Nhan Biều stela (C. 149), 833 Śaka

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Edition

〈Face A〉 〈A01〉 ॥ Oṁ̃ namaś śivāya‖॥〈A1〉 | svasti‖

1. Upajāti of triṣṭubh

yaṁ bhūrbbhuvassvassu ca varṇṇayanti•
sma varṇṇayiṣyanti ca varṇṇayanti•
traiyaddhvikās santi[⏑–⏑––]
[––⏑––⏑] na〈A2〉mo stu tasmai‖

Api ca‖

2. Śārdūlavikrīḍita

yena śrīpatitulyavikramavatā niśśaṅkayā rakṣatā•
campābhūmim akhaṇḍitasvatarasāṁ lakṣmī〈A3〉m ivācañcalām•
dattā dattamanorathā vahuvidhā sampat prajābhyas sadā(•)
śrīmacchrījayasiṁhavarmmanṛpatis sa〈A4〉 khyāyate bhūtale‖

3. Śikhariṇī

satī nāmnā yā śrītribhuvanamahādevy anupamā(•)
nr̥pastrīṇāṁ tasyāvanipabhavaneṣv agrama〈A5〉hiṣī•
pradhānā sarvvāsāṁ sucaritaratā(p)atyasahitā(•)
vibhāti prāyeṇa svapatibhavane śrīr iva rucā‖

4. Gīti

sā lyaṅvr̥ddha〈A6〉kulāyāḥ pautrī samabhūd viśuddhavaṁśāyāḥ•
saṁpūrṇṇendusamāyāḥ dīpitavaṁśadvayāmvarāyāś ca‖

5. Āryā

Api ca nare〈A7〉ndrādhipater avanipacaraṇāravindabhaktibhr̥taḥ
prakr̥ter iṣṭaprakr̥ter lyaṅvr̥ddhakulāgrajasya sataḥ‖

6. Gīti

śreṣṭhā〈A8〉yās tanayāyāḥ prakr̥tisupariśuddhanaijavaṁśāyāḥ
tanayaḥ prakhyātanayaḥ kṣitipacaraṇasevānipu¿n?〈ṇ〉amatir abhū〈A9〉t·‖

7. Anuṣṭubh

yo dhīmān svanayopeto
dharmmyaḥ kuśalanītimān•
bhūpaśāsananamrātmā•-
bhavad atyantabhaktitaḥ‖

yaś śrī〈A10〉jayasiṁhavarmmanr̥pater ativallabho nāyako yam abhimatasaṁpad asti•
tadā yaḥ pov· kluñ· piliḥ rāja〈A11〉dvāranāmābhūt• kintu•

8. Anuṣṭubh

yavadvīpaṁ puraṁ bhūpā-
nujñāto dūtakarmmaṇi
gatvā yaḥ pratipattisthaḥ
siddhayātrāṁ samā〈A12〉gamat·‖

Ato vibhavasaṁpadam adhigatavān iti‖

9. Śārdūlavikrīḍita

paścāc chrījayaśaktivarmmanr̥pater iddhājñayā rakṣataś
śrīmacchrī〈A13〉jayasiṁhavarmmavasudhāpālātmajasya kṣitim•
rājye śrīmati sarvvasaṁpadudayair āpūrite sarvva(to)
ya〈Face B〉〈B1〉[––˘˘–˘–˘˘˘–] yadvat prabhūto bhavat·‖

Api ca•

10. Sragdharā

śrīmacchrībhadravarmmāvanibhuja iha dikpra [⏑–] (st)ā〈B2〉 [⏑––]
(pratyaṅgānye)[⏑––⏑⏑] kalimaṇa [––⏑––⏑––]
[–] hṛtyājāv arīnāṁ [–⏑⏑⏑⏑⏑––⏑] (v)īryya〈B3〉prakāraṁ
dikṣv ākarṇya dviṣas te pulakitabapuṣo tijvaraṁ yanti sarvve‖

(tatra tas)ya pov· kluñ· sudaṇḍa[vā](sa)〈B4〉nāmadheyas samabhūt• tadāpi•

11. Anuṣṭubh

yavadvīpapuraṁ bhūyaḥ
kṣitipānujñayānayā (•)
dvivāram api yo gatvā•
siddha〈B5〉yātrām upāgamat·‖

