Bồ Mưng stela (C. 108), 811 Śaka

Arlo Griffiths and Salomé Pichon

Authors of digital edition: Arlo Griffiths, Salomé Pichon

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Palaeographic description

The lettering is characteristic of the ninth century CE.

Edition

〈Face A〉 〈A01〉 Oṁ̃ namaś śivāya

1. Āryā

〈A1〉 ෴ brahmādi-muni-sura-nutas sa śrī bhadreśvaraḥ prabhur bbhagavān·
jayati〈A2〉 jagad-gurur ādyas tripura-jayī yogibhiḥ (sā)dhyaḥ‖

2. Āryā

mantrī nṛ̊pateḥ khyāto vividha-guṇai〈A3〉r āśayeśa-bhaktyāśaḥ
kṣmāyāṁ vibhāti (dh)armmair ājñā ma¿n?〈ṇ〉i-caitya-nāmāyam·‖

3. Śārdūlavikrīḍita

śakā(b)de〈A4〉 śaśi-rūpa-maṅgala-yute maitre ca kīṭa-grahe
kumbha-sthe bhṛguje jhaṣena bhujag(ai)[re]〈A5〉 saura-vāre śubhā
sthāpyā tena kumārikāsuragurau nāgendra-saur(e/au) mahā-
de〈A6〉(vī) phālguṇa-nīla-pañca-divase go-lagna Īśa-priyā‖

4. Anuṣṭubh

śrī-mahāliṅga-devo 'yaṁ
〈A7〉 sthāpitas tena tat-pituḥ
sthāpitā ca mahādevī
śrīmatī māturi priyā‖

5. Āryā

tasye〈A8〉śvara-devākhyo 'nujaḥ sva-kīrttyai pitur ddharāyāñ ca
yena sthāpyaḥ su-mudā śrīśvarade〈A9〉vādi-devo 'yam·‖

6. Anuṣṭubh

śrī-mahāliṅga-devāya
prādāt kṣetraṁ sa-dāsakam·
śrī-jaya-Indrava〈A10〉(rmme)daṁ
śāstra-jño loka-dharmma-vit·‖

7. Anuṣṭubh

campeśvarā vara-nṛpā
(Ā)-candrārkkāt padāśayāḥ
śṛ〈A11〉(ṇu)yu¿ḥ?〈r〉 vacanam idaṁ
paramārthaṁ su〈dharmikaṁ〉 śrī-jaya-Indravarmma-rājasya‖

śrī-mahāli〈A12〉ṅga-devaṁ ke cid atikṛtya narake patantu‖ ke cid valātkāreṇāsya dravya-dāsa〈Face B〉〈B1〉-kṣetra-go-mahiṣān hariṣyanti dahana-śikhā〈B2〉 karāle mahāniraye patantu‖ ye dharmma-jñā nyāyena pāla〈B3〉yanti śaktimantam imaṁ te divi vasantu‖

yāṅ· pov· mahāliṅga yāṅ·〈B4〉 pu pov· ku śrī jaya Indravarmma kā vriy· matandās· sarvvākarādāna matandās·〈B5〉 siy· vṛliy· Urāṅ· mandop· sarvvākarādāna di yāṅ· pov· mahāliṅga〈B6〉 mapamataḥ matandāḥ niy· matop· vriy· gṛhastha kūñ· Asov· vañāk· ndo〈B7〉y· Inā Urāṅ· nan· kā ñū matai nau dauk· di yop· naraka tauṅ· yugāntaḥ pra〈B8〉laya• yāṅ· poṁ mahāliṅga pvauḥ tapaḥ thuv· dharmma rakṣā pasyāṁ yajamāna (ma)〈B9〉tapaḥ thuv· dharmma rakṣā pasyāṁ tmov· svarggāpavargga• pu pov· tana 〈ra〉yā sthirarājya [hu]〈B10〉mā masin· dvā jāk· humā krauc· dvā jāk· humā (kaṁ)k· sā jāk· humā [2×]〈B11〉 dvā jāk· humā Udaya sā jāk· humā vvac· sā jāk· humā caṁk·

