Kon Klor ablution tank, 836-876 Śaka (C. 167)

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Palaeographic description

Describe remarkable difference of lettering styles between Sanskrit and Old Cham parts. See if shape of *visarga* (two tildes the one atop the other: E6) is also found in other Indrapura inscriptions. Some akṣaras pa (in E1, pandaṁ; E6 bhogopabhoga) comprise a thin horizontal stroke parting from the top of the left vertical stroke that can be mistaken for a -ā vowel marker.

Edition

〈Face A〉 〈A1〉 svasti |✤ |

1. Anuṣṭubh

śrī-Indravarmmaṇo rājño
mahīndrādhipatir vvaram·|
bhaktyā padāmvujaṁ d¿ī?〈i〉vyaṁ|
vandati śrīmato bhavān(·)//

2. Āryā

dhī-bhāj jita-ripu-vala-(v)[ān·]〈A2〉 ruciratayā śaṁ prajāsu sa śrīmat·|
rākendur iva mahīndrā|dhipatir ayaṁ prāptavān avanau||

3. Anuṣṭubh

cūrṇṇāṅkita-(vadane ye/vadanāyai)|
prabhātaḥ svavanau pri〈A3〉ye|
lyaṁ·-Indrabhūmi-subhadre|
(bha)dre sadam gir asya te||

4. Vasantatilakā

śrī-Indravarmma-nr̥pater adhikāñ ca kīrttiṁ|
paśyan vibhūti-viditaḥ kutala-sthitā¡y!〈ṁ〉 yaḥ|
tanreṅ-purī〈Face B〉〈B1〉ndra Iti so yam imā(ṁ) mahātmā|
kīrttiṁ svikāṁ dhavalatāṁ prati karttum icchet·|||

5. Śārdūlavikrīḍita

śākābde rasa-loka-maṅgala-yute jīve tula-sthe bhr̥〈B2〉gau|
me¿ś?〈ṣ〉a-sthe 'pi ca bauddh¿am?〈a〉 eva ca bhavān m¿ā?〈a〉hīndralokeś-vara¿m·?〈ḥ〉|
candre kany¿a?〈ā〉-gate ca yo nava-niśānt(ā/a)ṁ sthāpitaḥ kīrttaye|
me¿śen?〈ṣeṇ〉āpi mahī〈B3〉ndrapūraṇa-pure vaiśākha-śuklasya saḥ|||

6. Anuṣṭubh

puṇyaṁ śubham upanītaṁ|
svāmvāyāy idam eva ca|
pu-pov-ku-kunukuḥ-devyai|
tena tribhuvanādhikam·

7. Āryā

〈Face C〉 〈C1〉 śrī-Indravarmma-nr̥pati|r yyaś cājñā〈ṁ〉 *pov-ku*-mahīndrādhipatau|
sarvvāṁ muktiṁ kr̥payā |mahīndralok[e]śvarāyādāt·|||

8. Śārdūlavikrīḍita

tāṁ muktiṁ sakalāṁ tatas tava subha〈C2〉drā-saṁjñakāyāy adā|t
sat-kīrtty-ābharaṇaugham eva ca bhavāṁs tanreṅ-purīndro yuvā|
tasyai ketaka-reṇu-reṇu-vadanāyai prīty-anāśāya yaḥ|
sau〈C3〉[bhā]gye sati (s)au-viśāla-nayanāyai cāvalāyai sadā|✤ |

humā haliṁ| kedvuk·| cuvair· bhoja| lahaur·| pitau janreḥ| humā (p)uṅ· manat·〈Face D〉 〈D1〉 Ikān· (p)u| curiḥ| diṅin·| Aṅau(y)·| (lā)c·| luvauṅ·| kaun· vauk· ndāk· (k)laur· dandau vukī Avista humā nan·•〈D2〉 cluṅ· dhuṅ· ṅauk· dlai klov· nan·(|) lamvov·| kravāv·| hulun·| limān·| māḥ pirak kā Ājñā pov· ku mahī〈D3〉ndrādhipatiḥ _ grāc· vuḥ di vihāra śrīmahīndralokeśvara| yāṁ pu pov· kuv· kā vriṁ vihāra niṁ mata〈D4〉ndāḥ sarvvataḥ riṁ nariṁ nau Oḥ jeṁ si top· hulun· dravya vihāra niṁ kā Ājñā pov· ku Atat· di Inā〈Face E〉 〈E1〉 Oḥ jeṁ si kluñ· dauk kan· satyodakānna man·| siṁ ya rakṣā nagara tanreṁ Aṅgāḥ tuṁ ra pandaṁ man·| niṁ vukan trā nasiṁ sa〈E2〉nrauṁ| sa (ma)ruy· pāt· limān· pāt· rocibhavya pu vinai Ājñā pov· ku mahīndrādhipatiḥ kā vriṁ kan· pu vinai subhadrā〈E3〉 siṁ ya rakṣā nagara niṁ· Aṅgā〈〈ḥ〉〉 tuy· ra pandaṁ manna sā sanrauṁ nasiṁ sā caruv· tapai ya jeṁ lo nariy· ṅan· ya jeṁ| dvā ta〈E4〉 matandāḥ niy· nāma| siy· ya pamataḥ| Asov· lūḥ| Asov· hitaṁ pāt· matā ñu ndoy· Inā ñū Inā Amā〈E5〉 gaṁp· gotra ñū lac· dauk· di Avīcī Annan· naraka taṁl· yuga Antaḥ pralaya| siy· ya Oḥ pama〈E6〉taḥ proṅ· bhogopabhoga si matmuv· va driṁ tra Inā Amā driṁ di svargga‖✤ ‖