Ato yasmiṁś ca śrībhadravarmmāvanibhujo ti[maha]tyāḥ kṣamāyās sudāṅkumuvel·kṣe〈B6〉trāṇi yo dhigatavān iti‖ Api ca•

12. Śārdūlavikrīḍita

yasyerām avataḥ punaḥ sthirata(mā)ṁ śrībhadravarmmāhvaya-
kṣoṇīpālasuta〈B7〉sya durjjayajayaśrīvistarasyākhilām·•
kīrttir vvibhramatīva dikṣu vita(tā) nirggantum asmāt paraṁ•
pū(ṣ)atpradhanāya〈B8〉 sarvvadig iyaṁ hāsaṅkarety avravīt·‖

13. Indravajrā

śrī Indravarmmāṇam adhīśvaraṁ taṁ
deśāntare vyāptayaśaḥprakāṇḍam·•
prī〈B9〉tyā samākarṇṇya nṛpāś ca tuṣṭās
taṁ saṁstuvanti sma nirantaraṁ te‖

tadrājye [1×] yas tu prāyaśo bhūpater ājñāsupra〈B10〉yatnakṛtāyāsatvād akālādhipatināmadheyam avāpa‖

14. Upajāti

gu(ṇāṅga)karmmopacitātmabhāvaḥ
kṣitīśanī〈B11〉tipratibaddhabuddhiḥ•
Iṣṭesv aniṣṭeṣu narādhipasya
kiñcit pra(netuṁ) khalu yaḥ samartthaḥ‖

Asti ya〈B12〉dagrajas sukṛtī pov· kluñ· dharmmapāṭhākhyaḥ śrī Indravarmmāva-nipālānugraho bhūt·‖

15. Pṛthvī

vidagdhamatisaṁ〈B13〉padām iha paraṁ guṇāmbhonidheḥ•
nidhiḥ prakṛtibhāsurasphaṭikaśuddhacittodayaḥ•
nayā suvipulā〈B14〉 [⏑–⏑⏑⏑–⏑––⏑–]
[⏑–⏑⏑⏑–⏑–⏑⏑⏑–⏑––⏑–]

〈Face C〉 〈C1〉 yenāyam agrajo [1×]i[2×]ām evam akathayat• kumuvel· bhūmikṣetrāṇi rājaprasādād adhigatā〈C2〉ny abhūvan• cikirgrām(o cā)tmajananīnivāsabhūmi[2×] sthānayoḥ devaḥ pratiṣṭhāpayitavya I〈C3〉ti• kutaḥ‖

16. Vaṁśastha

vibhūtir eṣā vipulāpy apārtthikā•
samuccitāpi kṣaṇabhaṅgatāṅ gatā•
Atīva nissāratamā ma〈C4〉(h)ī[ta]le•
maharṣiṇoktā sakale sadāgame‖

17. Anuṣṭubh

Etat sañcintya matimān
atra kīrttiparāyaṇaḥ
〈C5〉 tayor ddevapratiṣṭhāṁ yaḥ
karttum utsahate tadā‖

sa Eva paramakuśalapuṇyasaṁbhārabhārāva〈C6〉rjjitahṛdayo mvaradahana-maṅgalopagate śakarāje mithunādityaketvindutanaye mṛgendra〈C7〉lagne mṛ-garājākhaṇḍatuṣārāṁśau kanyābhūtanaye makararāhau meṣasuragururavije magharkṣe〈C8〉 somavāre j¿e?〈ye〉ṣṭhasitapañcāhe devaliṅgeśvaram atiṣṭhipat svāgrajena saha kīrttaya〈C9〉 Iti‖

18. Upajāti of triṣṭhubh

tataḥ pratiṣṭhāpita Eva tena
śrīvṛddhalokeśvaranāmadheyaḥ
tritryaṣṭayukte ca〈C10〉 śake vihāro
grāme cikirnnāmni tu sāgrajena‖

