

OLD JAVANESE CHARTERS

RE-EDITED AND TRANSLATED

BY

F. H. VAN NAERSEN†

## OLD JAVANESE CHARTERS

## INTRODUCTORY REMARKS

In 1952 the Royal Library bought from Mrs. Nørgaard of Klampenborg ten copper-plates with engraved inscriptions in Old Javanese. They form the largest collection of their kind in Europe outside The Netherlands.

The existence of this collection in Denmark has been known for a long time. About the year 1897 Professor Kern of Leiden made transcriptions of two plates from rubbings which he received from Professor Vilhelm Thomsen. They were published afterwards in O.J.O. (No. XXIV)<sup>1</sup>.

The International Congress of Orientalists held in Brussels in 1938 gave me the opportunity to contact Dr. K. Wulff for information about Old Javanese copper plates in Denmark. This led to a lengthy correspondence between Professor B. J. O. Schrieke of Amsterdam, Professor Th. Thomsen of the National Museum and Mrs. Nørgaard at Klampenborg, the owner of the plates. Probably in the course of that correspondence the name 'Klampenborg plates' for the collection came into use.

Mrs. Nørgaard graciously allowed the ten plates to be sent to the Colonial Institute (now called the Tropical Institute) of Amsterdam in order to enable me to study them. They were translated into Dutch and annotated together with nine plates of the same kind belonging to the Völker-museum at Frankfurt am Main. Subsequently the nineteen plates were published as a doctor's thesis under the title: *Oud-Javaansche Oorkonden in Duitse en Deense verzamelingen*, Leiden 1941.<sup>2</sup>

Mrs. Nørgaard could only give the following information about the origin of the plates: They were bought by Mr. Nørgaard from Baroness Dahlerup, who received them from a relative, who bought them in Java from a European family. That happened probably some time within the last quarter of the nineteenth century.

The present edition of the 'Klampenborg plates' with an English translation is made up from the above-mentioned doctor's thesis. It seemed superfluous, however, to include all the philological notes and historical commentaries of the Dutch original. The following remarks on Old Javanese charters should be sufficient to give the interested reader an idea of the importance of the collections of the Royal Library, Copenhagen.

Hindu-Javanese history covers a period of about twelve centuries, from c. A.D. 400 to c. A.D. 1500. The sources of our knowledge on that period are sources originating from abroad: Chinese, Indo-Chinese, Indian, Arabic and European records, and sources originating from Indonesia: Old Javanese inscriptions, Old Javanese manuscripts, Hindu-Javanese architecture and other archaeological remains.<sup>3</sup>

The inscriptions are the most authentic documents. Many Old Javanese inscriptions are dated. But the very oldest inscriptions found in Indonesia are in Sanskrit, and they are undated. It appears from the type of the script that they originated from about the fifth century A.D. The earliest Old Malay inscriptions (on stone), found in South Sumatra, are dated between A.D. 682 and 686. The oldest dated inscription from Java (A.D. 732, stone of Canggal, Central Java) still is

in Sanskrit. After that year until the end of the Hindu-Javanese period most inscriptions are in Old Javanese.

The characters used in the inscriptions are of the types known as pre-Nagari and Pallawa, both of Indian origin. The pre-Nagari script appears to have been used within narrow limits of time and space, but the Pallawa script was widely known. It developed in Indonesia into several still existing sub-types, such as the Javanese, Balinese, Sundanese, Batak, Lampung and Buginese alphabets.

The oldest inscriptions found in Indonesia are engraved on stone slabs, but a considerable number of Old Javanese inscriptions are on copper or bronze plates (see the illustrations of the 'Klampenborg plates'). The material seems to be seldom pure copper or brass. There is a considerable variation in the alloy.

As a rule an Old Javanese charter consisted of more than one plate. The plates were arranged in the same manner as the leaves of a palmleaf manuscript (see the illustrations, Plate 18ff.), but they were not provided with holes for a string to pass through to keep them together. That is the reason why many Old Javanese copper-plate inscriptions are incomplete. A set of ten or more plates could easily lose one or more plates in the course of time. The Klampenborg collection did not escape this fate: among the ten plates there is only one complete text.

The vast majority of inscriptions are *praçāsti* or deeds of land grants, favours (*anugraha*) done by the king or a member of the nobility to an individual person or a community (e.g. *wanua*, a monastery or a sanctuary, a village of blacksmiths or of merchants etc.). Such an *anugraha* or grant entitled the grantee to revenues or part of the revenues originally due to the grantor, viz.

the king or nobleman. In other words, the institute of *anugraha* could only be exercised by the king or a nobleman, in fact by those who had the disposal of revenues and statute labour of the *wanuas* under their jurisdiction (*watĕk*). The land assigned to the grantee was demarcated (*susuk*) and declared to be a *sima swatantra* or autonomous free estate.<sup>4</sup>

When reading Old Javanese charters of this kind, we do not find great difference in composition between *praçāsti* dating from the end of the ninth century and those of a later date. However, it appears that, besides differing from the older charters as regards details, the later ones show a tendency to prolixity in the successive sections. These sections are in general the following:

- (1) The date of issue: the year of the Çaka era, the month, the day of the week (usually not only of the Javanese calendar, but also of the Hindu calendar) and, in the charters of later date, further astronomical data.
- (2) The name of the grantor who ordered the rights to be transferred, namely the revenues (*dṛwya haji* lit. the lord's possessions) and the statute labour (*bwat haji*, i.e. "the labour to be done for the lord").
- (3) The description of the *sima swatantra* "autonomous land": area, boundaries, etc.
- (4) The *sambandha*, "reasons" why the person or the community was favoured. These reasons are sometimes of great historical importance.
- (5) A detailed summing up of the various privileges. In this section we find the long list of persons who were "no longer allowed to enter the *sima*," the free estate. These were the *mañilala dṛwya haji* "persons who 'strive' after the lord's property". What exactly this term covers is not clear. They formed a dis-

tinct class of people, possibly kept and supported by the king or a nobleman. Apparently amongst them were tax-collectors, slaves and several persons not belonging to a community, foreigners from overseas: Khmers, Cholas and others. Mentioned also are various trades and crafts partly exempt from payments in kind.

- (6) A summing up of all the persons who had participated in the drawing up of the *anu-graha*, and who had been remunerated for their work.
- (7) The imprecatory formula — with elaborate ceremonies — pronounced against all who in the future might act against the rules formulated in the charter.
- (8) Sometimes a charter concludes with the description of feasts, meals, dancing and gambling to celebrate the occasion.

Some *praçāsti* were reissued after some time during the Hindu-Javanese period. They are comparable with amended deeds. Of course they too were mostly legal documents. These copies are certainly not forgeries. The original might have been lost or have become partly illegible. Another reason could be that the government had undergone changes. The copyist mostly did not conceal the fact that he copied and amended a still valid *praçāsti*. He would use the script of his own time. Such a copy begins with mentioning the name of the grantor and the date of the original charter. The contents and the language are old-fashioned in a degree.

An unmistakable copy is King Balitung's *praçāsti* in OLD JAV 1–5 (see Plates 1–8). The original charter was issued by Çrī Mahārāja, Lord of (*Rakai*) Watukura, Prince Balitung in the Çaka year 824 (A.D. 902), as is stated at the beginning. It was reissued in Çaka 1270 (A.D. 1348) as is mentioned at the end of the *praçāsti*.