Apparatus

〈C3〉 haliṁ ◇ *hali* GPS.

Translation

〈1〉 Hail!

1.

Milord (bhavān)[1] Mahīndrādhipati praises, with devotion, the excellent, divine lotus-feet of the illustrious King Śrī Indravarman.

2.

This Mahīndrādhipati here, endowed with intelligence, having defeated the army of the enemies, has obtained peace and wealth on earth for the people by his brilliance, like the full moon.

3.

[1]The solecistic uninflected use of *bhavān* in the Sanskrit portion seems to be an attempt at rendering the titulature *ājñā pov ku mahīndrādhipati* observed in the Cam portion.

The two dear ones with powdered faces, who shine on the beautiful earth — princess Indrabhūmi[2] and Subhadrā[3] —, they are his good ladies.

4.

Seeing the superior glory of the King Śrī Indravarman, established on the surface of the earth, he, known for his power, magnanimous, desired[4] to render his own glory as king of Tanreṅpurī towards whiteness.

5.

In the Śaka year counted by the (6) aromas, the (7 or 3) worlds and the (8) signs of good omen (i.e. in 876 or 836), when Jupiter was in Libra, Venus in Aries, the Moon in Virgo, ⟨the Sun⟩ in Aries, at the end of the ninth (*tithi*) of the ⟨waxing⟩ fortnight of Vaiśākha, has been installed milord Mahīndralokeśvara, the Buddhist one, at Mahīndrapūraṇapura, for the sake of glory (of the founder, Mahīndrādhipati).

6.

This beautiful pious work, which excels in the three worlds, has been assigned to his own mother, milady (*pu pov ku*) Kunukuḥ Devī, by him.

7.

The King Śrī Indravarman graciously gave to milord (*ājñā pov ku*) Mahīndrādhipati[5] a complete (fiscal) exemption in favor of Mahīndralokeśvara.[6]

8.

Then milord the crown prince (*indro yuvā = yuvarājā*) of Tanreṅpurī, gave your[7] complete (fiscal) exemption ⟨and⟩ a flood of ornaments in the form of a good reputation, to her called Subhadrā, whose face was powdered with *ketaka* powder, whose eyes were extraordinarily wide, a weak woman, in order for (their) love never to be destroyed, as long as she was enjoying conjugal fertility.

⟨C3–D3⟩ Which rice fields? Kedvuk, Cuvair Bhoja, Lahaur (“Evening”), Pitau Janreh. Rice fields Puṅ Manat fish Pu, Curih, Diṅin (“Cold”), Aṅauy, Lāc, Luvauṅ. Kaun, marshes,

[2]If we adopt Cam word order, this name can mean the same as Mahīndra. We presume that this is Mahīndrādhipati’s mother.

[3]The Cam portion makes explicitly clear that this is Mahīndrādhipati’s wife.

[4]The use of optative forms to express past tense is seen more often in Campā inscriptions.

[5]Titles starting with (uninflected) *ājñā* figure in several contemporary Sanskrit inscriptions: C.67; C. 90 D, l. 19+22; C. 106 A, l. 12; C. 142, st. XXIII, XXIV; B, l. 15; C, l. 6, 14. This same titulature is given to Mahīndrādhipati in the Cam portion.

[6]Awards of *mukti* to gods also at C.~106, st. IX; C.~108 E, st.~II; C.~138, st.~VII; C.~141, l.~30.

[7]This is presumably addressed to the divine figure on whose pedestal this inscription is engraved. For similar usage of a sudden second person pronoun addressed to the god, see C. 216 A, l. 16 (*tvayi*).

plains, brush, ponds, hills, all those rice fields. The *cluṅ dhuṅ* above these forests ⟨and⟩ brushes. Bovines, buffaloes, slaves, elephants, gold, silver. Then *ājñā* P.K. Mahīndrādhipati offered (*grāc*) ⟨and⟩ gave them to the monastery of Śrī Mahīndralokeśvara.