s[ā jā]〈B12〉k· humā tūpen· sā jāk· humā huluv· ravāṅ· sā jāk· humā [2×]〈Face C〉 〈C1〉 humā gaḥ pagār·〈C2〉 sā jāk· nariy· gaḥ〈C3〉 (ṅ)auk· sāṅ· tal· gaḥ〈C4〉 humā tuṁ sa pluḥ sā〈C5〉 jāk· humā tuṁ ṅan·〈C6〉 dandauv· limā pluḥ jā〈C7〉k· ṅauk· sāṅ· ṅan· humā〈C8〉 [1×]diḥ dvā pluḥ dalapan· jā〈C9〉[k·] humā tūpaṅ· pāt·〈C10〉 jāk· humā kayauv· naṁ〈C11〉 [jāk·] [6×]〈Face D〉 〈D1〉 (ṅa)n· Avista jeṅ· sār[tuḥ]〈D2〉 dvā pluḥ sā jāk[·] (na)[ri]〈D3〉y· devadvāra ta(ṁ)l· va[1+]〈D4〉 [1+]v· vruv· humā ṅan·〈D5〉 [d](i)nan· Avista kā yā[ṅ·]〈D6〉 [po]v· ku śrī jaya Indra〈D7〉[va]rmma vuḥ di yāṁ pu po[v·]〈D8〉 [ku] śrī mahāli〈D9〉[ṅga] ⁜

8. Indravajrā

〈Face E〉 〈E1〉 [ca](m)peśvaraś śrī jayasiṅhavarmmā
rājādhirājaḥ prathito gravīryyaḥ
〈E2〉 deśāntarī śrīśrutaśaktitejāḥ
puṇyaṁ karotīha divādivā yaḥ

9. Anuṣṭubh

〈E3〉 śrī mahāliṅgadevāya
lokāspadakṛte bhuvi
〈E4〉 pradattas sa mahākīrtti(ḥ/|)
rmmuktiñ ca sasitadhvajām·‖

Apparatus

〈A3〉 ma¿n?〈ṇ〉i- ◇ *mani-* H.

〈A4〉 ca kīṭagrahe ◇ *dha¿t?〈ṭ〉enagrahe* H. — 〈A4〉 jhaṣena bhujag(ai)[re] ◇ *[⏑–⏑] bhujagair [–]* H.

〈A7〉 māturi ◇ *māt¿u?〈a〉ri* H.

〈A10〉 śṛ(ṇu)yu¿ḥ?〈r〉 ◇ *śṛṇuyuḥ* H.

〈A11〉 paramārthaṁ ◇ *p¿a?〈ā〉ramār¿t?〈th〉am* H • Huber omits the diacritic dot on *m* both in his edition and his footnote proposing correction of *paramārtam* (*sic*) to *pāramārtham*.

〈B6〉 kūñ· ◇ *klūñ* H. — 〈B6〉 vañāk· ◇ *vañak·* H.

〈B7〉 ñū ◇ *ñu* H.

〈B8〉 poṁ ◇ *po* H.

〈B9〉 〈ra〉yā sthirarājya [hu] ◇ *yā sthira[2×] [hu]* H.

〈B11〉 vvac· ◇ *dhvac·* H • It could be a -dh, but most likely it is a -v, just like in C. 106 — 〈B11〉 caṁk· ◇ *cak* H.

〈B12〉 tūpen· ◇ *tupen* H. — 〈B12〉 huluv· ◇ *haluv* H.

〈C9〉 tūpaṅ· ◇ *tupaṅ* H.

〈C10〉 kayauv· naṁ ◇ *kayov· [...]* H.

〈C11〉 [jāk·] ◇ *[...]* H • The embedding of the stone does not allow l. C11 to be read.

〈D3〉 ta(ṁ)l· va[2+]v· ◇ *tal [...]* H.

〈D7〉 yāṁ ◇ *yā* H.

〈D8〉 [ku] ◇ *[...]* H.

〈D9〉 [ṅga] ⁜ ◇ *ṅga [...]* H.

〈E2〉 -tejāḥ ◇ *-tejaḥ* H. — 〈E2〉 divādivā yaḥ ◇ *divādivāya||* H.

〈E4〉 mahākīrtti(ḥ/|)rmmuktiñ ◇ *mahākīrttirmmuktiñ* H.