19. Vaṁśastha

yathā dharāśr¿ī?〈i〉tya vasundharādharaṁ•
calācalāpi〈C11〉 sthiratām upaiti sā•

tathā pradeśo yam asau maheśvaraṁ•
grāme cikirnnāmni tu sāgrajena‖

〈Face D〉 〈D1〉 niy· doṁ humā yāṁṁ· pov· ku devaliṅgeśvara di kumuvvel•• humā bhauk· puĀk· tluv· pluḥ tijuḥ galauk•• A〈D2〉siy· ñū sa pluḥ jāk•• nariy· sāṁ· Urāṁ· pagār· pināṁ· tūy· Andap· sdāṁ· nau pataṁl· dandau viśeṣaO sumrāṁ·〈D3〉 dakṣiṇa naṁ pluḥ galauk•• Asiy· ñū tluv· pluḥ jāk•• nariy· sim· pataṁl· dvā sumrāṁ· dandau viśeṣa pataṁl· hu〈D4〉mā krain· ṅan· humā talavvār· tluv· rtuḥ sā pluḥ galauk•• Asiy· ñū dalapan· pluḥ jāk•• niy· humā daniḥ trā〈D5〉 nariy· sim· pataṁl· sāṁ· pov· Acov· vuṁā•• tijuḥ pluḥ tluv· galauk•• nariy· dandau viśeṣa pataṁl· rumaḥ yāṁ· sā〈D6〉 rtuḥ naṁ pluḥ dvā galauk•• humā vrajaṁṁ· Aviḥ lagaiḥ di yāṁ•• nariy· likuk· dlai rumaḥ yāṁ· pataṁl· dlai vandāṁ· ru〈D7〉maṁ· dlai vandāṁ· pataṁl· dlai pa(dan)· nariy· Ajauñ· dlai nan· nau bhauk· huriy· tamā Aviḥ nau•• nariy· dlai Ajau〈D8〉ñ· curaiḥ pataṁl· Ajauñ· dlai dandau rivuv•• dlai pulāv· dandau rivuv•• tum· jalān· virān· niy· dandau trā•• dandau〈D9〉 rivuv•• dandau rusā•• dandau tlan•• dandau Ajauñ· curaiḥ • dandau krain•• dandau Akyak•• dandau kmaṁn•• dandau kuñit••〈D10〉 dandau viśeṣa•• tum· nariy· danau rivuv· pataṁl· stap· Uttara hajai yāṁ· pov· ku trivikramapura•• rumaṁ· da〈D11〉kṣiṇa hajai yāṁ· pov· ku trivikramapura pataṁl· stap· har· tanipār· Urāṁ· cvaḥ nan· ṅan· tum· nan· A〈D12〉vista lagaiḥ di yāṁ· pov· ku siniy••⁜

Apparatus

〈A1〉 -svassu ca varṇṇayanti ◇ *svas[˘˘˘˘––]* H. — 〈A1〉 traiya- ◇ *traya-* H.

〈A3〉 dattā datta- M ◇ *dattādatta-* H.

〈A5〉 -ratāpatyasahitā M ◇ *-ratā patyasahitā* H.

〈A8〉 -nipu¿n?〈ṇ〉a- ◇ *-nipuna-* H.

〈A11〉 yavadvīpaṁ puraṁ ◇ *yavadvīpapuraṁ* H • Note clear absence of anusvāra after yavadvīpa in st. XI. Read yavadvīpapuraṁ. — 〈A11〉 dūta- M ◇ *nūta-* H. — 〈A11〉 -yātrāṁ M ◇ *-yātrām* H.

〈B4〉 -jñayānayā ◇ *-jñayā[––]* H • Huber did the wrong scansion.

〈B5〉 bhujo ti[maha]tyāḥ kṣamāyās ◇ *bhujo [4×] tyāḥ kṣamāyās* H.

〈B6〉 yasyerām avataḥ ◇ *yasyerājavataḥ* H • Our reading was proposed by Yuko Yokochi. — 〈B6〉 sthirata(mā)ṁ śrībhadra- ◇ *sthira[˘–] śrībhadra-* H.

〈B7〉 vvibhramatīva ◇ *vvibhramatī ca* H. — 〈B7〉 vita(tā) ◇ *vi[˘–]* H. — 〈B7〉 pū(ṣ)at- ◇ *pūyat-* H.

〈B10〉 gu(ṇāṅga)karmmopa- ◇ *[--˘-]* H • Huber did the wrong scansion of the first syllable.

