Cliff face at Chợ Dinh (C. 41), 5th century CE

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Palaeographic description

The lettering is characteristic of the fifth century CE.

Edition

〈Zone A: Main〉 〈A1〉 namo devāya _ bhadreśvarasvāmi-pāda-prasādāT _ Agnaye tvā juṣṭaṁ kariṣyāmi〈A2〉 dharmma-mahārāja-śrī-bhadravarmmaṇo yāvac candrādityau tāvat putra-pautram bhokṣyati〈A3〉 pṛthiv(ī)〈ṁ〉 prasādāt k¿ā?〈a〉rmma-siddhir astu □

〈Zone B: Secondary〉 〈B1〉 śivo dāso baddhyate

Apparatus

〈A2〉 bhokṣyati ◇ *mokṣyati* B.

〈A3〉 pṛthiv(ī)〈ṁ〉 prasādāt ◇ *pṛthiv¿i?〈ī〉-prasādāt* B.

〈B1〉 śivo dāso baddhyate • Bergaigne suggests as only possible alternative reading: *śivo dāso vaddhyo yaḥ*. In his footnote, Barth expresses a preference for reading *baddhyeta* and suggests that the first word could, perhaps, be read *śaivo*.

Translation

〈A〉 Homage to the God! By the grace of the feet of Bhadreśvarasvāmin, I shall make you agreeable to Fire. As long as the Sun and the Moon exist, so long will the sons and grandsons of the righteous *mahārāja* Śrī Bhadravarman enjoy (*bhokṣyati*) the earth. By the grace 〈of Śiva Bhadreśvara〉, may 〈this〉 ritual be successful.

〈B〉 The servant, who is favorable, is bound.

Translation by Majumdar 1927

〈A〉 Reverence to God! By the favour of the feet of the Bhadreśvarasvāmin I shall make thee agreeable to Fire (*i.e.*, sacrifice thee). So long as the Sun and the Moon endure, he (Agni) will save the sons and grandsons of Dharma-Mahārāja Śrī Bhadravarman. May the work (sacrifice) be successful through the grace of the earth

〈B〉 Śiva, the slave is bound (to the post).

Translation into French by Bergaigne 1893

〈A〉 1. Hommage au Dieu ! Par la faveur des Pieds du Seigneur Bhadreśvara, — je te rendrai agréable à Agni. 2. Tant que dureront le Soleil et la Lune, il sauvera les fils et les petits-fils du Grand roi de la Loi, Śrī-Bhadravarman. 3. Que par la faveur de la Terre, le sacrifice réussisse !

〈B〉 Le Dāsa propitiatoire est attaché au poteau.

Commentary

The allusion to Agni, god of fire, is probably connected with the fact that the rock wall bearing the inscription faces southeast, the direction associated with this god. The second person addressed here was perhaps another deity: compare the use of *tvayi* in C. 216.

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