OLD JAV 6–8 (see Plates 9–13) constitute a royal proclamation (*ujar haji*) addressed to “all the inhabitants of the free estate Watukura”. Remarkable are the four *akṣara* (*mmi ta na ni*) written upside down, rather clearly visible, at the right-hand bottom corner of OLD JAV 8 recto. With exactly the same syllables the actual text of the same plate starts, — of course at the left-hand top corner. — The reason could have been that the engraver had to make a correction or that he changed his mind for one reason or another and so began all over again. Another possibility might be that this proclamation was engraved over an older, (partly) obliterated inscription. In this case it is a palimpsest, viz. an epigraph of which the original inscription was purposely erased to make room for another text.

OLD JAV 9 (see Plate 14) is such a palimpsest,<sup>5</sup> an original inscription, one side badly obliterated or perhaps purposely erased and the other side containing five lines of the end of a *praçāsti* in favour of the merchants' community (*baṇi-grama*) of Watukura.

OLD JAV 10 (see Plates 15–16) is a clear, well preserved inscription. The number 11 engraved on one side is an indication that it is a relatively small fragment of an elaborate charter. This plate contains only part of the paragraph dealing with the boundaries, presumably of a free estate. Neither place names nor personal names are mentioned. For this reason I think a translation is unnecessary. A transcription is sufficient.

The ‘Klampenborg plates’ seem to be the remnants of a collection of inscriptions which were reissued or in preparation to be reissued as a result of the administrative revision of old charters ordered by the Majapahit Court in the heyday of the kingdom in the fourteenth century, and referred to in the Nāgara Kṛtāgama (canto 73,

stanza 2; see the commentary in "Java in the XIVth Century", vol. IV, 1962, p. 219ff.)<sup>6</sup>.

From the contents of the 'Klampenborg plates' some conclusions may be drawn. All charters or parts of charters — except OLD JAV 10 — mention Watukura, a territory in Central Java from which king Balitung's family originated. King Balitung was *Raka* of Watukura. The data provided by his charter of A.D. 902 (OLD JAV 1–5) are most interesting in this respect. This charter deals with king Balitung's *dharma pañasthulan*, his ancestral shrine or dynastic sanctuary<sup>7</sup>. It was situated at Watukura, which was an old administrative territory.

I offer as a hypothesis that *Raka* was a title belonging to prominent members of the landed gentry. The *Raka* had emerged, probably already in pre-Hindu times, from the ranks of the *Rama* (lit. "father"), the elders of autochthonous *wanua* (territories, villages, districts). This was a consequence of the development of rice cultivation on irrigated fields (*sawah*). For an appropriate distribution of irrigation water a ruler was necessary. He was called *Raka* (lit. "elder brother", viz. of the elders of the *wanua*). It was during the Hindu-Javanese period that such a prominent member of the landed gentry could find opportunities to extend his domains and thereby gain the title of Mahārāja. Such a Mahārāja was Balitung.

It seems plausible that Balitung, after becoming supreme ruler of extensive domains, took steps in A.D. 902 to ensure the maintenance of his dynastic sanctuary and the observance of the sacral rites and ceremonies in honour of his ancestors. This was arranged in the usual way, by setting apart for that end part of the tribute of the *Rama* of Watukura, of which he was the *Raka*. Thus the *Rama* of Watukura were made responsible for

the maintenance of the sanctuary. "They all were concerned with the God of the sanctuary of Watukura" (OLD JAV 3 recto).

From the last plate of the charter (OLD JAV 5), however, it appears that four and a half century later, in A.D. 1348, it was thought necessary to reissue king Balitung's *praçāsti*. Why? Perhaps because the ravages of time had made the original charter partly illegible, but more likely for a much more important reason.

The Watukura charter (OLD JAV 6–8), as is said before, is a royal proclamation (*ujar haji*), according to which the "free estate of Watukura", including everything in that area, being exempt from certain tribute, "shall cease to be a "supporting", *hantulan* district and a "royal possession", to be in future "completely autonomous". In other words, this is a modification of the legal status of the elders of Watukura, as had been fixed by the then ruler king Balitung in A.D. 902. In OLD JAV 4 recto it is stated that a specified number of communities (Babadan, Matapanas, etc.) were "supports", under the jurisdiction (*watĕk hantulan*) of the sanctuary of the *Raka* of Watukura.

Now the question arises which of the two provisions was eventually valid, that of the charter of king Balitung of A.D. 902, confirmed in A.D. 1348 (OLD JAV 1–5) or that of the charter of Watukura (OLD JAV 6–8). In other words, was the latter charter issued before or after A.D. 1348? The absence of a date in this charter makes it difficult to answer the question. A reason to believe the Watukura charter to be older than A.D. 1348 is given in the following lines.

"The land of *Janggala*" (*bhūmi Janggala*) of OLD JAV 8 recto, of which the inhabitants of Watukura always deserved well, does not help to solve the problem. Likewise the Çrī Mahārāja

mentioned eight times gives us no clue, because we are not told who is meant by this king: whether it was Balitung or another prince. In this connection it is noteworthy that it is not certain whether the seal with the “volume of water” (OLD JAV 7 verso) did in fact belong to King Balitung, as has hitherto been maintained. That conclusion was made when this side of the plate (OLD JAV 7) was transcribed by H. Kern together with OLD JAV 1, on which we find Balitung’s name and full title. But, as we know now, these plates belong to two different charters.

I hazard the following solution: The charter of King Balitung (OLD JAV 1–5) of A.D. 902 with the addition of A.D. 1348 gives evidence that it was a legal document. The Watukura charter (OLD JAV 6–8) however is — uncommon for a *praçāsti* — not dated and the name of the ruler is not mentioned. Only the petitioners are recorded: “the inhabitants of the free estate of Watukura”. Besides the fact that two essential parts of an authentic deed are missing in this *praçāsti*, another feature of the text makes its status as a legal document dubious, namely, the mentioning of a seal. Seals belong to charters of a much later date than that of Balitung. A seal is never mentioned in the latter’s authentic charters. In the Watukura charter, however, we read “. . . the most sacred royal order provided with the seal bearing the volume of water . . .” (OLD JAV 7). Whatever is meant by “volume of water” or “mass of water”, a ruler using this particular seal is not known from the available Old Javanese charters.

It seems clear to me that the Watukura charter (OLD JAV 6–8) is a falsification. It appears that it is a counterfeit made in imitation of some old inscription which possibly dated from the Kaḍiri period (ca. 1050–1220 A.D.).