〈B11〉 pra(netuṁ) ◇ *pra[--]* H • Or pramātuṁ?

〈B12〉 -pāṭhākhyaḥ ◇ *-pāthākhyaḥ* H.

〈B13〉 prakṛtibhāsurasphaṭikaśuddha- ◇ *prakṛtibhaḥ purassarikaśuddha-* H.

〈C1〉 yenāyam agrajo [1×]i[2×]ām evam ◇ *yo 'yam agraja[5×] evam* H • Perhaps restore nijakathām, although the shape of the ā-vocalisation rather makes one suspect its supporting consonant to be ṅ, j, ñ or ṭ.

〈C2〉 sthānayoḥ ◇ *hṛdayoḥ* H • Huber identifies this passages as an Āryā stanza (nr. XVII), but this cannot be correct. We believe the passage is prose.

〈C3〉 apārtthikā ◇ *asārtthikā* H. — 〈C3〉 samuccitāpi ◇ *samucchitāpi* H.

〈C5〉 -sambhāra- ◇ *-saṁbhāra-* H.

〈C7〉 -tuṣārāṁśau ◇ *-tuṣarāṁśau* H.

〈C10〉 cikirnnāmni ◇ *cikir nāmni* H.

〈C11〉 maheśvaraṁ ◇ *maheśvaram* H. — 〈C11〉 -kam vāpi ◇ *-kaṁ vāpi* H.

〈D1〉 yāṁṁ· ◇ *yāṅ·* H. — 〈D1〉 puĀk· ◇ *purāk·* H • Huber admitted that the reading was uncertain. The combination pu Āk also occurs in C. 148, l. C. 3. Another combination, pu AUk·, occurs in C. 30B1, l. 4-5 (should it be corrected in pu Āk?)

〈D7〉 bhauk· ◇ *gauk·* H • Cf. l. 1.

〈D9〉 kuñit· ◇ *tuñit·* H.

Translation

1.

Homage be to him whom the 〈people〉 of the past, present and future in 〈the three worlds〉 Bhū, Bhuvas, Svas, praised, praise and will praise.

2.

The one whose valor is equal to that of Śrī's husband (Viṣṇu); who fearlessly protects the land of Campā, like Lakṣmī unwavering despite her own velocity being intact; who always gives to his subjects manifold wealth to fulfill their desires: he is called on earth the illustrious king Śrī Jayasiṁhavarman.

3.

In his royal palaces, the virtuous (*satī*), incomparable Śrī Tribhuvanamahādevī, the chief queen among royal consorts, the foremost of all, devoted to virtuous deeds, is resplendent with her offspring almost like Śrī with her beauty in her husband's palace.

4.

She was the grand-daughter of Lyaṅ Vṛddhakulā, whose lineages were pure, equal as she was to the full moon, and illuminator of the sky which were her two lineages.

5–6.

Furthermore the virtuous first-born of Lyaṅ Vṛddhakulā, Narendrādhipati, who offered devotion to the lotus-feet of the king, whose nature was more desirable than Nature itself, had a distinguished daughter, whose own lineage was thoroughly purified by her nature, and she had a son of renowned conduct whose intentions were well-disposed to service of the feet of kings.

7.

Wise, endowed with self-control, virtuous and of skilful comportment, he had his whole body inclined to a king's command, out of his infinite devotion.

〈A9–A11〉 He is this captain, most favorite of the king Śrī Jayasiṁhavarman, if enviable riches, who was then named Pov Kluñ Piliḥ Rājadvāra. But:

8.

Having been assigned by the king with a diplomatic task, this dignitary went to the capital of Yava-Island, and met with success of his mission.

〈A12〉 For this reason, he obtained the fortune of an exalted position.

9.

Subsequently, he who [...] by the radiant order of king Śrī Jayaśakti, the son of king Śrī Jayasiṁhavarman, who protected the earth, was similarly eminent (prabhūta) during his illustrious reign — filled everywhere with the production of all manner of wealth.

〈B1〉 Furthermore:

10.

Having heard [...] of the illustrious king Śrī Bhadravarman here [...], after having taken in battle the [...] of the enemies, those foes enter a very feverish state, their appearances bristling with excitement

〈B3–B4〉 On that occasion, he obtained the name Pov Kluñ Sudaṇḍavāsa. And then:

11.