Translation

〈A01〉 Reverence to Śiva.

1.

Venerated by sages and gods beginning with Brahmā, that Śrī Bhadreśvara, the omnipotent Lord, the primordial teacher of the universe, the victor over the three cities, the goal to be attained by yogins, is victorious.[1]

2.

Named Ājñāmanicaitya (“Reliquary in which the jewels (*maṇi*) are (royal) commands”), this minister of the king, famed for his various virtues, whose hope is devotion to the Śiva in this place/in his heart (*āśayeśabhaktyāśaḥ*), shines on earth because of his acts of merit.[2]

3.

[1] It is conceivable that *brahmādi-* is intended to mean both “beginning with brahmins” (qualifying *muni*) and also “beginning with Brahmā” (qualifying *sura*).

[2] *āśaya* may refer to one’s desires and therefore also one’s heart, but it may also simply refer to a “place”, and perhaps therefore “this place”, in which a Śiva is installed.

In the śaka year 811,[3] when the Sun (*maitre*) was in Scorpio, Venus (*bhṛguja*) in Aquarius, *bhujagaire* in Pisces;[4] Jupiter in Virgo (foreign), Saturn in Capricorn (*nāgendrasaurau*),[5] on the fifth day of the dark fortnight of the month of Phālguṇa, with Taurus in the ascendant (*golagna*), the Great Goddess, beloved of Śiva (*īśapriyā*), was installed (*sthāpyā*), by him (*tena*).

4.

This God Śrī Mahāliṅga was installed by him for ⟨the merit of⟩ his father, and the glorious Great Goddess was installed ⟨to be⟩ favourable to his maternal aunt.

5.

He had a younger brother called Īśvaradeva, by whom this Śrī-Īśvaradevādideva was installed with joy on the earth for the glory of himself and of his father.[6]

6.

Śrī Jaya Indravarman, knowledgeable in śāstra and knowledgeable in the good conduct of the world, gave to Śrī Mahāliṅgadeva this land, along with slaves.

7.

Excellent kings who will be lords of Campā as long as moon and sun endure, who are dedicated to their ⟨existing⟩ position (or: to the ultimate state) should listen to this supremely significant speech of the illustrious king Jaya-Indravarman.

⟨A11–B3⟩ If some people disrespect (or: transgress) ⟨into the territory of⟩ Śrī Mahāliṅgadeva, may they fall into hell! Some people will steal by force His wealth, slaves, fields, cows, buffaloes; may they fall into a great hell that is fanged with fiery flames! As for those persons knowledgeable about Dharma who protect this power-imbued (or: Śakti-accompanied) ⟨deity⟩ in accordance with justice, may they dwell in heaven!

[3]Two readings *śaśi-rūpa-maṅgala*? : 1° Date 811 2° with the auspicious sign (*maṅgala*) in the shape of the moon + *maitre* = the sun and the moon.

[4]*aira* : Mars? For *aira* / *aila* in the sense of Mars in Campā, see 2012, p. 269, n. 140.

[5]From Wikipedia: Makara is generally depicted as half terrestrial animal in the frontal part (stag, deer, or elephant) and half aquatic animal in the hind part (usually of a fish, a seal, or a snake, though sometimes a peacock or even a floral tail is depicted). Though Makara may take many different forms throughout Hindu culture, in the modern world, its form is always related to the marsh crocodile or water monitor. Golzio takes *nāgendra* as Leo, but this seems unlikely, since *nāgendra* usually means "prince among nāgas" (and not "prince *over* nāgas"). Since the makara may be elephant headed and sometimes snake tailed, makara (viz. Capricorn) seems a bit more likely as an identification of *nāgendra*.

[6]It looks as though the author intended to write "for the glory of himself and of his father", which would be better expressed by *kīrtyai svasya pituś ca*. Of course one could take *pituḥ* with *dharāyām* ("on his father's land"). But in that case the ca would seem otiose. And such a situation seems unusual, perhaps unparalleled.

8.

The lord of Campā, Śrī Jayasiṅhavarman, king of kings, widely famed as being of utmost heroism, whose glory, learning, power and fieriness reached other countries,[7] who performs acts of merit here 〈on earth〉 day after day, ...

