Bhadrāloka by the one called Kalaśaja (i.e., Pot-Born, alias Kumbhayoni), may his sons and grandsons now live in attainment of the desired state (of release).

〈18–19〉 And another:

5.

Ho! May it always go well for the people and for kings and brahmins devoted to Śiva! May they follow the rule (*dharma*) of scriptures, devotion and donation, not enmity, disease and jealousy!

6.

Tuṅgaṅ, Davət, Laṅka, Sərəh, Vulakan, Valā, Valaiṅ 〈and〉 Lo Dvāṅ:[6] they are the villages of the wise Kumbhayoni.

Commentary

L.-Ch. Damais (1952 and 1955) commented at length on the reading and interpretation of the date and, based on the assumption that 784 Śaka was a year in which intercalation must have taken place, arrived at the CE equivalent 863-1-25. This conclusion was confirmed by J. C. Eade & L. Gislén (2000).

Bibliography

At the very dawn of Javanese epigraphy, this inscription was deciphered and furnished with word-for-word gloss by A. B. Cohen Stuart & J. J. van Limburg-Brouwer (1872) and the text alone was published again by Cohen Stuart (1875); the reading and interpretation of the Sanskrit stanzas was improved significantly by H. Kern (1873), who translated parts of the text into Dutch; the whole was read and translated into Dutch once again by Poerbatjaraka (1926); all previous contributions were synthesized by H. Bh. Sarkar (1971–1972), who furnished an English translation. After all the work by

[5] The text itself does not seem to make clear which two are meant.

[6] See my comment on the same toponym in the Pu Bahut inscription

successive generations of predecessors, only very little remained to be improved in the edition, but some progress could still be made in the translation and interpretation of the text, the present digital edition of which was made based on the van Kinsbergen photo and a Leiden estampage.

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