Yang Kur stela (C. 20), 1200 Śaka

Arlo Griffiths

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Palaeographic description

The lettering is characteristic of the late thirteenth century CE. A second hand is perhaps discernible starting on line B4.

Edition

〈Face A: Front〉 〈A1〉 || svasti ✤ Oṁ̃ namaś śivāya |

śakarāja 1200〈A2〉 ||di rāja pu-¡po=u! tana rayā Indravarmma pu-poṁ̃ ku ma〈A3〉dā divya-devī pu-¡po=u! tana rayā nan· sā sidaḥ yāṁ̃ pu rājaꞁ〈A4〉pautra pu-nai sūryyalakṣmī Urāṁ̃ ca(th)iṁ̃ pāṇḍurāṅgeśa Udbhava di para〈A5〉ma (j)ā Amvryak· vijaiya dunan· saundaryya-rūpa dunan· thuṁ̃ samasta-śāstrāga〈A6〉ma dunan· dvaḥ karuṇā pu-poṁ̃ ta〈na〉 rayā Indravarmma pu-poṁ̃ ku nan· dunan· kā sthāpa〈A7〉nā 〈rū〉pa yāṁ̃ di bhūmi vijaya ka mātā pitā Ātmaja dunan· (v)u(ḥ) samasta-bhogo〈A8〉pabhoga dunan· marai vuḥ cai di pura krauṁ̃ vauk· ka poṁ̃ Ajñā ya śi Ai tuhā〈A9〉 dunan· ya klan· nagara krauṅ· vauk· |

jaṁḥ nan· dunan· marai sthāpanā kīrtti· niṁ ka poṁ〈A10〉 māhendravarmma ya śi Ai dunan· sa trā ya sakala senāpatī pāṇḍurā〈A11〉ṅgeśa nī mulaṁ di janaṁḥ dunan· rajan· samasta-dharmma ka santāna dunan· vri(ṁ) dāna tūṁ yathā〈A12〉śakti ||

niṁ trā hetu pu-nai harijeṣṭha rājaputrī dunan· si kā svargga nau〈A13〉 dunan· kā saqvan· samū dunan· macaik· jīva nau bharuv· dunan· claṁṅ·〈A14〉 sīdaḥ śarīra ṅan· bhoga dī loka nī matake Anitya maṁn· dunan· truḥ〈A15〉 samastabhoga dunan· dvaḥ karuṇā pu poṁ tana rayā Indravarmma〈A16〉 pu-poṁ ku dunan· nau rajan· tana-paḥ ka Anāk· dunan· taṁl·〈Face B: Back〉 〈B1〉 (tana)hapa parvvata dunan· paslyaṁ pañce〈B2〉ndriya sidaḥ k(ā)ma-krodha-lobha-moha-mada-〈B3〉 mātsaryya t(ū)y· dunan· strīratnaviśeṣa di loka nī〈B4〉 śakarāja 1200, [1×] pu lyaṁ surendra Āya dunan· (ta)paḥ [3×]〈B5〉 [3×] dunan· ma[17×]〈B6〉 [8×] nī varunī Ātmaja 20 thun· jana ||〈B7〉 halaḥ jata paṣara 1200

Apparatus

〈A2〉 pu-¡pou! • Here and in A3, we find two cases where we expect *poṁ* but find *po* to which a vowel marker *u* is added. This notation is not known to me from any other Old Cham text.

〈A3〉 rāja⌜〈A4〉pautra • Currently, only part of the *rā* remains at the end of the line, the whole of *ja* and the *e* marker having been lost subsequently to the creation of EFEO est. n. 141.

〈A4〉 ca(th)iṁ • A&C-SA facing p. 120 read *catiṁ*, but in C. 6 we read *cathiy*. The consonant here resembles neither *t* nor (th) elsewhere in this inscription. — 〈A4〉 pāṇḍurāṅgeśa ◇ *pāṇḍuraṅgeśa* B.

〈A6〉 sthāpa〈A7〉nā 〈rū〉pa • Cf. C. 30B2, line 2 *sthāpanā rūpa*.

Translation

〈A1〉 Hail! *Om* homage to Śiva!

〈A1–A9〉 〈The year of the〉 Śaka king 1200. In the reign of the lord of the great earth, Indravarman, my lord, that lord of the great earth had one beautiful queen (*divya-devī*), namely the lady royal grand-child (*rāja-pautra*), princess Sūryalakṣmī, native of Cathiy Pāṇḍurāṅgeśa,[1] born (*udbhava*) from the excellent (*parama*) *jā* Amvryak Vijaiya.[2] See

[1]The same toponym also figures in C. 6.1, in only slightly different form.
[2]We more commonly find the Sanskrit expression *paramodbhava*, to express the excellent pedigree of a

was beautiful in appearance (*saundarya-rūpa*). She knew all treatises and scriptures (*samasta-śāstrāgama*). She sought (? *dvah*) the compassion of the lord of the great earth, Indravarman, my lord. After she installed sculptures of gods in the land of Vijaya for her parents and children, she gave all means of subsistence (*samasta-bhogopabhoga*). She came to give *cai* in the city of Krauṅ Vauk for *pov* Ajñā, her elder sibling, who guarded (*klan*) the city of Krauṅ Vauk.

〈A9〉

Commentary

Bergaigne distinguished four hands: "Quatre écritures différentes, quoique du même temps."

Bibliography

What was published of the contents of this inscription has so far remained limited to the Sanskrit words contained in the text that were transcribed by Abel Bergaigne (1888). It is integrally edited here for the first time by Arlo Griffiths, using EFEO estampages (127, n. 141) and orthophotos from a photogrammetric model.

Primary

[B] Bergaigne, Abel. 1888. "L'ancien royaume de Campā, dans l'Indo-Chine, d'après les inscriptions." JA 8 (11), pp. 5–105. [URL]. Pages 97–98, figure 389.

Secondary

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person thus designated, and *udbhava di parama* seems to be an analytic equivalent of the same expression. Since *jā* is a marker of low status, some doubt remains about what is meant here.

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