The reissuing of king Balitung’s charter (OLD JAV 1–5) of A.D. 902 may have been ordered by the Court of Majapahit in A.D. 1348 because the Court was aware of the existence of the Watukura charter, which was not recognized as a valid legal instrument. It was held that the old rights of the sanctuary of Watukura be confirmed and that the legal status of *watĕk hantulan*, “support”, of the communities of Babadan etc. be continued as it had been fixed by king Balitung in A.D. 902. As the priests and their families who officiated in the sacred precincts of the sanctuary were economically dependent upon the services of the local *rama*, without this confirmation the sacerdotal community (ruled by an ordained abbot, who may have claimed to be descended from king Balitung himself) might have gone to ruin. This would have been detrimental to the Majapahit king’s interests, for his royal authority in the country was in part based upon the sacerdotal communities who lived in his states. It is a fact that Watukura is mentioned (as a *kasugatan kabajradaran akrama*, a domain of the thunderbolt bearing Tantric clergy observing the custom of marriage) in the Nāgara Kṛtāgama, the panegyric of king Hayam Wuruk of Majapahit dated A.D. 1365, in canto 77, stanza 3. In “Java in the XIVth Century”, vol. IV, 1962, p. 237, Rouffaer’s hypothesis on the location of Watukura (in the district of Pacitan in Central Java) is mentioned.

The fact that the old sanctuary of Watukura was registered in A.D. 1365 is a confirmation of the hypothesis that the reissue of A.D. 1348 (still in the period of the Regency, before king Hayam Wuruk ascended the throne in A.D. 1350) was connected with the Majapahit Court’s concern for old charters. If this hypothesis is accepted as valid it follows that the undated Watukura charter (OLD JAV 6–8) is older than A.D. 1348.

The Banigrama charter (OLD JAV 9), of which only the last five lines are legible, may be an original inscription. The script is of the same type as that of inscriptions of king Balitung's time.

Taking the above particularities of the three charters into consideration, we may conclude that all the plates originated from a place where they were revised at the command of the king of Majapahit in the 14th century. The Banigrama charter probably was in a stage of the process of copying.

In any case it is no mere coincidence that all these charters have now become part of one and the same collection.

It is impossible to say whether OLD JAV 10 of this collection should be included in the same verdict, because this eleventh plate — number 11 written on it indicates that it belonged to an unusually detailed charter of at least twelve, presumably more plates — contains only a description of boundaries.

¶<sup>1)</sup> Oud-Javaansche Oorkonden. Nagelaten transcripties van wijlen Dr. J. L. A. Brandes. Uitgegeven door Dr. N. J. Krom, Verhandelingen Bataviaasch Genootschap 60, 1912. — Hereafter: O. J. O. <sup>2)</sup> Owing to war circumstances this thesis was stencilled. It will be referred to hereafter as F. H. van Naerssen, thesis 1941. <sup>3)</sup> Cf. F. H. van Naerssen, Ancient Javanese recording of the past: *Arts. The Journal of the Sydney University Arts Association*, 5, 1968, pp. 30–46. <sup>4)</sup> Cf. F. H. van Naerssen, Some aspects of the Hindu-Javanese kraton, *The Journal of the Oriental Society of Australia*, 2, 1963, pp. 14–19. <sup>5)</sup> Cf. O. K. Nordstrand and C. Gerli, Some experiments in reproducing a partially obliterated inscription on an Old-Javanese copper-plate in the Royal Library, Copenhagen, *Bijdragen tot de Taal-, Land- en Volkenkunde*, 113, Leiden 1957. <sup>6)</sup> *Nāgarakṛtāgama*, Canto 73, 2. and cf. canto 62, 1. in: Th. G. Th. Pigeaud, Java in the 14th century, (5 volumes) The Hague 1960–1963. <sup>7)</sup> The meaning of Old-Javanese *dharma* is “religious foundation”. It consisted of a sanctuary, with its personnel: priests etc., and assets such as property: land,

livestock, slaves etc. It had corporate capacity. That is, it could take part in legal transactions. So the sanctuary or the foundation appears as a kind of “divine household”. Cf. Gordon Childe, What happened in History, *Penguin Books, Australia*, 1965, pp. 16, 17, and F. H. van Naerssen, Tribute to the God and Tribute to the King. [This article is a contribution to a volume published in honour of Professor D. G. E. Hall: *Southeast Asian History and Historiography*, ed. by C. D. Cowan and O. W. Wolters, Ithaca, Cornell Univ. Press, 1976].

### Charter of King Balitung.

OLD JAV 1–5 (K 1–5).

This charter, dated Çaka 824 (A.D. 902), is incomplete. It consists of five copper plates. They are numbered: 1 (OLD JAV 1), 2 (OLD JAV 2), 3 (OLD JAV 3), 5 (OLD JAV 4), and the last plate without a number (OLD JAV 5). Plate 4 is missing and so is the continuation of 5 (OLD JAV 4) on one or more plates.

In this charter the text of plate 1, written on one side only, is continued on plate 2, recto, then on plate 2 verso, etc. The last plate — like plate 1 — is also written on one side only.

Each plate contains five lines, except the last plate, which has two lines. This is the end of the whole charter.

The fine and clearly legible writing dates from the fourteenth century. All the plates are of one size, viz 9,3 × 31.1 cm. (See Plates 1–8).

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 Siṅḍok (about the middle of the tenth century).

OLD JAV 1 verso (Plate 1):

1. // o // swasti çakā warṣālītā, 824, çrawaṇamāsa, tithi, pañcadaçi çuklapaksa, pā, pa, aṅ, wāra,

2. *maḍaṅkuṅan, saptakāraṇa wiṣṭi, pūrwasādhānak-  
ṣatra, çiwayoga, tatkāla mahārāja rake watukura*
3. *dyah balitung, çrī iḥwarakeṣawolsawatungga, maweḥ  
panīma, mā, kā 1, i rāmanla i watukura, parṇnaḥ*
4. *dharmma paṅasthūlan ri sira, aṅkēn purṇnama niḥ  
bhadrawāda, kabhaktiyana de rāmanla i watu kura,  
kunēn ikaṅ sawa*
5. *ḥ, gagā, rēnēk, kēbuan, ya tikā mijilakna pirak, mā 1,  
ing sa-rahi, duwan babadan, mā 3,*

Translation:

Hail to Ye; 824 çaka years have passed. In the month of çrawaṇa. On the fifteenth day of the shining half-moon. Pāniron, Painḥ, Aṅgarawāra. Maḍaṅkuṅan. Seventh Kāraṇa. Position of the moon: Pūrwasādha. Declination: çiwa.<sup>1</sup>

This is the time when His Majesty Iḥwarakeṣawotsawatungga, Mahārāja, Lord of Watukura, Prince Balitung, bestowed upon the village elders of Watukura a demarcation fee of 1 mā kā for the place of his (i.e. Balitung's) ancestral foundation.<sup>2</sup> It is to be worshipped by the village elders of Watukura every full moon of the month of Bhādrapada; in addition the irrigated rice fields, the dry rice fields, the wet rice fields, and the gardens, they are to contribute the sum of 1 mā in silver per head. The *duwan* (community) of Babadan is to contribute 3 mā;

OLD JAV 2 *recto* (Plate 2):

1. *i matapanas, mā sū 1, mā 4, payaman, mā, sū 1, mā  
4, buhara suwul, mā 5, buhara unḍuh, mā 3,*
2. *buhara tṅah, mā 5, buhara hoyā, mā 5, buhara pa-  
ṅanten, mā 2, bareṅ, mā 10, muay paṅrāga ska*
3. *r, mā, ku 2, bras, ku 1, riḥ sa lawaṅ, muwaḥ mā,  
ku 1, bras, ku 1, riḥ sa lawaṅ, kāryya panaman  
pūrṇnama niḥ*
4. *jyeṣṭa, muwaḥ mā, ku 1, bras, ku 1, riḥ sa lawaṅ,  
pūrṇnama niḥ cetra, muān ikaṅ rawi galuḥ i babadan,*
5. *maweḥ limba limban, ḍulaṅan, akṣenya i bhaṭāra  
dharmma muay bukakuṅḍur, pakna pamūjā rāma*