9.

To the illustrious Mahāliṅgadeva, who creates a refuge for people here on earth, this 〈king〉 of great fame gave (*pradattaḥ =pradattavān*) liberation 〈or rather:〉 freedom 〈from tax〉,[8] along with a white banner.

Translation

〈B3–B8〉 Le Y.P. Mahāliṅga du Y.P.K. Śrī Jaya Indravarmma autorise l'exemption des impôts. 〈Au sujet de〉 l'exemption, quiconque *mandop* les impôts au Y.P. Mahāliṅga, 〈et〉 brise cette exemption ou bafoue l'autorisation du *gṛhastha*, qu'une multitude de chiens montent la mère de cet homme et qu'à sa mort il aille résider dans les ténèbres de l'enfer jusqu'à la fin de l'éon, la destruction.

〈B8–B9〉 Le Y.P. Mahāliṅga qui se livre (*pvauh*) aux ascèses, connaît le *dharma*, protège 〈et〉 restaure ; les sacrificateurs qui se livrent aux ascèses, connaissent le *dharma*, protègent 〈et〉 restaurent, jouiront du paradis et de la délivrance.

〈B9–C11〉 Le seigneur (*pu pov tana rayā*) à Sthirarājya:

- la rizière Masin : deux *jāk*
- la rizière Krauc : deux *jāk*
- la rizière Kək : un *jāk*
- la rizière [2×] : deux *jāk*
- la rizière Udaya : un *jāk*
- la rizière Vvac : un *jāk*

[7] he PW attests *deśāntarin* in the sense of "zu einem andern Lande gehörig, Fremdling". Is the king claiming to be a foreigner ? Or is he one "who possesses other countries"? Or should we emend, as Diwakar suggests, to *deśantari-* (in compound), in which case the whole pāda becomes one *bahuvrīhi* compound meaning "whose glory, learning, power and fieriness reached other countries".

[8] The use of *muktim* here might be intended to make the verse into an instance of *virodhābhāsa*, "apparent contradiction", a figure in which the obvious sense seems absurd or contradictory, which leads the reader then to imagine a fitting sense that gives the verse a "solution". How can the king bestow liberation upon God ? Realising that this makes no sense, we must reinterpret and understand that mukti means "liberation" from taxes ! Tax-exemption is also mentioned in the Cam part.

- la rizière Cək : un *jāk*
- la rizière Tūpen : un *jāk*
- la rizière Huluv Ravāṅ : un *jāk*
- la rizière [3×]
- la rizière du côté de la clôture : un *jāk* ; depuis le côté en amont de la maison jusqu'au côté de la
- rizière Tum : onze *jāk*
- les rizières Tum et Dandauv : cinquante *jāk* en amont de la maison et
- la rizière [1×]dih : vingt-huit *jāk*
- la rizière Tūpaṅ : quatre *jāk*
- la rizière Kayauv : six *jāk* [6×]

〈D1–D7〉 Et toutes font cent-vingt-et-un *jāk*. Depuis la porte du temple (*devadvāra*) jusqu'à Va[2×] à côté de la rizière avec l'entièreté (*naṅ dinan avista*) de ce que le roi (*yāṅ pov ku*) Śrī Jaya Indravarman a déjà (*kā*) offert au dieu (*yāṅ pu pov*) Mahāliṅga.

Commentary

〈B6–B7〉 *Asov· vañak· ndoy· Inā Urāṅ· nan·*. A similar phrase can be found in the inscription C. 106, l. B2-B3: *Asov· vañāk· ñū ṇḍauy· Inā Urāṅ· nan·*

〈B6–B7〉 Are *kūñ* and *kā ñū* equivalents? This is the most likely interpretation for now.

Bibliography

First edited with translation into French by E. Huber (1911, pp. 269–277). The inscription is re-edited here by Arlo Griffiths & Salomé Pichon based on autopsy and the EFEO estampage n. 195, n. 150 and n. 1845.

Primary

[H] Huber, Edouard. 1911. "Études indochinoises VIII-XII." BEFEO 11 (3-4), pp. 259–311. DOI: 10.3406/befeo.1911.2693. [URL]. Pages 269–277.

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