Stone beam of Rồn in Quảng Bình (C. 150), early 9th c. CE (?)

Arlo Griffiths

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Edition

〈1〉 Oṁ tasmai bhagavate śrī ḍamareśvarāya tilvit·-kṣetraṁ vāṅ-kṣetraṁ dv(ā)[...]〈2〉 kos·-ruluṅ·-kṣetraṁ Etat sarvvaṁ draṁ-vihāra-dravyaṁ dvi-śata-mā¡ṇ!〈n〉aṁ pañcāśad-adhika(ṁ) śrī[...]〈3〉 rājena pitṛ̣-sad-bhaktimatā dattam iti‖ ye rakṣanti ca ta(t se)[...] [ga]〈4〉cchantu surālayam· _ ye nāśayan[t]i [...]

Apparatus

〈1〉 Oṁ G ◇ *namaḥ* H. — 〈1〉 bhagavate G ◇ *bhāgavate* H. — 〈1〉 ḍamareśvarāya G ◇ *ḍāmareśvarāya* H. — 〈1〉 dv(ā)[...] ◇ *vāṅ-kṣetraṁ dv[i]* G; *pam̃rkṣetraṁ tradvaḥ[...]* H • There definitely is no repetition of the syllable *tra* at the end of the line, as Huber seems to have supposed.

〈2〉 kos·-ruluṅ·-kṣetraṁ G ◇ *[...] kṣetram* H • Huber reads only the last element, and inaccurately represents the *anusvāra*. — 〈2〉 draṁ-vihāra- G ◇ *vraḥ vihāra-* H. — 〈2〉 dvi-śata-mā¡ṇ!〈n〉aṁ ◇ *dvīśatamāṇaṁ* H G • Huber's note "Corr. *mānam*" in line 1 was probably inserted in the wrong place by the typesetter, and should be attributed to this word.

〈3〉 rājena pitṛ-sad-bhaktimatā G ◇ *rājena [...] bhaktimatā* H. — 〈3〉 rakṣanti ca ta(t se)[...] [ga]〈4〉cchantu surālayam· _ ye ◇ *rakṣanti [...] ye* H; *rakṣanti ca tad [...] [ga]〈4〉cchantu surālayam· ye* G.

Translation

Om. "To the lord Śrī Ḍamareśvara was given, by the king [...], who was full of pure devotion for his parents: the field Tilvit, the field Vāṅ [...], the field Kos Ruluṅ, all that property of the Dram monastery, two hundred plus fifty." 〈Therefore:〉 "They who protect that [...] will go to heaven. They who destroy [...]."

Translation into French

Om. "Au seigneur Śrī Ḍamareśvara fut donné, par le roi [...], qui était empli de pure dévotion pour ses parents : le champ Tilvit, le champ Vāṅ [...], le champ Kos Ruluṅ, toutes ces propriétés du monastère Dram, deux cent plus cinquante." 〈Par conséquent :〉 "Ceux qui protègent cela [...] iront au paradis. Ceux qui détruisent [...]."

Commentary

The text records a donation of land in favor of the otherwise unknown figure Ḍamareśvara. The name, meaning "Lord of Riots", would at first sight seem to evoke Śiva. According to Huber, who cites no source, this is a name of Avalokiteśvara, but we know no evidence to support this identification. We tentatively assume the name is a Sanskritisation of a Cham name, and that we see the same again, in slightly different guise, in the name *draṁ-vihāra*, which may mean "Monastery of Dram". Huber presumably thought of a Buddhist cult figure because the text mentions the word *vihāra*, which can indeed denote a Buddhist monastery, but can denote a Śaiva one as well, as appears from cf. C. 211.

Bibliography

First published, with French translation, by E. Huber (1911). Newly edited and translated by Arlo Griffiths (in Griffiths *et al.* 2012), whence, with minor modifications, the edition presented here by Arlo Griffiths and Salomé Pichon.

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