By this 〈same〉 assignment of the king he again went to the capital of Yavadvīpa, and even the second time obtained success of his mission.

12.

It is as if the fame of him, the son of the king called Śrī Bhadravarman, who protects the entire earth that is once again very stable, and has an abundance of fortune thanks to hard-won victories, while she (his fame) is wandering around 〈and〉 has become spread out in 〈all〉 directions in order to get away from him, spoke, '〈May〉 this 〈woman〉 laughing 〈at me〉, Universal Direction, 〈become his (the king's)〉 increasing battle-prize.'

13.

After having heard about that lord Śrī Indravarman, the branches of whose fame had spread (even) in a foreign land, the happy kings praised him uninterruptedly.

〈B9–B10〉 Thanks to the fact that in general he was dedicated and zealous with regard to the king's order during his reign [...], he got the name Akālādhipati.

14.

Prosperous in nature due to actions resulting from good qualities, his intelligence intent upon the policies of the king, he was evidently able somewhat to give some instructions in what is desirable and undesirable for the king.

〈B11–B12〉 He had a virtuous first-born. Being one whose 〈state of〉 grace was due to king Śrī Indravarman, he became named Pov Kluñ Dharmapāṭha.

15.

'Here, beyond the ocean of virtues, he was the Sunrise-mountain of mind, pure like crystal that is brilliant by nature, being a store-house of the riches which are clever thoughts' [...]

〈C1–C3〉 For which reason (*yena*) this firstborn 〈son〉 spoke [...] in this way: 'The fields in the land of Kumuvel had been obtained by grace of the king. And in the village of Cikir, both at the land where his own mother resides and at the [...] place (*sthāna*), God is to be established. Why?

16.

This wealth is in every true scripture described by the Great Sage (the Buddha) as meaningless, even heaped up, even in great quantities, as perishable in an instant, as altogether the least substantial thing on earth.'

17.

Having had this thought, keen on glory in this world, the intelligent one made efforts to carry out the foundation of the god at the two places.

〈C5–C9〉 He, who heart was inclined by the weight of the equipment of merit thanks to the highest virtue, when the Śaka king was marked by Space (0), Fires (3), Auspicious Marks

18.

None.

19.

Just as the earth (*dharā*), though fickle, having resorted to the mountain/king, obtains stability, so does this country (come to stability after taking recourse) either to Maheśvara or also to the Compassionate one (Lokeśvara), due to their power.

〈D1–D4〉 These are all of the fields of Y.P.K. Devaliṅgeśvara at Kumuvvel - the field Bhauk Pu Ak: thirty-seven *galauk*, its product ten *jāk*, from the houses of the Pagār Pināṅ people, following the front (*andap*) of Sdāṅ, going up to the reserved (*viśeṣa*) tank, on the southern bank: sixty *galauk*, its product thirty *jāk*, from the boundary marker up to the second point; on the southern bank of the reserved tank up to the field of Krain and the field of Talavār: three hundred and ten *galauk*, its product eighty *jāk*.

〈D4–D6〉 And these are the sowing fields - from the boundary marker up to the house of Master Flower Chief: seventy-three *galauk*; from the reserved tank up to the god's abode: one hundred and sixty-two *galauk*;

〈D6–D12〉 All of the Vrajaṅ fields dear to God - from the back of the forest of the god's abode to the open (*vandāṅ*) forest (of: forest of Vandāṅ); from the open forest to the Pandan forest; from the *ajauñ* of that forest to the hill (*bhauk*) of the sunset (*huriy tamā*), everything goes; from the forest of *ajauñ* lotuses to the *ajauñ* of the forest of a thousand tanks, the forest of the island of a thousand tanks; the stream (*tum*) of this northern road and the tanks: the thousand tanks; the deer tank; the python tank; the tank of *ajauñ* lotuses; the *krain* tank; the brick (? *akyak*) tank; the *kmaṁn* tank; the curcuma tank; the reserved tank; the stream from the thousand tanks to the northern *stap* of the domain of Y.P.K. of Trivikramapura; from the south of the domain of Y.P.K.

of Trivikramapura to the *stap* of the torrent which serves as crossing for the people of the district; and all the streams dear to the Y.P.K. of this place.