⟨D3–E6⟩ The Y.P.P.K. then allowed this monastery to cancel (payment of taxes) in every way (*sarvataḥ*), from all perspectives (? *riṁ nariy nau*). May no-one steal the slaves owned by this monastery. Then *ājñā* P.K. transferred ⟨the merit?⟩ to his mother. May no-one destroy (*kluñ*) *dauk kan* (?) the truth-water and food either. Whoever protects the country (*nagara*) of Tanreṅ *aṅgāḥ tuṁ*. He offers these other provisions *man* as well: One *sanrauṅ* of cooked rice. Four *maruy*. Four elephants. *rocibhavya* the noble woman (*pu vinai*) of *ājñā* P.K. Mahīndrādhipati then gave *kan* the noble woman Subhadrā. Who protects this country, *aṅgāḥ tuy* he offers provisions *man*: one *sanrauṅ* of cooked rice, one *caru tapai* which *jeṁ lo nariy ṅan ya jeṁ*. He who breaks ⟨the resources of Śrī Mahīndralokeśvara⟩: a mutilated dog ⟨or⟩ a four-eyed black dog mounts his mother. His parents ⟨and⟩ relatives will fall ⟨and⟩ remain in the Avīci, that is hell, until the end of the aeon, the destruction. He who does not break the immense resources ⟨of Śrī Mahīndralokeśvara⟩: he is going to meet his uncles/aunts and his parents in heaven.

Translation into French

⟨1⟩ Salut !

1.

Mon seigneur (bhavān) Mahīndrādhipati loue, avec dévotion, les pieds lotus excellents, divins, du fortuné roi Śrī Indravarman.

2.

Mon seigneur-ci, Mahīndrādhipati, détenteur d'intelligence, a obtenu pour les gens sur la terre la paix fortunée, grace à sa brilliance ... ayant vaincu l'armée des ennemis, comme ⟨l'a obtenue⟩ la lumière de la pleine lune.

3.

Les deux chéries aux visages poudrés, qui rayonnent sur la belle terre — Lyaṅ Indrabhūmi and Subhadrā — sont ses deux bonnes dames.

4.

Constatant la gloire supérieure du roi Śrī Indravarman, établie sur la surface de la terre, lui, connu pour son pouvoir, d'un grand esprit, désirait de rendre sa propre réputation en tant que Roi de Tanreṅpurī vers la blancheur.

5.

Dans l'an śaka compté par les ⟨6⟩ aromes, les ⟨7 ou 3⟩ mondes et les ⟨8⟩ signes de bonne augure (876 ou 836), quand Jupiter était dans Libra, Bhṛgu (Venus) dans le Bélier, la Lune dans Virgo, ⟨le soleil⟩ dans le Bélier, à l'aube du neuf de la ⟨quinzaine⟩ croissante de Vaiśākha, a été érigé mon Seigneur le Mahīndralokeśvara bouddhique, à Mahīndrapūraṇapura, en vue de la gloire ⟨du fondateur, Mahīndrādhipati⟩.

6.

Cette belle oeuvre pie, supérieure dans les trois mondes, a été offerte par lui à sa propre mère Pu Pov Ku Kunukuḥ Devī.

7.

Le roi Śrī Indravarman a gracieusement donné à mon seigneur (ājñā pov ku) Mahīndrādhipati, l'exemption ⟨fiscale⟩ complète au bénéfice de Mahīndralokeśvara.

8.

Alors mon seigneur le Dauphin (indra ... yuvā = yuvarājā) de Tanreṅpurī, a donné votre entière exemption ⟨et??⟩ une multitude d'ornements en forme d'une bonne réputation à cette ⟨princesse⟩ nommée Subhadrā, dont le visage était poudré du poudre du Ketaka, dont les yeux était extraordinairement (sau°) larges, une faible femme, pour que ⟨leur⟩ amour ne soit jamais détruite, tant qu'elle jouissait de la fertilité conjugale.

Commentary

⟨A1⟩ bhavān· : the right half of the virāma doesn't appear on the photograph of the estampage, but the same word can be found in stanzas V et VIII.

⟨A2⟩ Note the lack of punctuation at the end of this stanza, as well as the problematic interpretation of the beggining of the next. There is however a lack of final punctuation elsewhere (end of stanza III and VI) : the two facts might not be related to one another.

⟨A1–A2⟩ What looks like the remains of a letter at the end of line A1 on one estampage, looks like a scratch on another. However, we need a gu syllable, to form the word guru.

⟨A3⟩ gir asya te : may needs a correction in sadamvike sya te or sadamvikasya te.

⟨C3⟩ (s)au° : understand su° ? We could also read yau.

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