Translation:

Matapanas is to contribute 1 mā sū, 4 mā; Payaman 1 mā sū, 4 mā; Buhara Suwul 5 mā; Buhara Unḍuh 3 mā; Buhara Tēngah 5 mā; Buhara Hoyā 5 mā; Buhara Panganten 2 mā; Bareng 10 mā; also the floral-tribute (lit. making of flowerbaskets) (is to be paid) 2 mā ku and unpolished rice to the value of 1 ku per household (literally: 'per door') and moreover 1 mā ku

and unpolished rice to the value of 1 ku per household for the Panaman festival on the day of the full moon in the month of Jyaiṣṭa. Further 1 mā ku and unpolished rice to the value of 1 ku per household on the day of the full moon in the month of Caitra.

Further, the *rawi galuḥ* (the jewel-radiant sun?) of Babadan is to give wooden buckets, salvers, the *akṣenya* (the two eyes?) of the god of the foundation, besides his head ornament. These constitute the offerings of the village elders

OLD JAV 2 *verso* (Plate 3):

1. *nta i bhaṭāra dharmma, çeṣanya, maraha i saṅ karm-  
manya, mamūjā, upakalpa, dewakarmma, anapū,  
dewadāsa,*
2. *paṣiḥir, sahana saṅ karmma kummit bhaṭāra ma-  
kadṛwya ya, muay gaway bhūṣaṇa de rāmanla, bā-  
hurākṣa, kira*
3. *t bāhu, bukaçrī, pakna ri bhaṭāra dharmma, muay  
paṅguhaniḥ tahil, sū 3, mā 14, ku 2, mijil riḥ açuji-  
māsa,*
4. *muwaḥ sū 3, mā 14, ku 2, mijil riḥ cetra, rāma i  
rikaṅ kāla, tumarima ikaṅ māṣ panīma, winkas saṅ*
5. *druma rāma ni widdha, tuha kalaṅ saṅ jāti rāma ni  
sanla, gusti saṅ jātu karāman i çruta, paruḥjar si  
dhari si dūta, wa*

Translation:

to the god of the foundation. The remains (of the offerings) shall belong to the persons who take part in the work: those who officiate at the offerings, at the (*upakalpa*?) sacred functions, those who sweep (the temple ground), the servants of the temple, the *paṣiḥir*, all the people of merit who guard the god. They shall have (the remains). Moreover, (the remains) are to be used for the festive garments to be made by the village elders, viz. rings for the upper arm and the forearm and ornaments provided with the Çrī symbol in honour of the god of the foundation.

The assessment of the *tahil* (tax) (totalling): 3 sū, 14 mā, 2 ku shall be available in the month of Açuwayuj, and also 3 sū, 14 mā, 2 ku in the month of Caitra. The village elders who received the demarcation fee were at that time: the *winēkas* (the commissioned person) sang Druma, father of Widdha; the *tuha* Kalang (the head of the Kalangs) sang Jāti, father of Santa; the *gusti* sang Jātu, father of Çruta; the *paruḥjar* (the spokesmen) si Dhari, si Dūta;



OLD JAV 3 *recto* (Plate 4):

1. *riḡa si teja, dāridra, rāmānamarata saṅ gariyan saṅ subhara saṅ windawa, nāhan kweḡ ni rāmanta i watuku*
2. *ra, lumarima ikanāḡ mās paṅma saṅke haji, muaḡ milu sumusuk ikanāḡ dharmma, ika ta kabeḡ kapwa byapā*
3. *ra i bhaṡāra dharmma i watukura, ya tika tan kata-mana de saṅ maṅilala dṛwya haji, mīṡra paramīṡra, wulu wulu*
4. *prakāra, kriḡ, paḡemapuy, kula pamḡt, wadihati, makudur, tawan, kula paḡkur, pagaran, kawur hyaḡ, 5. taji, tapahaji, airhaji, malandaḡ, lea, lab lab, manimpiki, tuhārup, tuhadagaḡ, maguṅjai, maḡrumbai*

## Translation:

the *wariḡa* (the astrologer) si Teja, Dāridra (the poor one?), the *rāmānamarata* sang Gariyan, sang Subhara, sang Windawa. This is the number of village elders of Watukura who received from the Prince the money ("gold") for the foundation of the sanctuary, and who were also among the persons to demarcate the holy foundation. All of them are concerned with the God of the foundation of Watukura.

(This holy estate) must not be entered by the tax-collectors<sup>3</sup> of the Prince; all the *mīṡra para mīṡra* (outsiders), various *wulu-wulu* (persons belonging to the lower classes, artisans, etc.), viz. the *kriḡ*, *paḡem apuy*, the group of *pamḡts*, the *wadihati*, the *makudur* (the two last-mentioned groups comprising officials who pronounce the curse at the end of a foundation ceremony), *tawan*, the group of *pangkurs*, *pagaran*, *kawur hyaḡ*, *taji*, *tapa haji*, *air haji*, *malandaḡ*, *leca*, *lablab* (textile-dyers), *manimpiki* (joiners), *tuhārup*, *tuha dagang* (senior merchants), *maguṅjai*, *maḡrumbai*,

OLD JAV 3 *verso* (Plate 5):

1. *watu tajēm, salwit, pakalanggang, guṅjan, tuḡdan, salaran, piniḡlai, katangaran, pamṛṡi, hulu*
2. *n haji, paranakan, rāma jātaka, wiharaswami, parmmasan, pamasan, awuran, urutan, ḡampulan, siḡkpa*
3. *n, puluḡ paḡi, mapaḡahi, walyan, widu maṅiduḡ, kecaka, tarimba, tapukan, mabika, wargga i dalēm,*
4. *paḡde mās, tāmra, kaḡsa, wsi, ḡaḡap, amaraḡgi, uḡdahagi, atwiḡ, amahaṡ, amanantēm, aṅu*
5. *ge, agiliḡan, aṅulaḡ, joroḡ, kuṅjalan, tēṡpan, ityewamādi, pāt ika lwirnya, muwaḡ wnaḡ sama*