Translation into French by Huber 1911

〈A01〉 Adoration à Śiva ! Bonheur !

1.

(Stance mutilée en l'honneur de Śiva.)

2.

Il y avait un roi, valeureux comme l'époux de Lakṣmī (Viṣṇu) lui-même ; il gouvernait avec énergie la terre du Campā qui était dans la plénitude de sa force et qui lui était fidèle comme Lakṣmī (l'est à son époux) ; sans cesse il procurait à ses sujets un bonheur multiple qui laissait plus de place au désir ; ce roi s'appelait sur la terre S. M. Śrī-Jayasiṁhavarman.

3.

Celle qui fut sa reine principale, Śrī-Tribhuvanadevī, sans égale parmi les femmes des rois, elle qui est la première au palais royal, cette haute date d'une conduite vertueuse, brille, même après la mort du roi, d'un éclat comparable à celui de l'épouse de Viṣṇu ; combien plus encore du vivant de son royal époux !

4.

Elle est la petite-fille de la *Lyaṅ* Vṛddhakulā, de cette femme issue d'une race pure qui, telle une pleine lune, a illuminé le ciel de deux races. Ensuite :

5.

Cette *Lyaṅ* Vṛddhakulā avait eu un fils aîné, le chef-d'œuvre de la nature, dévoué au service des lotus des pieds royaux de son souverain.

6.

De celui-ci naquit une fille et d'elle qui pouvait se vanter d'appartenir à une famille pure dès l'origine, naquit un fils ; d'une conduite exemplaire il est dévoué uniquement au service de son roi.

7.

Rempli de bon sens, discret, pieux, bienfaisant, cet homme loyal ne vit que pour les ordres de son souverain.

〈A9–A11〉 Il eut le bonheur enviable d'être un des familiers et un des capitaines de S. M. Śrī-Jayasiṁhavarman ; il s'appelait *Po Kluñ* Piliḥ Rājadvāra.

8.

Pour un but louable, lui qui est ferme de propos, il se rendit, avec l'autorisation du roi, dans la capitale de Java où il acquit la science magique.

〈A12〉 De là date sa grande fortune.

9.

Sous le règne brillant et parfaitement prospère de S. M. Śrī-Jayaśaktivarman, fils de S. M. Jayasiṁhavarman.... il (*Po Kluñ* Piliḥ Rājadvāra) continuait à occuper une haute situation.

10.

(Stance mutilée :) Éloge du roi Śrī-Bhadravarman, qui était terrible à ses ennemis.

〈B3–B4〉 Sous ce règne il (*Po Kluñ* Piliḥ Rājadvāra) reçut le titre de *Po Kluñ* Sudaṇḍavāsa.

11.

.... avec la permission du roi il se rendit une seconde fois à Java pour acquérir la science magique.

〈B3–B4〉 .... il obtint de S. M. Śrī Bhadravarman.. les terres des villages de Sudāṅ et de Kumuvel.

12.

(Stance mutilée :) Ensuite régnait le fils de Srī-Bhadravarmman, Śrī Indravarman ; début de son éloge.

13.

Les rois, heureux et l'obéissant avec dévotion, ne cessent de changer les louanges de S. M. Śrī-Indravarman, dont la gloire magnifique est répandue jusqu'aux confins de la terre.

〈B9–B10〉 Sous son règne il (Piliḥ Rājadvāra) a obtenu le titre de Akālādhipati, en récompense du zèle avec lequel il accomplit les ordres du roi.

14.

..... mettant toute son intelligence au service de la politique du roi, il est à même de... 〈conseiller〉 le souverain dans les circonstances heureuses et malheureuses.

〈B11–B12〉 Son fils aîné s'appelle *Sukṛtī Po Kluñ* Dharmapātha ; c'est un des favoris de S. M. Śrī-Indravarman.

15.

(Stance mutilée :) éloge de *Po Kluñ* Dharmapātha, le fils aîné du donateur.

〈C1–C3〉 .... il parla ainsi à son fils aîné : La faveur du roi nous a valu les terres du village de Kumuvel ; le village de Cikir, où nous sommes nés et où nous demeurons..... ..... il convient que nous deux, d'un cœur..... nous érigions un temple. Pourquoi ?