## Translation:

*watu tajēm*, *salwit*, *pakalanggang*, *guṅjan*, *tuḡdan*, *salaran*, *piniḡlai*, *katangaran*, *pamṛṡi*, *hulun haji* (the lord's slaves), *paranakan* (half-castes; children born of marriages of persons belonging to different castes or to different races), *rāma jātaka*, *wihara swami* (chiefs of temples), *parmmasan*, *pamasan*, *awuran* (sowers), *urutan* (planters of seedlings), *ḡampulan*, *siḡkpan* (the two last-mentioned groups engaged in agriculture), *puluḡ paḡi* (harvesters), *mapaḡahi* (drummers), *walyan* (sorcerers), *widu maṅiduḡ* (ballad-singers), *kecaka* (*kicaka*-dancers), *tarimba* (*tarimba*-dancers), *tapukan* (mask-dancers), *mabika*, *warga i dalēm* (court officials), *paḡde mās*, *tāmra*, *kaḡsa*, *wsi* (the four last-mentioned persons being, respectively, gold-, copper-, brass-, and blacksmiths), *ḡaḡap* (wrought-iron workers), *amaraḡgi* (dyers of ornamental garments), *uḡdahagi* (carpenters), *atwiḡ*, *amahaṡ* (engravers), *amanantēm*, *anguge*, *agiliḡan*, *angulang*, *jorong*, *kuṅjalan*, *tēṡpan*, etc. comprising four categories. Moreover is empowered [the rest must have followed on a missing plate '4']

OLD JAV 4 *recto* (Plate 6):

1. *babadan, matapanas, payaman, buhara suwul, buhara uḡduḡ, buhara tṅaḡ, buhara hoya, buhara pa*
2. *ṅanten, bareḡ, walēk antulan, i dharmma haji watukura, tumul krama saṅ haney kon patiḡ wahuta rāma ka*
3. *bayan, muaḡ rāma tpi siriḡ kabeḡ, matuha manwām laki laki wadwan kaniṡṡa maddhya mottama, kapwa ma*
4. *naḡaḡ tan hana kantuna rīṅ irusan kla kla ambēḡ ambēḡ, kasyan, lēt lēt, bhaḡḡa kaḡḡi paliḡwa parisukha*
5. *saṅ amaṅan, tahu lan wagalan haryyas kuluban suḡda rumbaḡ ityewamādi, tan hana kakuraḡ, maḡka*

## Translation:

Babadan, Matapanas, Payaman, Buhara Suwul, Buhara Uḡduḡ, Buhara Tēḡah, Buhara Hoya, Buhara Panganten, Bareḡ, all "supports" under the jurisdiction<sup>4</sup> of the Lord of Watukura.

The following persons attended according to the order of precedence (or: according to existing customary rules): the *patiḡ*, *wahuta rāma kabayan* and all the elders of the border villages, old men, young men, men and women, of the lower, the middle, and the upper classes of society. They were all entertained. Nobody was passed over (or: nothing was lacking):

cooked food, various kinds of farinaceous food: *kasyan*, *lēt-lēt*, *bhaṇḍa kaṇḍi palidwa*. All the guests highly enjoyed: *tahu* (Chinese farinaceous food made of green peas), *wagalan* (a dish made of freshwater fish?), *haryyas* (a kind of banana), *kuluban* (steamed vegetables), *suṇḍa* (edible roots), *rumbaḥ*, etc. Nothing was lacking. The same applied to *harang-harang* (roasted,

OLD JAV 4 verso (Plate 7):

1. *na taḥ haraḥ haraḥ, ḍeḥ kakap, kaḍiwas, taṇiri, hnus, huruḥ, biluḥ luḥ prakāra, paripūrṇa ikā kabeh,*
2. *pāṇa siddhu mastawa kiṅca kilaḥ twak paripūrṇa ikā kabeh, mataṇ yan tan parāryyan saḥ manaḍaha-kēn tahapa*
3. *n, mataṇ ya n wijah sira kabeh, muaḥ men men, si patihalan, mabañol, si patibañcil, muaḥ si bari*
4. *pacēḥ, atapukan, si girah hyasēn, matēkapakēn sira kabeh, dinmakan kupaḥ, 2, sowaḥ sowaḥ, i tlas nira ka*
5. *beḥ manaḍah, maṇḍiri saḥ makudur wadihati patih pramukha, kapu<sup>5</sup> manēmbah i sārarahah ḥri mahārāja, muaḥ ra*

Translation:

fried, and baked dishes), *ḍeng* (spiced and dried slices of meat), *kakap*, *kaḍiwas*, *tangiri* (three kinds of fish still known under the same names), cuttle-fish, shrimps, and all kinds of (fried) skins of oxen. There was an abundance of everything. And then there were beverages: rum, distilled beverages, syrup, mead, wine (fermented drinks), and there was also a profusion of all this. Because they just did not stop regaling themselves with the drinks, all of them were merry.

Patinghalan (a surname, literally: actor) recited something; Patibañcil and Baripacēḥ performed a dramatic dance. Girang hyasēn(?) performed a mask dance; all acted at the same time. Each one was rewarded with two *kupang*.

When at last all had finished eating and drinking, the *makudur*, the *wadihati*, and the *patih*, the most distinguished persons present rose in their places and together made a *sēmbah* in the direction of His Majesty the King (demonstrating their respect by bowing in a certain way). Besides [continued on one or more missing plates]

OLD JAV 5 (Plate 8):

1. *tiḥkaḥ samya hajī watukura, // o //, iḥ ḥaka, 1270, aṣādhā māsa, tīhi, ekadaḥi ḥuklapakṣa, pā, wa,*
2. *ca, wāra, juluh, // o //,*

Translation:

conditions within the Lord of Watukura's domain.

In the ḥaka year 1270. In the month of *aṣādhā*. On the eleventh of the shining half-moon. Pan. Ca. Julung<sup>6</sup>.

¶ <sup>1</sup>) The 27th (?) of July A.D. 902. – Cf. L. Ch. Damais *Études d'épigraphie Indonésienne III, Bulletin de l'École Française d'Extrême-Orient XLVI*, 1952, pp. 44, 45, no. 71. <sup>2</sup>) Cf. note 7 to the Introduction. <sup>3</sup>) *mañilala drwya haji*, cf. for references F. H. van Naerssen, Thesis 1941. <sup>4</sup>) See the Introduction. Hantulan, "support" may be related to modern Javanese *antol*: a bamboo stick used as a springy support in the frame of a Javanese bamboo bedstead. Malay *mengantul* means: to rebound. The meaning of *watēk* in this connection is: belonging to the category of (cf. "Java XIVth Cent.", vol. V, 1963, Glossary, p. 299). <sup>5</sup>) Read: *kapua*. <sup>6</sup>) The 7th of July 1348. – Cf. L. Ch. Damais l.c. pp. 76, 77, no. 185.

### Watukura charter

OLD JAV 6–8 (K 6–8).

A complete charter without date consisting of three copper plates, numbered 1, 2, and 3. Each side has five lines of clearly legible writing. The last line of plate 3 verso is in length less than one third of the other lines of this plate.

All the plates are of one size, viz. 9.2×29 cm. (See Plates 9–13).

OLD JAV 6 verso (Plate 9):

1. *// o // ujar haji kmitananikaḥ warggā sīma i watukura sa pañjiḥ thāni kabeh, makā*
2. *di ḥ kabayan, makamuka ikañ apañji kāla jaya, sambandha, gati wargga sīma i*
3. *watukura, an humatur anēmbahi pāduka ḥri mahārāja, makasopana i*
4. *ka mapañji kālajaya, makanaryyama i rakryan kanuruhan mapañji siḥā*
5. *di, lāwan rakryan mapatiḥ mapañji tansaḥ, aḥyañ i ka susuk sīmā ni*

Translation:

(This is) the Lord's command to be observed by<sup>1</sup> the inhabitants of the free estate of Watukura, including everything in that area, first and foremost the *kabayan*,

the most distinguished official is the *Pañji Kālajaya*. The reason why the inhabitants of the district of Watukura most humbly approached His Majesty the King with the *Pañji Kālajaya* as spokesman and the *rakryan kanuruhan*, the *Pañji Singhādi* and the *rakryan patih Pañji Tansah* as *naryyama* (literally “supreme commanders”), with the urgent request that the demarcated free estate

OLD JAV 7 *recto* (Plate 10):

1. *kañ i watu kura sa pañjiṅ thāni, mantēna wiṣaya hantulan, tan padṛwya hajya, mwaṅ mantlṅnā*
2. *tahila pañaṣṭāṅgi, an sīma swatantra lpas ta pwa, pāduka ḥrī mahārāja pwa sira ta*
3. *n wnaṅ tan wawa rēnēḥ ri paṅhyaṅ nikañ apañji kālajaya, makanimilla n kato*
4. *n kapagiḥ ni kabhaktin wargga sīma makamuka ikañ apañji kālajaya i pāduka*
5. *ḥrī mahārāja, mwaṅ kadharmmotsahan rakryan kanuruhan, lāwan kasinḥa*

Translation:

of Watukura, including everything in that area, may cease to be a *hantulan* (“support”) district and a royal possession and may cease paying the eightfold *tahil* tax, because actually it is an autonomous<sup>2</sup> free estate. Now His Majesty the King was not unwilling to listen<sup>3</sup> to the *Pañji Kālajaya*’s request, on account of the well-known unwavering loyalty of the inhabitants of the district, first and foremost on the part of the *Pañji Kālajaya*, to His Majesty the King and on account of the *rakryan kanuruhan*’s integrity, and

OLD JAV 7 *verso* (Plate 11):

1. *parākraman rakryan apatiḥ, mamrihakēn i pāduka ḥrī mahārāja, malaṅnya n inu*
2. *bhaya sanmala paṅhyaṅ wargga sīma, makamuka ikañ apañji kālajaya, de pāduka ḥrī*
3. *mahārāja, an makacihna wargga sīma wineḥ makmitana saṅ hyaṅ ajñā haji tinaṅḍa jalasamū*
4. *halañcana, mralisubaddhakna pagēḥ nyānugraha pāduka ḥrī mahārāja i wargga sīma i wa*
5. *tu kura, an kewala susuk sīma swatantra lpas ta pwa ikañ i watu kura, ta*

Translation:

the “lion heroism” of the *rakryan patih*, putting himself entirely at the service of His Majesty the King. This is the reason why the request of the inhabitants of the district, the most distinguished of whom is the

*Pañji Kālajaya*, has been most graciously considered by his Majesty the King, so that the inhabitants of the free estate, in token hereof, have been given this most sacred royal document to keep, after it has been provided with the seal bearing “the volume of water” as a distinctive mark that His Majesty the King’s favour has irrevocably been bestowed on the inhabitants of the free estate of Watukura; viz. that the demarcated free estate – that of Watukura – shall in every respect be autonomous free,<sup>4</sup>

OLD JAV 8 *recto* (Plate 12):

1. *n kādgadgana de niṅ wineḥ hantulan mne hlam tka ri dlāha niṅ dlāha, mwaṅ mantlṅnā tahi*
2. *la pañaṣṭāṅgi, an kewala sīma swatantra lpas kapwekañ i watu kura, phalaḥrama nikaṅ*
3. *wargga sīma i watu kura, an susṭubhakti sārī sāyyā<sup>5</sup> niddhākēn sapaṅḍawuḥ sāra*
4. *pāduka ḥrī mahārāja, ṅuniweḥ ri hilañan i kalēṅ-kāniṅ bhūmi jaṅgala, sangkṣe*
5. *panya kapagēhaknanikaṅ wargga sīma i watu kura la pwa saraṣa saṅ hyaṅ ajñā haji*

Translation:

that (Watukura) shall not be sued (for payment) by those who were given *hantulan* (“support”), in our time as well as in the past until the remotest future; and they shall cease paying the eightfold *tahil* tax, since in every respect it is an autonomous, free estate, that of Watukura. This is the reward for the devotion shown on the part of the inhabitants of the free estate of Watukura since in faithful devotion they complied every day with His Majesty the King’s orders (*sara?*), and because they prevented any disgrace being brought upon the land of Janggala. In brief: the (rights of the) inhabitants of the free estate of Watukura are confirmed according to the quintessence of the most sacred royal document

OLD JAV 8 *verso* (Plate 13):

1. *kmitana nikaṅ wargga sīma i watu kura sapañjiṅ thāni, mne hlēm tkāri dlāha niṅ dlāha*
2. *, wkas kara samgēt laṅka mapañji jalādi, kunaṅ ri sḍēṅganya n hana ṅulahu*
3. *laha anugraha pāduka ḥrī mahārāja i rikaṅ wargga sīma i watu kura, knana*
4. *ya ḍaṅḍa saha panñah, i wruha nikaṅ wargga sīma i watu kura amagēhakna tan*
5. *sig siguna, ||o||.*

Translation:

to be kept by the inhabitants of the free estate of Watukura with everything in that area, at present as well as in the past until the remotest future. He who has been entrusted with the making (of this charter) is the *samgēt* Langka Pañji Jalādi.

Further: If anybody should act contrary to the favour bestowed upon the inhabitants of the free estate of Watukura by His Majesty the King, he shall be liable to the *saha panēngah* punishment. This should be known by the inhabitants of the free estate of Watukura. They should uphold (this decision) without hesitation.

¶ 1) Or: “to be kept by”. 2) *lēpas* is an Old Javanese explanation of the preceding Sanskrit word *swatantra*. 3) I am not certain of the translation of: “*tan wnanḡ tan wawa rēñēh*”. 4) See note 2. 5) Read: *sāri sāryya*.

### Bañigrama charter,

OLD JAV 9 (K 9).

Fragment without date. This plate — which has a text on one side only — is the end of a charter. Originally it consisted of more than one plate. From the legible part of this first line, especially from the words *añalaña sāgara, añujura sāgara* (if he crosses the ocean, he will be drowned in the ocean), we may conclude that it forms the end of the section containing the curse called down upon all who act against the rules formulated in the charter (cf. the Introduction). The plate bears no number, and the faint traces of script on the other side suggest that it is a palimpsest.

The plate measures 10.4×33.9 cm. (See Plate 14).

OLD JAV 9 (Plate 14):

1. *ñula wlaḡ, wlaḡ ma-ya rama mḡa-rus, añalaña sāgara, añujura sāgara, lwir nya lupula riḡ pakuda ikaḡ bañigrama riḡ wa*
2. *lukura, pahaliman, lañiran, pawidu, salwir niñabāya kunaḡ ri sḡañanya n hanā ñulahulahā muḡkil muḡkilāḡrudḡā raḡa kmi*

3. *tan bañigrama, yan brahmāḡa, kḡatriyā, weḡya, sudra, anak lāni, sakawwañanya, sapapā niḡ mahāpalaka kāsuktya de*
4. *nikāḡ maḡrudḡā kmitan bañigrama malaḡḡa bali-tuḡ, samaḡkā raḡa ḡrī mahārāja, i wruha bañigrama pagōha tan*
5. *siḡan siḡuḡa // : //*.