16.

"Les biens de ce monde, tant que vous en aurez, n'ont aucune consistence ; amassez-en tant que vous voudrez : un seul instant vous les ravira ; rien n'est aussi futile sur cette terre." Voilà ce que le Grand Sage (le Buddha) n'a cessé de proclamer dans son excellent enseignement.

17.

Dans cette pensée cet homme sage, parvenu au comble de la gloire, résolut de consacrer des sanctuaires à ces deux dieux (Śiva et Avalokiteśvara).

〈C5–C9〉 Or donc lui, ployant déjà sous le fardeau béni d'une multitude d'œuvres méritoires, de concert avec son fils et en vue de sa gloire, consacra un Devaliṅgeśvara en l'année *śaka* 830 (*ambara-dahana-maṅgala*), un lundi, le cinquième jour de la quinzaine claire du mois de *jyaiṣṭha* : le Soleil, le Nœud descendant et Mercure étant dans les Gémeaux, le Lion à l'horizon, la Lune entière dans le Lion, Mars dans la Vierge, le Nœud ascendant dans le Capricorne, Jupiter et Saturne dans le Bélier, sous le signe *magha*.

18.

Enfin, en *śaka* 833 (*tri-tri-aṣṭa*), il consacra, de concert avec son fils aîné, dans le village de Cikir, un monastère bouddhique qui fut appelé Śrī-Vṛddhalokeśvara.

19.

Les points d'appui que la terre instable a trouvés dans les montagnes qui l'affermissent, ce pays les trouvera, grâce à Śiva et Avalokiteśvara, dans leurs deux sanctuaires.

〈D1–D4〉 Voici le total des terrains appartenant au temple de Devaliṅgeśvara : La rizière Bhauk Purāk, d'une superficie de 37 *galauk* et produisant 10 mesures de riz ; elle va de la "maison des hommes de l'enclos des aréquiers" jusqu'à la Grande Mare au Sud. - La rive sud (de la mare) : 60 *galauk*, produisant 30 mesures de riz. - Le terrain qui va de la borne du temple (*sīma*) aux deux rives de la Grande Mare, où il est borné par le champ Krain et le champ Talavvar : 310 *galauk*, produisant 80 mesures de riz.

〈D4–D8〉 Voici les terres sèches (où on sème à demeure): Le terrain qui va de la borne du temple jusqu'à la maison du chef des fleuristes ; 73 *galauk* ; le terrain qui va de la Grande Mara jusqu'à la "maison du dieu" : 162 *galauk*. Est donné au temple le terrain appelé Vrajāṅ tout entier ; il part de derrière la forêt de la "maison du dieu" pour aller jusqu'à la forêt appelée Vandāṅ, de la forêt Vandāṅ jusqu'à la forêt des *pandanus* ; du pied de la forêt de la mare du tigre, la forêt de l'île de la mare du tigre, le chemin septentrional.

〈D8–D12〉 Voici les mares : La mare du tigre, la mare du cerf, la mare du python, la mare Ajauñ Curaiḥ, la mare aux briques, la mare Kmān, la mare Tuñit, la Grand Mare : celle-ci va de la mare du tigre jusqu'au Nord de la citadelle du seigneur de Trivikramapura, et du Sud de la citadelle de Trivikramapura jusqu'à....., tout cela appartient à ce temple.

Commentary

〈A6–A7〉 V a. Huber prints api ca as though it were not part of the stanza, which he consequently misidentifies as Upagīti, whereas it is a regular Āryā.

〈B3〉 sudaṇḍa[vā]sa-: or read sudaṇḍa[vāsabha]ṭa-? There seems to be space for more lost akṣaras than Huber's reading suggests. Cf. C. 106, st. III.

〈B7–B8〉 XII d. Huber rightly observes in a note that the pāda, as written, is deficient by one syllable at the beginnining. This syllable would have had to be long. Options that Yuko Yokochi has proposed to me are tat- (referring to the king), or else syāt or sā.

〈B9–B10〉 Huber identifies this passages as an Āryā stanza (nr. XIV), but this cannot be correct. We believe the passage is prose.

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