Translation:

[We cannot construe the words of the first line so that they make sense]

. . . . if he crosses over the ocean, he will be drowned in the ocean. The merchants' community of Watukura is granted immunity against elephant-keepers, *tangi-ran*, minstrels, and all *abhaya*. If anybody acts contrary to or offends or turns against the rules laid down under the privileges granted to this community of merchants, whether a *Brāhmaḡa*, a *Kḡatriya*, a *Vaiḡya*, a *Ḣudra*, a farmer and all his descendants, all the misery of great disasters will be met with by<sup>1</sup> any person who acts contrary to the charter of the merchants' community, which (document) bears Balitung's mark. These are the considerations of His Majesty the King. Be it noted that the rights of the community of merchants have been beyond all doubt legally secured.

¶ 1) Instead of *kasuktya* — unknown to me — possibly something like *kapangguhanya* (Cf. O.J.O. XXIII, 7, or CV III, b, 12) should be read.

### Siku Lalawa boundaries charter.

OLD JAV 10 (K 10).

Fragment without date. This plate has writing on both sides and is numbered 11. Evidently it belongs to an elaborate charter originally comprising at least 12 plates. It deals entirely with section 3 mentioned in the Introduction: the boundaries of a demarcated area.

The fine and clearly legible writing is from the fourteenth century.

The size is 11×34.5 cm. (See Plates 15–16).

OLD JAV 10 *recto* (Plate 15):

1. *ñan, midör añulwan añidul atūt pagör, asiḡaktan lāwan halañan, muwaḡ mañidul umñör tkeḡ siku*

2. *lawāmluk aṅulwan, pañjaṅ nya, ḍpa, 30, blaḥ, muwaḥ maṅidul saṅkeṅ sikulalawālihan galēṅ lāwan hala*
  3. *ṅan, midör aṅulwan akalihan galēṅ lāwan halaṅan, midör aṅidul akalihan galēṅ lāwan halaṅan du*
  4. *dug tkeṅ agneya, watös kulumpaṅ kinatigan lāwan halaṅan kidul taratap, maṅulwan saṅke*
  5. *agneya, anikulalawā, pañjaṅ nya, ḍpa, 27, midör aṅidul saṅke sikulalawākalihan galēṅ lāwa*
  6. *n taratap, dudug maṅidul atūt piṅgir ni kubwan asidaktan lāwan taratap, muwaḥ aṅulwan akalihan*
  7. *galēṅ lāwan taratap, muwaḥ midör aṅidul anikulalawā, pañjaṅnya, ḍpa, 19, midör aṅulwan saṅkeṅ siku*
  8. *lalawākalihan galēṅ lāwan taratap, midör aṅidul anikulalawā, pañjaṅ nya, ḍpa, 26, akalihan*
2. *lwan makahīnan piṅgir niṅ kali wetan, muwaḥ midör aṅidul piṅgir niṅ kali wetan, akalihan galēṅ lāwa*
  3. *n taratap, andölēs aṅidul saṅkeṅ kali dudug tkeṅ galēṅ agöṅ kinalihan lāwan taratap midör aṅu*
  4. *lwan saṅkeṅ galēṅ agöṅ watös kinalihan lāwan taratap, andölēs aṅulwan atūt galēṅ agöṅ kinalihan*
  5. *lāwan ūṣa, midör aṅidul saṅkeṅ galēṅ agöṅ kinalihan lāwan ūṣa, muwaḥ midör aṅetan andölēs makahī*
  6. *ṅan piṅgir niṅ lwaḥ kulwan, aṅidul atūt piṅgir niṅ lwaḥ kulwan anikulalawā, pañjaṅ nya, ḍpa, 49, midör aṅu*
  7. *lwan saṅkeṅ sikulalawātūt piṅgir tan padrawya lwaḥ saṅ hyaṅ dharmma, midör aṅalor saṅke piṅgir niṅ lwaḥ a*
  8. *nikulalawā, pañjaṅ nya, ḍpa, 13, akalihan galēṅ lāwan taratap, aṅulwan saṅkeṅ sikulalawā.*

OLD JAV 10 verso (Plate 16):

1. *galēṅ lāwan taratap, midör aṅulwan saṅkeṅ sikulalawākalihan galēṅ lāwan taratap, dudug maṅu*

THE ROYAL LIBRARY, COPENHAGEN

---

CATALOGUE OF  
INDONESIAN MANUSCRIPTS

PART 2

OLD JAVANESE CHARTERS  
JAVANESE, MALAY AND LAMPUNG MANUSCRIPTS  
MADS LANGE'S BALINESE LETTERS

AND

OFFICIAL LETTERS IN INDONESIAN LANGUAGES

BY

F. H. VAN NAERSSEN†

TH. G. TH. PIGEAUD

AND

P. VOORHOEVE

---

THE ROYAL LIBRARY  
COPENHAGEN 1977

Handwritten text in an ancient script, likely Old Javanese, on a dark background. The text is arranged in five horizontal lines, featuring various characters and symbols, including what appears to be a large initial character at the start of the first line.

PLATE 1. King Balitung's charter. OLD JAV 1 verso.

Handwritten text in an ancient script, likely Old Javanese, on a dark background. The text is arranged in five horizontal lines, featuring various characters and symbols, including what appears to be a large initial character at the start of the first line.

PLATE 2. King Balitung's charter. OLD JAV 2 recto.

Handwritten text in an ancient script, likely Old Javanese, on a dark background. The text is arranged in five horizontal lines, featuring various characters and symbols, including what appears to be a large initial character at the start of the first line.

PLATE 3. King Balitung's charter. OLD JAV 2 verso.

Handwritten text in Old Javanese script, Plate 1. The text is arranged in five horizontal lines. The script is highly stylized with many diacritics (circles) above and below the characters. The text is written on a dark background, possibly a palm leaf or a similar material. The characters are white or light-colored, making them stand out against the dark background. The overall appearance is that of an ancient manuscript or charter.

PLATE 1. King Balitung's charter. OLD JAV 3 *recto*.

Handwritten text in Old Javanese script, Plate 5. The text is arranged in five horizontal lines. The script is highly stylized with many diacritics (circles) above and below the characters. The text is written on a dark background, possibly a palm leaf or a similar material. The characters are white or light-colored, making them stand out against the dark background. The overall appearance is that of an ancient manuscript or charter.

PLATE 5. King Balitung's charter. OLD JAV 3 *verso*.

Handwritten text in Old Javanese script, Plate 6. The text is arranged in five horizontal lines. The script is highly stylized with many diacritics (circles) above and below the characters. The text is written on a dark background, possibly a palm leaf or a similar material. The characters are white or light-colored, making them stand out against the dark background. The overall appearance is that of an ancient manuscript or charter.

PLATE 6. King Balitung's charter. OLD JAV 4 *recto*.



Handwritten text in Old Javanese script, consisting of five lines of characters with various diacritics and symbols.

PLATE 7. King Balitung's charter. OLD JAV 4 verso.

Handwritten text in Old Javanese script, consisting of two lines of characters. The text is partially obscured by a dark background. A small 'K 5' is visible in the bottom right corner.

PLATE 8. King Balitung's charter. OLD JAV 5.

Handwritten text in Old Javanese script, consisting of five lines of characters with various diacritics and symbols.

PLATE 9. Watu Kura charter. OLD JAV 6 verso.

Handwritten text in Old Javanese script on a dark background. The text is arranged in five horizontal lines. A small number 'K7' is visible in the lower right corner of the script area.

PLATE 10. Watu Kura charter. OLD JAV 7 recto.

Handwritten text in Old Javanese script on a dark background. The text is arranged in five horizontal lines.

PLATE 11. Watu Kura charter. OLD JAV 7 verso.

Handwritten text in Old Javanese script on a dark background. The text is arranged in five horizontal lines.

PLATE 12. Watu Kura charter. OLD JAV 8 recto.



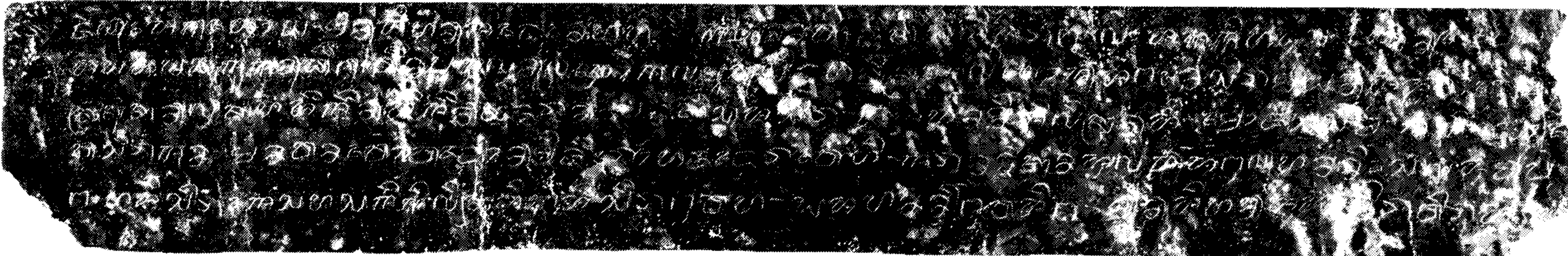
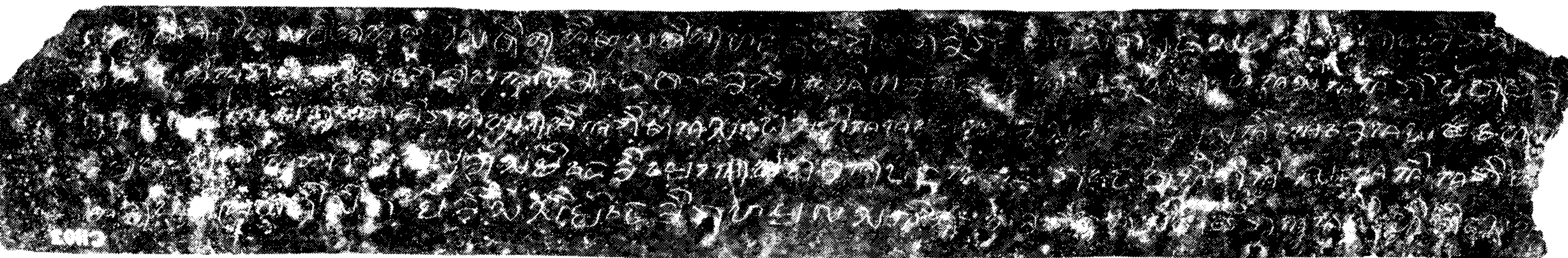
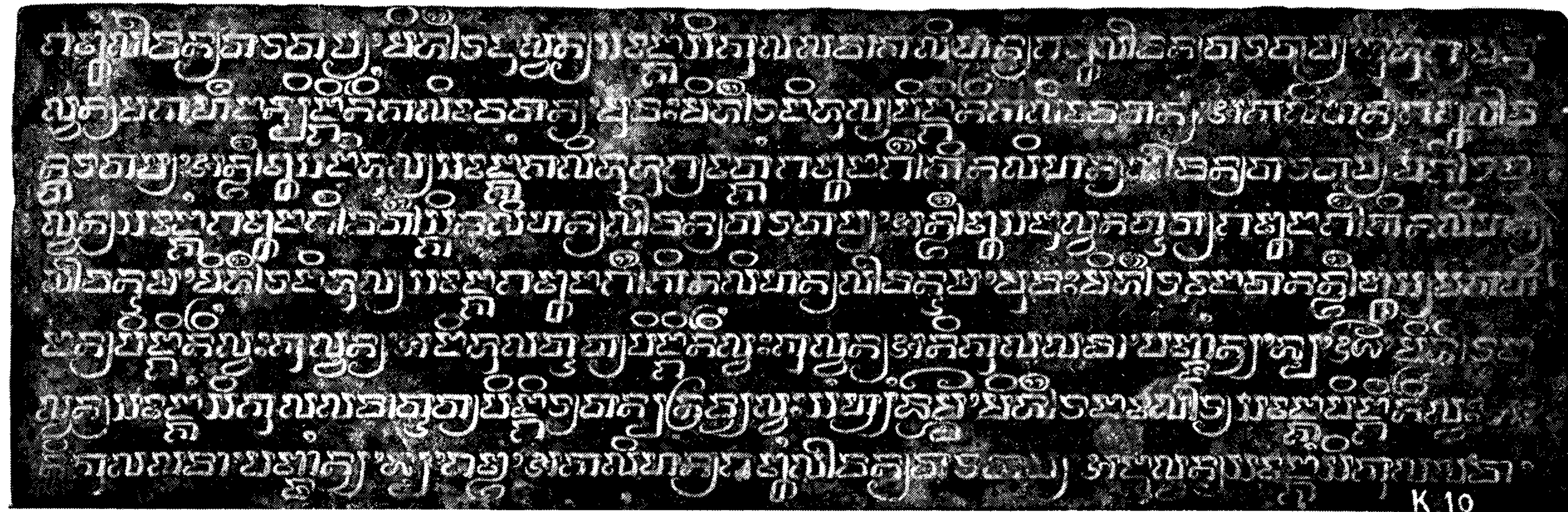


PLATE 13. Watu Kura charter, OLD JAV 8 verso.

PLATE 14. Banigrama charter, OLD JAV 9.

PLATE 15. Siku Lalawa boundaries charter, OLD JAV 10 recto.

PLATE 16. Siku Lalawa boundaries charter, OLD JAV 10 verso.

PLATE 17. Pre-Islamic mythological tale, JAV 1.

THE ROYAL LIBRARY, COPENHAGEN

---

CATALOGUE OF  
INDONESIAN MANUSCRIPTS

PART 2

OLD JAVANESE CHARTERS  
JAVANESE, MALAY AND LAMPUNG MANUSCRIPTS  
MADS LANGE'S BALINESE LETTERS

AND

OFFICIAL LETTERS IN INDONESIAN LANGUAGES

BY

F. H. VAN NAERSSEN†

TH. G. TH. PIGEAUD

AND

P. VOORHOEVE

---

THE ROYAL LIBRARY  
COPENHAGEN 1977